



# AMERICAN SOKOL

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Educational and Physical Culture Organization

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PROFESSOR DR. JOSEPH CADA:

## TODAY'S YOUTH

Those who write about American youth today are, for the sake of being sensational, prone to say that there is nothing wrong with our youth. They are both right and wrong, that is, right in the sense that young men and women in our society in many respects do not behave altogether differently from the way their elders at one time did; wrong because they fail to mention that on occasion young people do not seem to differentiate between licence and liberty.

To develop the second point in some detail, it is proper for youth to engage in an orderly demonstration of protest, whether this be on the college campus, in the street, or a public meeting place. It is wrong, however, to demonstrate in a violent manner and with tactics which ignore the basic rights of others.

Our youth has engaged in both what is here defined as peaceful and as violent demonstration. Unfortunately, American journalism and other media of communication have the tendency to stress coverage of the more explosive behavior of youth, even where this constitute a small minority.

In a society such as ours which has increased in numbers young people have realized that it is impossible for the individual acting alone to have any effect on the problems of the day. Only group action can be effective. Group action, unfortunately, runs two risks. First, each group of protesters will include men and women who join it because they have a special, often subversive, cause to promote. The second peril innate in the large group is that those who protest may easily be swayed into uncontrolled mob activity and to carry on in a fashion which they individually would abhor.

What is the matter with youth today? Nothing more than what is the matter with the society we created. The son is a cultural heir to the father. Our second and third generations acquire or inherit that which we have consciously or subconsciously prepared for them.

(Continued on page 126)

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## Calendar of Events

- OCT. 4th—SOKOL TYRS, CLEVELAND, OHIO.  
Celebration of 50th Anniversary. Banquet.
- OCT. 5th—SOKOL TABOR, BERWYN, ILL.  
Bohemian American Concertina Assn. — Roast  
Duck Dinner — Dancing.
- OCT. 18-19th—SOKOL ST. LOUIS, MISSOURI.  
Homecoming.
- OCT. 25th—PLZENSKY SOKOL, CHICAGO, ILL.  
90th Anniversary at the Midwest Country Club.
- OCT. 25th—SOKOL BERWYN. — Fun Fair.
- OCT. 31st—SOKOL MILWAUKEE, WISCONSIN.  
Halloween Party.
- NOV. 1st—SOKOL BALTIMORE, MARYLAND.  
Halloween Dance.
- NOV. 1st—SOKOL ST. LOUIS, MO. CAMP COM-  
MITTEE. — Halloween Dance.
- NOV. 8th and 9th—SOKOL DETROIT, MICH.  
Bazaar.
- NOV. 21, 22, 23—SOKOL MILWAUKEE, WIS.  
Holiday Folk Fair.
- NOV. 29th—SOKOL SLAVSKY, CICERO, ILL.  
Annual Dinner Dance
- DEC. 7th—SOKOL BERWYN. — Spaghetti Dinner.
- DEC. 19th—SOKOL MILWAUKEE, WISCONSIN.  
Christmas Party.

December 31st

SOKOL BALTIMORE, MARYLAND — New Year's  
Eve Dance.

— 1970 —

- FEB. 8th—SOKOL MILWAUKEE, WISCONSIN.  
Jaternice Dinner.
- MAY 15th—SOKOL MILWAUKEE, WISCONSIN.  
Interclass Meet
- MAY 16th—SOKOL MILWAUKEE, WISCONSIN.  
Track Meet
- MAY 24th—SOKOL MILWAUKEE, WISCONSIN.  
Gymnastic Exhibition

The flag is the symbol of the Nation. It represents what we are and what we hope to be. It stands for freedom and good government at home and it equally stands for international justice and the recognition of the rights of other nations whether they are strong or weak. It should be especially the symbol of power where the rights of American citizens are invaded, and the symbol of justice when encroachments are threatened upon the rights of weaker nations. If we respect ourselves and thereby respect the rights of others, our flag will be the symbol of respect and confidence among nations.

We reverence the flag, because reverence is the beginning of obedience and obedience is the foundation of character. The flag is a thing of beauty in itself, but beyond that it is nothing except as it represents the power, moral qualities, and the ideals of the Nation. — Samuel W. McCall.

## POZVÁNÍ NA ZÁJEZD.

Při příležitosti uvedení nově založené Sokolské Jednoty v Miami, Florida, pořádá úřadovna ASO. zájezd na dobu 10 dnů

**od 9. list. do 18. list. 1969.**

V zájezdu budou zahrnuti dva dny v okolí St. Petersburgu a Sokol Tampa hotelu, snídaně a několik večerí, vstupné na prohlídky a výlety, 9 dnů v motelích a hotelích. Cena je levná. Informaci podá:

ÚŘADOVNA ASO.

6426 W. Cermak Rd. Berwyn, Ill. 60402  
Tel. 749-6671 (Area Code 312)

Silná víra prodlužuje život, neboť hledí přes protivnost dneška do veselé budoucnosti, ví, že se všecko dobře skončí, neboť vidí cíl, posud utajený očím tělesným. — Swett Marden.

Pýcha jest kořen i počátek a královna všech hříchů. — Jan Hus.

# AMERICAN SOKOL

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JAMES V. KRAKORA:

## OUR RESPONSIBILITIES TO OUR CZECHOSLOVAK HERITAGE . . .

I welcome the invitation extended by the Editor of American Sokol to contribute to the series of articles dealing with our Czechoslovak heritage. It is one of which we can be justifiably proud. It is a pride, however, which we should express openly at each of the many opportunities accorded us to do so. To have such pride and not acknowledge and display it defeats the very purposes for which this pride has been instilled in us from our early youth.

Our Czechoslovak community in the United States has a long, brilliant, and exemplary record of accomplishment and valuable contributions to the development of our United States of America and to the attainment of what we know today as our American way of life. We need not take second place to any other ethnic group in this country in that respect. For more than one hundred and twenty-five years, since the first mass emmigration to this country of Czechoslovaks from their mother lands of Bohemia, Moravia, Silesia, Slovakia and Carpatho-Ruthenia, they have made a great impact on the development of this country, be it in agriculture, industry, the professions and in American cultural development, with succeeding generations of Americans born to these earliest immigrants and their descendants, and other waves of immigrants arriving in this country at various periods, continuing in their own fashion and manner in these contributions. We have, therefore, every potential of being one of the leading ethnic groups of our great country, of exerting considerable influence on its continued development and especially so on the role which it is to play in world affairs.

We would be most happy to be able to state at this time that we are in reality one of the leading ethnic groups in America and

that we do actually exert considerable influence in its continued development and on the role which it plays in world affairs. We lack, however, the complete unity of action of all our people wherever they may be, to stand before the American people and command the respect and attention and to have proper heed paid to our pronouncements which the rich history of our Czechoslovak community in this great country fully deserves.

The centuries-old struggle of the Czechoslovak peoples for freedom and independence, their centuries-old love of and devotion to the principles of democracy and justice, the great progress made by them as a nation during the times it did exist as a free and independent nation, should not ever be forgotten by any of us who are descendants of these proud people. We, who have enjoyed the blessings of being Americans and who are apt to take for granted these blessings, should take example from the proud peoples of Czechoslovakia, in whom hundreds of years of subjugation to the Austro-Hungarian dynasty, occupation and over-rule by the Nazis during World War II, and more recently twenty years of tyrannical over-rule of Soviet communism, could not stamp out their fierce desire for freedom and democracy and to be the masters of their own destiny, to determine their own course of action as an independent and sovereign member of the world family of nations.

