

# СВОБОДА SVOBODA

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### Senator Smith Praises Ukrainian DPs

High praise of the Ukrainian displaced persons he encountered during his recent trip to Europe was expressed by Senator H. Alexander Smith (Rep.) of New Jersey in a letter to Mr. Stephen Shumeyko, president of the Ukrainian Congress Committee of America.

The letter was in response to an invitation of the Ukrainian Congress Committee to address its Rally held Saturday evening, November 22, at the Cooper Union auditorium in New York City. The Senator regretted his inability to appear because of a previous engagement to speak the night before the Foreign Policy Association. His speech before that group dealt with the DPs and was widely reported the next day in the press.

The pertinent portion of Senator Smith's letter follows:

"You will be interested to know that on my recent trip to Europe as Co-chairman of the Smith-Mundt Congressional Committee investigating the 'Voice of America' program throughout Europe, I had the opportunity in my capacity as a Senate member of the subcommittee of the Senate Judiciary Committee investigating immigration and Displaced Persons, to visit a number of the D.P. camps in Germany. I recall vividly the Ukrainian Displaced Persons Camp which I visited at Kastel near Mainz, Germany. I found at the camp a wonderful group of people. There were a total of 1960 people in the camp. They had come from different parts of the Ukraine and would

not under any circumstances return to Russia. They wanted to settle outside of Europe, preferably in North or South America. But this is the interesting part, and I am sure you will be delighted to learn they said —'we would walk back to a free Ukraine.' They made much of the fact that the Ukraine was a free republic from 1918 to 1920.