In our times, Americans of Czechoslovak birth and extraction have twice rallied to the support of their motherland or that of their ancestors, and have been greatly instrumental in securing and attaining freedom and independence for the Masaryk-Benes-Stefanik Republic in Czechoslovakia in the waning days of World War I, and

in re-securing the freedom and independence of that nation in the closing days of World War II. For 20 years since the communist takeover of Czechoslovakia in 1948 we have raised our voices in protest against that act, and have demanded time and time again that through the medium of free elections the peoples of Czechoslovakia, as well as those of other captive nations, be accorded the opportunity to determine their own national destiny and to elect a government truly representative of the wishes of the people it is to govern and one which will have absolute freedom of choice as to the course it would follow as an independent member of the world family of nations.

The year 1968 began as one of great promise for the Czechoslovak people. A new, liberal minded leadership instituted a wide scale program of reforms intended to alleviate many of the problems with which the nation was confronted as a result of the failure of the communist programs of the past years, reform programs which provided greater freedoms of action, of speech, of assembly and which would "democratize" communism within Czechoslovakia. This "democratization" was more than Soviet Russia could swallow, and so in complete violation of the Charter of the United Nations, to which it was a signatory, and with complete disregard of the interests and welfare of the Czechoslovak people, the armed forces of the Soviet Union invaded and occupied Czechoslovakia on August 20-21, 1968. We reject with all the firmness at our command the so-called "Brezhnev Doctrine" on the basis of which this action was taken.

We have protested—to the United Nations, to the government of the United States of America, in all places and at all times when we felt our protest would help to rectify this shameful act. Thus far, all of our protests have been to no avail.

We shall not desist in our efforts to keep alive before the court of world opinion this dastardly and shameful act of the Soviet Union against a sovereign state. The spirit of unity shown by the Czechs and Slovaks in their resistance following the occupation and in recent weeks upon the first anniversary of this Day of Shame, should serve as an inspiration to all peoples of Czechoslovak birth and ancestry in these United States and throughout the Free World to join in these protests, to make them so numerous

and so vocal that the democratic powers of the Free World can no longer ignore them.

It is important that we recognize that the people of Czechoslovakia had but two tools with which to fight against their Communist enslavers—first, their deep rooted desire and longing to achieve that freedom, democracy and justice which was rightfully theirs—and, secondly—their country's flag and its national anthem. Who can forget those stirring scenes when thousands upon thousands of Czechoslovak people faced the armed might of the Soviet Union with nothing but the flag of Free Czechoslovakia in their arms and with their beautiful national anthem "Kde Domov Můj" upon their lips! Perhaps never before in the history of the world has a country's flag and its national anthem been such a source of hope and inspiration to its people. It is a lesson which we here in America, who are too often prone to take our freedoms and liberties for granted, and who all too often fail to realize the serious threats which face these both from within and without our country, should take profoundly to heart.

The commemoration of the 50th anniversary of the founding of the Republic of Czechoslovakia held in Washington, D. C., in October of 1968, the Captive Nations Day parades and demonstrations, the parades and demonstrations held in various localities throughout the country upon the first anniversary of the Soviet occupation of Czechoslovakia, the many resolutions of protest and those urging that all steps possible be undertaken to restore to the people of Czechoslovakia the freedom and dignity which is their inherent right, have all been important in that they sustain the hopes and desires of the Czechoslovak people in the knowledge that while they are unable to speak for themselves in the world forum, people of Czechoslovak birth and extraction throughout the Free World speak for them.

But those voices must be louder and much more representative of the hundreds of thousands of persons of Czechoslovak ancestry in these United States. Our responsibilities to our Czechoslovak heritage dictate that if the Czechoslovak community in the United States is to secure proper recognition, is to be heard, is to exert its proper influence on popular opinion both among the general American public and in its government circles, then we must attain the

same unity of our people of Czechoslovak ancestry here as was so splendidly shown by the peoples of Czechoslovakia in their hours of darkest crises.

Such unity was to become a reality following the Washington commemoration of last year. It has not yet been realized. We cannot afford to postpone this unification

of our people and our efforts to fully meet our responsibilities to our Czechoslovak heritage until this action will be too late to restore to the people of Czechoslovakia the freedom and independence, the full measure of self-rule and self-determination, which is their inherent right and destiny.

## ONE YEAR LATER

### CZECHOSLOVAK DEFIANCE OF THE SOVIET INVADERS IS EVEN STRONGER TODAY

**Government Knuckles Under, But People Hoot  
Russians, Cause the Economy to Lag.  
"Terrible, Wonderful Days"**

By Felix Kessler

Staff Reporter of The Wall Street Journal

Prague — One year ago today, Russian tanks rolled into Czechoslovakia and asserted Soviet dominion over the defiant Czech people.

Today, some 75,000 Russian soldiers remain on Czech soil. Pro-Soviet officials have taken charge of the government. Many liberals have been purged from their jobs in communications and labor.

And the Czech people appear to be more defiant than ever.

Their attitude has been most obvious, of course, in the demonstrations that have taken place in the past couple of days at Wenceslas Square in Prague. Thousands of people have gathered in the square to mourn the anniversary of the Russian invasion despite government warnings against hostile demonstrations and despite rough treatment by police and soldiers.

But the Prague demonstrations are but a public symbol of the seething hatred that Czechs have been demonstrating almost daily toward their conquerors and toward the government officials who have cooperated with them. When some Russian dignitaries appeared last weekend at ceremonies opening an international bicycle race at Brno, Czechoslovakia's second largest city, they were greeted with hooting, catcalls and derisive whistling that lasted a full minute. When a delegation of Russian trade officials visited a Prague factory recently, they had to beat a hasty retreat after workers met them with a barrage of stones.

#### **A Rumored Clash**

Incidents like these have led to numerous rumors of clashes between Czech soldiers and Russian troops. One unconfirmed report by border guards claims that 30 Russians and a number of Czechs were killed after a drunken Russian officer fired on a Czech soldier.

This sort of atmosphere hasn't helped the hard-line Communist cause. "People are more firmly against the Communists than ever," says one middle-aged Prague resident. Official figures bear him

out: In the first three months of 1969, 21,000 Czechs left the ranks of the Communist Party, compared with only 2,700 dropouts during the first three months of 1968, at the height of the liberal experiment of "socialism with a human face"—the cause of the invasion. While 9,000 new members joined in the first three months of 1968, only 4,000 were enrolled in the first quarter this year.

More ominous signs loom on the economic horizon for the Soviets and the current Czech regime. Industrial growth here is lagging 50% behind targets. Housing construction is 17% behind last year—a particularly serious problem. In Prague, a city of one million, only 276 apartments were built in the first six months of 1969, according to government figures. (Even this figure may be inflated; a housing official admitted during a televised interview that the city has 90,000 applications for new apartments—and added that only 54 were completed during the first half of 1969.)

#### **More Than Their Share**

Agricultural production has dropped alarmingly, causing serious shortages of meat, poultry, vegetables and eggs. Though Czechoslovakia's Pilsner beer is world-renowned, it's sometimes unavailable these days—and Czechs are perfectly willing to believe that Russian troops have been drinking more than their share.

Observers here say many of the shortages appear to be the result of worker reluctance to cooperate with the Russians. There have been reports of slowdowns in industrial plants, and farmers are reluctant to turn their products over to normal supply channels because they believe this will aid the Russians and their sympathizers.

Whatever the cause, the lagging production figures are brought home to housewives daily when shoes or furniture or even matches suddenly cannot be purchased. Sometimes, the few gasoline stations in the country run dry unexpectedly. As a result, citizens brave long lines to keep gas tanks filled at every opportunity.

After a 40-minute wait at a Prague station the other day, a visitor with an Austrian license plate finally reached a pump. "So, this is how life goes under socialism," said the friendly attendant, waving an arm at the long line of cars.

## Some Black Humor

Despite the hardships and hatred, many Czechs look at the situation with a kind of black humor. When it was rumored that former Communist Party leader Alexander Dubcek had been killed, the Czechs said it would be announced in a Soviet communique that "Comrade Dubcek agreed to his death in cordial and friendly discussions."

There's no doubt that Mr. Dubcek is still revered throughout Czechoslovakia for his part in trying to expand the freedom of the people before the invasion. In Prague and in small villages as well, his name is defiantly painted on walls and repainted as quickly as government functionaries come through to obliterate it with whitewash.

Walls contain other anti-Soviet art work. The numbers 4-3, seemingly scrawled everywhere in Prague, record the score by which the Czech hockey team defeated Russia's in Stockholm last March. Swastikas and slogans liken the Soviet invasion to that of the Nazis 30 years earlier.

The defiance is sometimes sullen, sometimes amazingly direct. A poster prominently displayed in a restaurant on Wenceslas Square contains pictures of both Mr. Dubcek and President Ludvik Svoboda (another hero of the people) with the words, "We'll Never Give Up," and "No Surrender." As mini-clad girls and long-haired young men walk past some carbine-toting soldiers, a boy starts whistling the Marseillaise, the French anthem whose patriotic fervor makes it an international freedom song. (The word "Liberte," in fact, is painted on some walls.)

At the same time, pro-American attitudes are flaunted. At Brno, a young man wearing an army fatigue jacket has a five-inch American flag pinned on his chest. The Apollo moon flight received 11 hours of Czech television coverage; two billboards containing Apollo pictures are still scrutinized by Brno residents near a movie theater.

But, as several Czechs remark to a visitor, "There now are signs that the screws are going to be tightened." Many television newsmen have recently been told they're going to lose their jobs. (Despite the imposition of censorship, many Westerners here have been amazed at some aspects of TV news coverage, particularly the embarrassing questions that interviewers ask of government leaders.)

One TV reporter who has already been sacked says his fondest memories are of last August, when he broadcast over the clandestine radio after the invasion. "You know," he says, "I've been 10 years in this field, and that was the best work I ever did. Those were terrible days, because people were being shot and killed. But they were also wonderful days. We were all together then, all of us—workers, writers, students. Now we're afraid of what we say over the phone again."

## Today's Youth

(Continued from cover page)

The culture we have created is unique in the history of mankind. Of the several elements in it the foremost are technical development, progress in

Despite the censorship and the banning of several publications, Czech writers haven't yielded completely. A Writer's Union resolution was passed rejecting the "harmful and unrestricted" nature of censorship and press supervision. Militantly anti-Russian trade unionists also came out with a public stand against censorship and interference in "our internal trade union life."

Czechs make clear their feelings about Russians to total strangers with a surprising lack of caution. Moments after thumbing a ride, a middle-aged hitchhiker tells an American reporter that communism can't work because "it offers us no incentives." Then he invites the stranger to his house for tea. There, he and his wife joke at the shortcomings of Czechoslovakia's leaders and observe that tourism has fallen drastically this year. (Government officials admit that tourism is running 50% behind last year.)

The man, a former plant manager, is somewhat critical of the Dubcek administration for having moved too far too fast in defying Moscow. "Dubcek should have made some alliances," he says. "We should have had the army ready."

Reminded that the entire Czechoslovak nation could be crushed by Soviet armed might, he replies: "Houses can be restored, cities can be rebuilt—but not moral values. They crumble and are gone."

Few Czechs seem to accept the idea that Gustav Husak, who succeeded Mr. Dubcek as Communist Party leader, has been restricting freedoms not because he wants to but because he feels it's necessary to avoid Soviet wrath. When Mr. Husak appears in a movie newsreel, the audience starts whistling and hooting derisively. One citizen says Mr. Husak does "exactly what they want him to do," and this Czech is convinced that "any day now he'll come out and say it—that we wanted them to invade us."

With Czechs in such a mood, it's not surprising that leaflets urging them to mark today as a "day of shame" have been well received. Aside from the gatherings in Wenceslas Square, Czechs were asked to place flowers on graves and monuments, to refrain from riding public transport and to stay away from stores. "It's important that we show we're not afraid," says a grandfatherly chemist who plans to participate.

Thousands of Czechs, of course, have fled their country. About 100,000 are currently estimated to be on vacation in the West, and no one knows how many will refuse to return by Sept. 15, the deadline set by the government for all current travel visas.

But many other Czechs are not leaving their homeland. "I know it probably sounds strange to you," says a woman journalist who has been fired from her job for criticizing the Russians. "But we're not leaving. It's our country—not theirs."

providing the physical welfare of man, and a superb system of communications.

In the technical aspects of our society America has succeeded in implementing a system of production which gives it time and labor saving devices and creates a vast amount of leisure time. Unhap-

## SOKOL GYMNAST

September 1969

EDITOR—MILDRED PRCHAL

2419 Scoville Avenue, Berwyn, Illinois 60402

MARIE PROVAZNIKOVÁ:

## XII. SLET A.O.S.

SLET . . . To slovo rozechvívalo mysl i city Čechů a Slováků nejen ve vlasti, ale po celém světě. Slety nebyly jen sokolskou záležitostí, ale celonárodní slavností, která shromáždřovala Čechy a Slováky rozváté po světě, sílila jejich vědomí sounáležitosti a hrdosti na úspěchy největší národní organizace. Jimi pronikala sokolská myšlenka celý národ — myšlenka jednoty v obětavé práci pro vlast a pro mravní i fyzické povznášení národa.

Od té doby, co byl Sokol zrušen v Československu, a může žít jen ve svobodné cizině, přejímají úkoly někdejších pražských sletů slety amerického Sokolstva. I když se jim nemohou ani zdaleka rovnat velikostí a silou přitažlivosti, zachovávají ve svém omezeném rozsahu mravní a buditecké poslání bývalých sletů ve staré vlasti. Jsou silou jednotící a povzbuzující, udržují souvislost emigrantů s národní kulturou a s národem doma.

Letos uspořádala Americká sokolská obec svůj XII. slet, slet tím významnější, že se konal v době těžkého útlaku národa doma. Ten bolestně a těžce zápasí za oživení sokolské myšlenky a hledá posilu v nás, kdo můžeme svobodně se k ní hlásit. XII. slet ASO. tuto důvěru nezklamal. Byl obsahově bohatší než řada sletů předcházejících a prohlásil otevřeně, že osud národa doma je osudem nás všech a jeho zápas naším zápasem. V tom je mimořádný význam tohoto sletu.

Sletový ruch se začal rozvíjet v Chicagu od čtvrtky 26. června, kdy se začali sjíždět sletoví cvičenci i hosté. Sletový výbor v čele s br. G. Baštou, sestrami Prenerovou, Prosovou a dalšími pomocnicíky měli plné ruce práce s registrací a umíst'ováním příchozích. Sletová kancelář byla prvním svědkem radostných shledání starých přátel. Večer téhož dne byla schůze výkonného výboru ASO. a župy Střední s župními starosty, po ní schůze náčelnictva s župními náčelní-

ky a náčelnicemi a nakonec schůze soudcovského sboru pro sletové závody.

## Sletové závody.

Od čtvrtka 26. do soboty 28. června probíhaly závody dorostu a členstva v prostor-  
ných a jasných tělocvičnách Mortonovy vyšší školy v Berwynu, kterou sletový výbor pro tento účel vybavil dokonalým závodním nářadím.

Kdo zná americkou mládež, byl překvapen kázní dorostu. To bylo dobré vysvědčení sokolským cvičitelům a pro malověrné důkaz, že i zdejší mládež dovede pochopit a ocenit kázeň. Radostný byl také počet dorostu, který závodil s chutí a úsilím. Také celkový počet 631 závodníků, z nichž bylo 479 příslušníků ASO. (ostatní ze slovenského Sokola USA, z Dělnicko-amerického Sokola a z Toronta), byt' o 90 menší než při XI. sletu, by se zdál uspokojivý, pokud nepřihlédneme k jeho vnitřnímu složení. Tak dorostenek závodilo 214 v nižších oddílech, ve středním jen 70, ve vyšším 23 a v přeboru 10. Podobně dorostenců bylo v nižším oddílu 135, ve středním 32, ve vyšším 7 a v přeboru 5. Ukazuje to, že nedovedeme v jednotách udržet zájem dorostu a jeho úsilí o stále stupňovanou výkonnost. Tento nepoměr pokračuje ve členstvu, kde závodili jen 52 muži a 84 ženy, z těch pak zase přibližně dvě třetiny v nižším oddílu. O přebor žen závodily jen 2 ženy ASO., ve vyšším oddílu mužů dokonce 2 ze sedmi a závod o přebor mužů zcela odpadl. Ještě více zaráží poměrná účast mužů a žen — 231 : 400. Obojí je výstražným znamením a všechny cvičitelské sbory by se měly vážně zamyslit nad jejich příčinami. Je to nevhodná volba závodních sestav nebo nedostatek metodického výcviku v jednotách? Je-li to druhá příčina, pak patrně nemáme dobré cvičitelské sbory, ale proč? Stačí ještě posavadní uspořádání cvičitelských škol nebo je třeba

nějak změnit? A proč nám ubývá jak závodníků tak cvičenců od sletu ke sletu? — Tu vidíme jeden z úkolů sletu — být zrcadlem naší práce a upozorňovat na hrozící nebezpečí. Před tím pak nesmíme zavírat oči, ale hledat cestu k nápravě.

Závody byly pečlivě připraveny a dobře řízeny náčelníkem a náčelnicí ASO. — až na rozvleký postup ve vyšších oddílech a v závodu o přebor. Pochvaly zasluhují také počtářské komise, které pracovaly pohotově a přesně. Obsahově se závodění omezilo jen na nářadový tělocvik s jedinou výjimkou, závodu v odbíjené ve čtvrtek večer. Zaslouženým oddechem po dnech napětí byl sobotní Večer vítězů v sokolovně Havlíček-Tyrš, při kterém byly prohlášeny výsledky a rozdány ceny vítězům. Byl to radostný večer mládeži, které splnilo svou povinnost a mohlo se bezstarostně oddat tanci.

#### Sletový banket.

Pro činovníky a pro delegáty jednot a organizací byl předešlou hlavního dne páteční večer v hotelu Pick-Congress, za účasti skoro 600 hostů. Byl pečlivě připraven sestrou Blážou Čihákovou, která jej uvedla jako první podnik druhého století amerického Sokolstva.

V umělecké části programu řízeného hladce a plynule bratrem F. Vodrážkou vystoupil pěvecký sbor Lyra a smíšený sbor ČSA, oba řízené profesorem Kubinou, a smyčcový kvartet členů chicagského symfonického orchestru pod taktovkou Otakara Šroubka. V tělocvičné části zacvičili muži a dorostenci Sokola Berwyn skupinová cvičení, bratři E. Slezák a J. Poláček závodní cviky na koni na šíř, muži Sokola Havlíček-Tyrš cvičení s krychlemi a Julie Barcalová ze Sokola Slávského, Zinda Beranová a Karen Petersen volné sestavy prostných. Hlavním řečníkem banketu byl plukovník J. Kobeš, jehož hodnotný projev byl uveřejněn v plném znění v posledním čísle Amerického Sokola. Po něm promluvil starosta S. Barcal o významu XII. sletu a br. Vodrážka představil činovníky ASO. i sletového výboru a zástupce sokolských i krajských organizací. Byli mezi nimi zástupci slovenského Sokola USA, Ústředí Čsl. Sokolstva v zahraničí, Dělnicko-amerického Sokola, polského a jihoslovenského Sokola a řada zástupců čelných krajských organizací. Živé obrazy znázorňující sokolskou výchovu případně zakončily

zdařilý banket k uspokojení asi 600 účastníků.

#### Sletový průvod.

Neděle 29. června začala hrozivě. Prudký déšť přerušil zkoušky, které musely být zčásti provedeny v tělocvičnách Mortonovy školy. Ale po této ukázce naší závislosti na přírodě se nebe umoudřilo a prozářilo odpolední pořad plným jasnem.

Sletový výbor moudře omezil průvod na obvod stadia Mortonovy školy a přispěl tak značně k lepšímu provedení sletových společných cvičení. Přesně o 2. hodině vstoupilo do brány sletišť čelo průvodu, který se řadil od jedné hodiny těsně vedle něho. Pod vedením hlavního velitele bratra Pavla Leblocha jeli v čele čestní hosté, senátor Roman L. Hruška a starosta Berwynu p. Emil Vacín. Druhý sled, vedený starostou ASO. bratrem Stanleyem Barcalem, měl v čele les praporů, za kterým šel výkonný výbor a sletový výbor, legionáři, Ústředí čsl. Sokolstva v zahraničí a cvičenci kanadských jednot. 3. sled, vedený br. R. Liškou, zpestřil průvod barevnou nádherou krojů. Byly v něm zařazeny Ústředna moravských spolků, taneční skupina z Owosso v Michiganu, baráčnické obce a žactvo české školy Alois Jirásek. Ve 4. sledu hlavní sbor, členstvo a cvičenci Sokola USA vedení hlavním náčelníkem bratrem Al. Walkem ukázali mohutnou účast slovenského bratrstva. V 5. sledu byly pod vedením br. Jaroslava Rabase zařaděny sprátelené tělocvičné svazy, Dělnicko-americký Sokol, Jihoslovenský Sokol v Americe, Československý Orel v exilu a Svaz čsl. sportovců v zahraničí. Sestra Anna Halíková vedla sokolské žactvo župy Střední, br. Zebig v 7. sledu další krajské spolky: Moravskou kulturní společnost, Čsl. národní radu žen v exilu, Kulturní spolek Domov a Československé spolky v Americe. Poslední sled pak tvořilo vlastní členstvo ASO., seřazeno podle žup: Pacifická, Jižní, Východní, Západní, Severovýchodní a Střední.

Nástup proudů zaplnil celou plochu stadia v čele s mohutnou hradbou vlajících praporů a byl vřele pozdraven více než 8 tisíci diváků, kteří obsadili tribuny. Dlouho už jsme neviděli takovou účast obecnstva.

Když vítěz přeboru dorostenců Pavel Blasko (Sokol USA) zapálil sletový oheň a orchestr zahrál americkou, československé

a kanadskou hymnu, zahájil předseda sletového výboru br. G. Bašta sletový pořad, následován pozdravnými projevy starosty města Berwynu E. Vacína a starosty župy Střední br. J. Drnce.

### Sletová vystoupení.

Za řízení náčelníka bratra Ed. Linharta a náčelnice sestry L. Zdeňkové se pak rozvinul obraz výsledků tělocvičné práce sokolských jednot. Zahájilo jej vystoupení čtyř set žáků a žákyň župy Střední ve skladbě bratří a sester Mili Udaykee, Ed. Linharta, Ellen Schnabl a Richarda Ptáčka nazvané Americana a po nich 130 nejmladších káňat téže župy. V Československé besedě zatančené dvanácti kruhy znovu zajásaly barvy národních krojů. Vystoupení žactva župy Střední v různostech s použitím šikmé plochy (Wampus board) bylo jedno z nejhodnotnějších čísel pořadu. To je, co žactvo potřebuje, co je přitahuje a udrží jeho zájem, to ocení v obecenstvu nejen laici, ale i odborníci. Další vystoupení župy Střední, ženy a dorostenky s praporci ve skladbě ses. M. Prchalové strhlo chválu diváků barevnými dojmy (oranžové úbory a žluté praporce), živostí pohybů a bohatými změnami útvarů.

Velmi dobře zapůsobila také společná prostná dorostu, skladba Edvarda a Ellen Schnablových, kterým vedle dobrého provedení přispěla k úspěchu i barevná souhra modrých obleků dorostenek a bílých chlapců, která zvýšila účinnost útvarových změn.

Po ukázce vyspělých cvičenců na nářadí — mužů a dorostenců na hrazdě a na bradlech, žen a dorostenek na kladině a na bradlech o nestejně výši žerdí — vyvrcholil sletový program společnými prostnými mužů a žen ve skladbě br. Linharta a ses. Prchalové nazvané "Jeden za všechny a všichni za jednoho". Odborník by si byl přál, aby cvičencům bylo dopřáno více času na dobré procvičení krásných a hodnotných pohybů, kterými skladba oplývá; obecenstvo však bylo více než uspokojeno jednotností provedení a bohatými a účinnými změnami útvarů. Takovéto skladby by měly být v jednotách dva roky, aby je cvičenci propracovali do dokonalého provedení a vytěžili plně fyziologickou i estetickou hodnotu pohybů. Pak teprve by poznali radost z oduševnělého pohybu a našli by v prostných zalíbení. Nutno ovšem přiznat, že i takto byla le-

tošní prostná pokrokem a obohacením sokolské tělocvičné praxe.

### Idea a ohlas sletu.

Mezi jednotlivá čísla tělocvičného pořadu sletového vystoupení byly vloženy projevy činovníků ASO. a význačných hostí. Starosta ASO. br. Stanley Barcal prohlásil, že XII. slet, kterým zahajuje americké Sokolstvo druhé století své činnosti, je projevem jeho odhodlání splnit zodpovědnost k sokolskému poslání, které jsme zdělili od svých předků. Americký senátor Roman L. Hruska se hrdě přihlásil k svému sokolství a ocenil význam sokolské výchovy právě v této neklidné době. Starosta slovenského Sokola USA br. Venglarčík blahopřál vedení ASO. k sletovému úspěchu a pozval české Sokolstvo na slovenský slet, který bude napřesrok v Monessen v Pennsylvanii.

Ideově vyvrcholil slet vyhlášením proklamací Americké sokolské obce, přečtené česky i anglicky před cvičištěm zaplněným cvičícím členstvem. Tímto prohlášením, jehož plné znění bylo uveřejněno v posledním čísle Amerického Sokola, se Americká obec sokolská přihlásila jednoznačně a bezvýhradně k národu, z něhož vyšla, prohlásila jeho osud za svůj osud a slavnostně slíbila, že neustane v boji proti komunismu, dokud naše stará vlast nebude zase šťastna ve svobodě. Členstvo v poli i na tribunách vyslechlo toto prohlášení vážně a důstojně jako osobní závazek každého příslušníka sokolského hnutí.

I politická veřejnost americká přijala slet sympaticky. Osobní pozdrav poslal prezident Richard Nixon, kapitán James A. Lovell, prezidentův poradce pro tělesnou zdatnost, guvernér státu Illinois Richard B. Ogilvie a starosta Berwynu E. Vacín. Starosta města Chicaga Richard J. Daley prohlásil ve svém městě dny 26.-29. června 1969 za Sokolské dny, podobně prohlásili neděli 29. června za Sokolský den starostové Cicera a Riverside.

XII. slet dozněl, jeho účastníci se rozjeli do svých domovů posilněni úspěchem a silou své organizace. Slet byl šťastným krokem do druhého století Sokola v Americe, neboť dal této práci směr a cíl věrnost starým sokolským ideálům, věrnost staré vlasti a národu v jeho boji za svobodu.

You may depend upon it that he is a good man whose intimate friends are all good.

—Lavater

AMERICAN SOKOL  
**MODERN GYMNASTICS**

**Preparatory Exercise Without Implement**

**1. Stand — closearm.**

1. Frontarm.
2. Reararm.
- 3-4. Toestand and stand—flank circles downward to closearm.

ADD DIP HALFSQUAT AND JUMP.

**2. Stand — closearm.**

1. Upper frontbow—bend high frontleg R—reararm outward.
2. Upright and rearbow—foretouch R—uparm outward.
- 3-4. Upright—close L—thru sidearm and stretch to side, closearm.

**3. Stand — closearm.**

1. Frontarm inward R—palm down.
- 2-3. Turn trunk to right—sidearm R, palm up and stretch to moderate sidebow right.
4. Upright, turn trunk front—closearm R.

**4. Stand — closearm.**

1. Sidearm R.
- 2-3. Horizontal circle (above head) right inward—stretch in sidearm to maximum.
4. Close right arm.

ADD DIP HALFSQUAT AND CIRCLE OF TRUNK FOLLOWED BY ARM MOVEMENT.

**5. Stand — sidearm.**

1. Arms sketch front loop of figure 8 in flank plane—thumb edge of hand leads movement.
2. Arms sketch rear loop of horizontal figure 8, turn palm upward.
3. Halfsqat rear step R—upper frontbow (head and shoulder, raise chest high)—uparm in-

ward, backs of hands touch.

4. Close R to stand—upright, moderate bend of arms to sidearm.

**6. Side stride — uparm outward.**

1. Turn trunk to left and deep frontbow to left—reararm outward (with swing).
- 2-4. Turn trunk front—swing downward to uparm outward.

**7. Support kneel.**

- 1-2. (While in kneel) walk on hands and reach as far forward as possible, do not bring arms close to legs.
- 3-4. Bring arms back.

**8. Lying back of arms — bend sidearm, hands under chin.**

- 1-2. Upper rearbow—uparm outward.
- 3-4. Hold in rearbow—sidearm.
- 5-6. Hold in rearbow—bend sidearm, hands under chin.
7. Lower to lying position.
8. Hold.

**9. Lying in front of arms — closearm.**

- 1-2. Bent hip rear lying, toes of feet touch floor.
- 3-4. Stand on shoulders, hands on hips for support.
- 5-6. Bent hip rear lying—arms beside body.
- 7-8. Rear lying.

**10. Support squat (closed).**

1. Support stand (head between arms)
2. Support squat (head rearbow).
3. Arched jump—uparm outward.
4. Support squat.

**Official Text Concerning the Olympic Flame**

In ancient Greece, during the Olympic Games a sacred flame burned at the altar of Zeus, in whose honor the Games were held. As the impressive part of the opening ceremony of the modern Olympic Games, the Olympic Flame is lighted. It burns in a conspicuous place in the main stadium throughout the entire Games. The Organizing Committee for the 1936 Games at Berlin conceived the idea of kindling the flame with a torch lit by the sun at Olympia, Greece, site of the ancient Games, and passed from hand to hand all the way to Berlin by a relay of runners.

Starting from Olympia, they ran to Athens, Salonika, Sofia, Belgrade, Budapest, Vienna, Prague, Dresden, and carefully scheduled and managed their race so that the last runner arrived at the stadium

at the exact instant required. The arrival of this torch carrying the sacred flame, is a most dramatic feature of the first day of the Games.

In 1948 the flame was brought by a relay of runners from Olympia to London, and, in 1952, from Olympia to Helsinki. In 1956, from Olympia to Melbourne, the flame was brought by air and by relay. In 1960, it was brought by boat and relay from Olympia to Rome. In 1964, the torch was carried from Olympia to Tokyo by plane and involved visits to the capitol cities of 13 Far Eastern nations.

In recent Winter Olympic Games, a similar torch ceremony has been staged, with the Olympic Flame coming from Morgedal, Norway (considered the cradle of winter sports) to the site of the Games.

pily, there exists a gap between the new leisure and the art in utilizing it constructively and profitably. Our social sciences and humanities in particular have failed to channel the ever increasing free time into avenues of useful activity.

Coupled with this is our accomplishment in providing conditions for strong and relatively disease free bodies of America's new generations. We have succeeded in building sound bodies without producing sound, busy, and fruitfully employed minds. There is a need to establish values and ideals which complement and supplement the heritage of the race and instil in it the thinking of our young people.

Through our extensive system of communication we have been able to establish comprehensive means of information, whose impact on the young is bound to reflect in their social outlook and activity. It may surprise many that American youth spends 1000 hours a year watching television alone. These hours in front of the receiving set are bound to indicate something. Above all they carry a message which is more forceful than that of the printed word. Television communicates emotionally charged situations vividly, because the viewer, so to speak, participates in the action which is going on. He sees crime, horrors of war, and records of social

evil and injustice as if he were in the picture himself. His observation of life is direct and keen in the sense of reality. With the natural instinct of youth to ameliorate and revamp society, he is driven to support causes and type of activity emotionally rather than with deliberation and understanding.

The problem of youth does not necessarily concern itself with what today's young people will do, reprehensible as this action might be. It is rather involved with proper guidance and understanding.

Youth was, thank God, always revolutionary. Without its vision and effort in the past to realize a livable society, men would have improved in societal action very slowly. Youth through the ages has been a gadfly forcing the old, comfortable, sedate, and placid to change that which was shopworn and obsolete.

Youth will continue in its natural role for all time to come. Yet, in a world like ours where values and ideals change apace and where that which is valid one day is worthless the next, youth should receive the guidance of age and experience. Yet, this guidance must not be a product of those who so dote on the past that they see no meaning in the present. It must come from those who, though old in body, have remained the young of heart.

## Financial Report ASO. August 1969

### INCOME:

Dues .....	\$ 228.50
Subscriptions to "American Sokol" .....	6.00
Resale of jewelry .....	6.00
Sokol Manuals and educational pamphlets .....	5.15
Resale of Sokol belting and emblems .....	19.40
Advance from Slet Committee .....	3,019.28
<b>Total Income .....</b>	<b>\$3,284.33</b>

### DISBURSEMENTS:

#### Administrative Department

Salaries .....	\$ 215.60
F.I.C.A. & F.W.T. for July .....	131.68
Rental, janitor service, phone .....	238.31
Insurance .....	97.86
Office supplies .....	49.50
Travel expense .....	8.00
Petty cash .....	23.41
<b>Total .....</b>	<b>\$ 764.36</b>

#### Educational Department BOI.

Salaries .....	\$ 200.56
F.I.C.A. & F.W.T. for July .....	55.20
Phone .....	5.70
Editor "Sokol Gymnast" .....	25.00
Add'l. copies "Sokol Gymnast" .....	27.72
<b>Total .....</b>	<b>\$ 314.18</b>

#### Sokol Publication

Editor "American Sokol" .....	\$ 75.00
Printing "American Sokol" —	
July-August issue .....	1,013.74
<b>Total .....</b>	<b>\$1,088.74</b>

#### Miscellaneous

XII Slet expense .....	\$ 43.89	\$ 43.89
<b>Total Disbursements .....</b>	<b>\$2,211.17</b>	

### BALANCE:

Totals brought forward:	
Western National Bank of Cicero—checking account .....	\$2,216.56
Income — August 1969 .....	3-284.33
<b>Total .....</b>	<b>\$5,500.89</b>
Disbursements — August 1969 .....	2,211.17
<b>Total .....</b>	<b>\$3,289.72</b>

## Future Sokol Leaders Fund

Circle of Czech Women, Dallas, Texas, in memory of Marie Prevratil .....	\$ 5.00
Rosa Kopecek, Dallas, Tex., in memory of Marie Prevratil .....	5.00
Pavla Hromadka, Cedar Rapids, Iowa, in memory of husband, M. L. Hromadka .....	50.00
<b>Total .....</b>	<b>\$ 60.00</b>
Clyde Savings & Loan—Dividend .....	132.68
<b>Total .....</b>	<b>\$192.68</b>

(Above contributions are tax exempt)

## Sokol Little Ferry, N. J.

(From the Seventy-Second Gymnastic Exhibition Program)

The word Sokol translated is the Falcon, a free flying bird — a friendly bird, true to his master, and one of the longest lived birds. Therefore our

motto — Freedom, Friendship, Truth and Longevity. We teach moral uplift and individual responsibility. We want our members to uphold the Constitution of the U.S.A. We have always, as in the Constitution, held Church and State separate; Church and Sokol separate. We accept men, women, and children of all nationalities and their membership in churches is their private affair. We recognize complete freedom of conscience and creed.

Here in Little Ferry, we have a fine auditorium. We lack the old American Sokol spirit. We want the parents who send their youth to our auditorium to become members and a part of our American Sokol. In the old days, 60 years ago, we had a Sokol Band, our own orchestra with a fife and drum corps; we had a fine Sokol Choir; we had fine Dramatic Circles; we had fine outings. We believe that in our Borough, there are many new families that could take an active interest with their children for the sake of the posterity of our Borough and Nation.

There are nearly 100 Sokol Units in 20 states of our nation. The presidents, educators and instructors are the leaders of Sokol and here we print some of the Sokol Goals:

1. To strengthen and improve the health of individuals.
2. To train people of strong will, capable of self-denial, people of firm and constant character who can put their plans into action.
3. To form of them more competent working units.

4. To teach them to work for society and in society.

5. To make them the basis of a healthier posterity.

6. To increase their defensive capacity.

7. To influence them by beauty, and to inculcate in them a sense of beauty.

8. To make them forever conscious that liberty and freedom are a priceless gift, its protection a sacred duty.

A few of our mottos are:

1. For neither gain or glory.

2. Freedom, Friendship, Equality and Brotherhood.

3. Always forward when right; do not retrogress. Individualism naught, mutual cooperation all. Only thru movement we live, stagnation is death.

4. Keep physically fit to serve your country.

5. Speak the truth, love the truth and live by the truth.

There are Sokol organizations in France, England, Canada, Austria, Switzerland, Australia, Argentina and Brazil. The Communists destroyed the Czechoslovak Sokol, also the Russian, Yugoslav, Polish and in other countries, where Sokol carried on before 1940. Sokol is opposed to Communism.

Many Sokols fought in the Civil War under Lincoln to save our Union.

Let us carry on to preserve our nation and carry on these lofty ideals.

Thousands of young men and women have had a wonderful life in our Sokol. Our calisthenics and gym classes today number about 250.

## HISTORY OF THE ANCIENT OLYMPIC GAMES — 776 BC-393 AD

While exact origin is unknown, the Ancient Olympic Games were held in a sacred valley at Olympia in Elis near the western coast of Greece and the earliest recorded Olympic competition was in 776 B.C. So important were these contests that time was measured by the four year interval between the Games; the term "Olympiad" describing this period.

It is a well established fact that religious festivals in honor of Olympian Zeus had been observed in the sacred valley for several centuries previous to that remote date. The Greek Games were celebrated in the belief that the spirits of the dead were gratified by such spectacles as delighted them during their earthly life.

During the Homeric age, these festivals were simply sacrifices followed by games at the tomb or before the funeral pyre. Gradually they grew into religious festivals observed by an entire community and celebrated near the shrine of the god in whose honor they were instituted. The idea then developed that the gods themselves were present but invisible and delighted in the services and the contests.

Later these festivals lost their local character and became Pan-Hellenic. Four of these festivals, Olympian, Pythian, Nemean, and Isthmian, had attracted world wide attention but the one held at Olympia was by far the most important consecrated to the Olympian Zeus.

The Olympic Games became the greatest festival

of a mighty nation. Once every four years trading was suspended, the continuously warring states and the fighting tribes laid down their arms, and all of the people went forth in peace to pay tribute to the manhood of its nation.

The immediate site of the Games, the Stadium of Olympia, lay towards the northeast of the Altis beyond Mount Kromion. It was an oblong area of about 643 feet in length and about 97 feet wide. It consisted of four sloping heights, two at the sides and two at the ends. The one at the north had been cut into a hill, while the other had been artificially formed by earth that had been taken from the arena. The spectators sat on the grassy slopes which accommodated more than 40,000.

For the first 13 Olympiads, the competition consisted of a single race of 200 yards, approximately the length of the stadium. The race was called the "Stade" from which our word "stadium" was derived.

The first recorded victor in 776 B.C. was Coroebus of Elis, a cook. The athletes of Elis maintained an unbroken string of victories until the 14th Olympiad at which time a second race of two lengths of the stadium was added. In the 15th Olympiad, an endurance event was added in which the athletes went 12 times around the stadium, about 4½ kilometers. The athletes competed in groups of four, which were determined by drawing lots with the winners meeting the other winners until a final

race was run. The track was composed of shifting sand which gave way under the athlete's feet.

In 708 B.C., the Pentathlon and Wrestling events were introduced. In 688 B.C., Boxing; in 680 the Four Horse Chariot Race; in 648 the Pancration (a fierce combination of boxing and wrestling), and in 580 the Armed Race where the men traversed the stadium twice while heavily armed. In the pentathlon, those who jumped a certain distance qualified for the spear throwing; the four best then sprinted the length of the stadium, the three best then threw the discus, and the two best then engaged in a wrestling match to the finish.

The early rewards were simple crowns of wild olive, but, by the 61st Olympiad, it was permitted in Olympia to erect statues in honor of the victors. However, the athletes had to win three times before the statues could be made in their likeness. Later, it was often the practice to make a breach in the walls of the city through which the victorious athletes returned.

## THE OLYMPIC GAMES

The Olympic Games are held every four years in which amateur athletes of all nations are assembled for fair and equal competition in 18-21 different sports. The Olympic Games celebrate an Olympiad—a period of four successive years and the Games are conducted in the first year of each Olympiad dating from the establishment of the Modern Olympic Games in Athens, Greece, in 1896. Olympiads and Games are numbered consecutively from the date of the first games in Greece, even though it has been impossible to hold the Games.

No discrimination is allowed against any country or person on grounds of race, religion or political affiliation.

**The Olympic Motto.** The words, "Citius, Altius, Fortius," which appear under the circles, were conceived in 1895 by the famous Father Didon, head master of the Arcueil College near Paris, France, while delivering a speech glorifying the athletic achievements of his pupils. The words mean "faster, higher, braver" but the modern version, which has been universally accepted, is "swifter, higher, stronger," indicative of the competing athlete's endeavor to run faster, jump higher, and throw more strongly.

**The Olympic Creed.** The most important thing in the Olympic Games is not to win but to take part, just as the most important thing in life is not the triumph but the struggle. The essential thing is not to have conquered but to have fought well.—Baron Pierre de Coubertin, founder of the Modern Olympic Games.

**The Meaning of the Rings.** The rings or circles which form the Olympic symbol originally represented the five major continents, namely Europe, Asia, Africa, Australia, and America (both North and South). However, the true concept is that the rings are linked together to denote the sporting friendship of the peoples of the earth, whatever their creed or color. The colors are chosen because at least one of them (blue, yellow, black, green, and red) appears in the flag of every nation of the world.

During the fifth century before Christ, the Games reached their climax; in fact, they were already showing the first sign of decay. Trying for records and specialization claimed the interest of the crowd. From there on to professional sport was only a step and it was quickly taken.

The invasion of the Macedonians put an end to the Greek city-states and, relieved of the political controversies, they devoted themselves entirely to the Olympic Games. Instead of training their youth, they merely hired athletes and nationalized them.

During the middle of the second century before Christ, Greece came under the domination of the Romans, who permitted the Games to continue but they had little interest in them.

Centuries passed. The Games still continued but the high Olympic ideals were entirely discarded and profit alone provided the incentive. In 393 A.D., the Emperor Theodosius forbade the Games altogether but they had survived a period of nearly 300 Olympiads or approximately 1200 years.

**The Olympic Oath.** In the name of all competitors I promise that we will take part in these Olympic Games, respecting and abiding by the rules which govern them, in the true spirit of sportsmanship, for the glory of sport and the honor of our teams. Pronounced by an athlete from the host nation.

**The Olympic Flag.** The Olympic flag, which appeared at Olympic competition for the first time at Antwerp in 1920, has a white background with no border. In the center, it has five interlaced rings or circles (three above, two below) whose colors are blue, yellow, black, green, and red. The blue ring is high on the left. (Note: The Olympic flag first was flown in public at Alexandria, Greece, in 1914.)

"First of all, it is necessary to maintain in sport the noble and chivalrous character which distinguished it in the past, so that it shall continue to be part of the education of present day peoples, in the same way that sport served so wonderfully in the times of ancient Greece. The public has a tendency to transform the Olympic athlete into a paid gladiator. These two attitudes are not compatible." — Baron de Coubertin.

## Žold zasloužený.

(Ke dni 29. srpna 1433.)

Dvě desetiletí již uplynula od věkopamátné bitvy pod Grunewaldem (r. 1410), ale řád německých rytířů dosud nechtěl uvěřiti, že doba jeho minula. Napínal všechny síly, aby zpáčil kolo osudu, a proto, že vlastní nestačily, najímal kde koho. Byla to pěkná sebranka pod bílými prapory s křížem černým a není nám to ku cti zvláštní, že také řada Čechů dala se získati za žold pro věc německou. Že Češi? Co bylo na nich českého? Jediná snad řeč a i tu proplétali spoustou slov cizích ti žoldněří prodávni, kterým patrně také "vlast byla macechou". Ani boží bojovníci nevyhnuli se tomu, že přimísila se mezi ně smet', která příučivši se umění válečnému, šla se prodávat tam, kde více dali. Vzpomeňte jen, že později "černá rota" bratříků sloužila uherskému králi Matějovi proti Jiřímu Poďě-

bradskému — divíte se pak, že chamrad' prodajná pomáhala Němcům proti Polákům? Vzpomínejte dále, jak nám to zase Poláci oplatili svými Lisovčíky na Bílé Hoře, vzpomeňte navzájem i prvních let tohoto století, kdo to byl, jenž také vydatně přispěl k pádu Badeniho, jednoho z Poláků k nám spravedlivějších (jinak nás "stančící" prodávali bez nejmenší výčitky svědomí), vzpomeňte toho všeho — a přestanete se diviti. Vzpomeňte i roku loňského . . .

Češi ve službách řádu německého, to hořký pro nás jed, kde odjed jeho? Tím jest vědomí, že daleko početnější Čechové vedením Jana Čapka ze Sán pomáhali Polákům v dějinném boji proti rytířům, kteří pod znamením kříže krve a železem uskutečňovali německý "Drang nach Osten" (pud na Východ). Velmi platné služby prokázali Čechové při obléhání Tščeva (dnešní Dirschau v Prusku), které konečně na samém sklonku srpna padlo v ruce slovanské. Zvěděl pan Čapek, že mezi zajatci jest řada žoldnérů českých, vyžádal si je ku potrestání, "že za peníze dali se najati k boji proti králi a království svého jazyka". V den 29. srpna, 1433, spálení jsou zpronevěřili Čechové na důkaz, jak dovedou bojovníci boží trestati zradu na národu vlastním i na Slovanstvu. Zrádci vzali svůj žold poslední. . . .

Kdyby dnes stejný postup měl být zachován, věru, že nedostávalo by se dřeva na sežehnutí všech renegátů i odpadníků, kteří prodávají se nepříteli k boji proti vlastní krvi. Celý prales bychom spotřebovali. . . Jsou však bohudíky za námi hořící hranice. . . .

V.

## Marie Prevratil

Eulogy by Bro. M. C. Parma

We are gathered here to pay our last respects to our friend and sister who departed this world on Tuesday, July 29th. Sister Marie Prevratil was born in Smecno near Slany in Czechoslovakia on November 6, 1895.

As a small child she began her Sokol training and before leaving her native land, she was holding the office of District Director of Women.

She came to this country in 1922 to live with her sister in Minneapolis, Minnesota. On July 29, 1924, she was married to Ben Prevratil, and they lived in Minneapolis, Minn., Chicago, Illinois, and Kansas City Missouri, until 1933 when they moved to Dallas and remained here until their deaths. They were both active in Sokol, and sis. Prevratil held various offices in the local and District Sokol organization.

From 1948 to 1965 she was secretary of the Southern District ASO. I am grateful to her for her cooperation and help when I held offices in the Southern District. In 1966, the officials recognized her dedication and work for the Southern District, and made her an "Honorary Secretary." This was only a part of her active work, for she was a member of the Dramatic Club for 17 years and performed in many plays. She was a charter member of the Circle of Czech Women and held the office of President for many years. She was a member of the Czech Day Festival Committee, a member of

SPJST Lodge Jaro No. 130, and the Board of Directors of Sokol Athletic Center. For many years she was active in the Dallas P.T.A. in addition to being a member of the P.T.A. Mothers Singing Club. Many times she and her husband were hosts to famous people such as Jan Kubelik, world renowned violinist; Jarmila Novotny, opera singer; Francis Lederer, movie actor; Jan Masaryk son of the first President of Czechoslovakia and foreign diplomat, etc.

So, her life was full and happy and now she rests in peace. It is an evidence of the respect to our deceased friend and a source of consolation to her surviving family that so many friends came to pay their last respect to her. And all of us here express our sincere sympathy to her survivors. Our hearts ache that we must say our last good-bye, and so with the Sokol "Nazdar!"—rest in peace, sister Prevratil.

## Odešel příkladný krajan J. Vaters z Washingtonu

Dne 13. srpna zemřel náhle po srdečním záchvatu jeden z nejvýznačnějších krajanů pračovníků ve Washingtonu — Jan Vaters. V září byl by se dožil 78 let.

Narozen v Sušici na Šumavě v Čechách (kde žije ještě jeho sestra), přišel do Spojených států v r. 1921. Se sokolskou legitimací v ruce vedly ho první kroky do newyorské sokolovny. Byl už doma sokolským borcem a pracovníkem a sokolská činnost naplnila celý jeho život v Americe.

Brzy se pustil na americký Západ a zakotvil v Portlandu, Oregon. Po deset let stál v čele tamní sokolské jednoty. Přesídlil potom do Chicaga a v r. 1930 do Bat'ových závodů v Belcamp, Md. I zde založil sokolskou jednotu a byl po 5 let jejím prvním starostou. Když se přestěhoval do Washingtonu, opět byl spoluzakladatelem Sokola a jeho prvním starostou po 11 let.

Byl organizátorem a dlouhá léta účetním Řádu č. 444, Č.S.A., náborovým referentem Čs.-Amerického Centra a od samého založení také členem odbočky ČSNRA. Jako všude, kde působil, také ve Washingtonu nebylo jediného krajanů podniku nebo akce, kde by se nezúčastnil jako obětavý a zkušený pracovník. Během války to bylo v akcích Čs. Národního sdružení a po komunistickém puči v Československu r. 1948 byl Jan Vaters mezi prvními, kdo pomáhal čs. uprchlíkům. Zejména se snažil, aby se dostali z táborů z Německa do Spojených států. Sám podepsal affidavity pro několik rodin a získal další záruky od Američanů i krajanů. Všem nově příšlým exulantům byl ochotným a obětavým rádcem a přítelem.

Zarmoutil-li kdy někoho, pak to bylo právě svým nečekaně náhlým odchodem.

Na poslední cestě — v sobotu 16. března — vyprovodila br. Vatterse celá washingtonská krajanů obec. Tklivé rozloučení pronesla za krajanů předsedkyně Čs.-Amer. Centra ses. May Sahová a za Sokol br. starosta Neumann.

Odešel příkladný čs.-americký pracovník, jehož budeme vždy vzpomínat s úctou a vděčností!

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mnoho.

Na nádraží. — "Kdy pak poje-  
de poslední vlak do Clevelandu?"  
— "Milá matko, toho se mi ne-  
dočkáme."

U našeho lékaře. — "Pane dok-  
tore, co budu dlužna?" — Lékař:  
"Nic, matko — zaplatíte mi pět  
dolarů hned."

U malíře. — "Prosím tě, Pepo,  
kde jsi vzal model k tomu oslu  
na slámě?"

"Ale, osla jsem dělal jen tak, a  
ta sláma je z hlavy . . ."

Matka hubuje malého nezbedu:  
"Jak jsi se zas umazal! Jen se  
musím za tebe stydět!"

Po chvíli přichází domů otec a  
vidí zmazaného synka:

"Jak to vypadáš? Nestydíš se,  
Karlíku?"

"Ba ne! Za mě se stydí ma-  
minka . . ."

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## Bro. and Sis. Joseph Trunecek

No doubt many of us have tried to remember a certain Slet—as to where it took place and which year it was—but, this isn't the case for bro. and sis. Joseph Trunecek. They very vividly remember the American Sokol Slet in Chicago that took place in 1909. Bro. and sis. Trunecek were married while participating in this Slet, and on the 1st of September will observe their 60th Anniversary.

Bro. and sis. Trunecek reside at 5214 South 21st Street. Bro. Trunecek was born in Vaclavice, Czechoslovakia, and came to America in 1904. He has been a member of Sokol South Omaha for fifty-nine years and four years prior to that was a gymnast. Bro. Trunecek has held a number of offices and served on many committees, and we are happy to say still attends meetings. He operated a sheet metal and heating shop from 1922 to 1942. He then joined the Union Pacific Railroad Shops and was in their employ for eleven years before his retirement.

Sis. Trunecek was born in Marshalltown, Iowa. She is a charter member of Sokolice South Omaha. It is a pleasure when a Unit has members of long standing, but for a Unit that is 67 years old to have an active charter member, we feel it is outstanding. Just imagine in all of the years of existence of Sokolice South Omaha, sis. Trunecek's name has been on the roster. She has held many offices and worked on numerous committees.

The Truneceks had two sons, Milo, who passed away in 1963, and Jerome, who has been employed at the Union Pacific Railroad for 30 years.

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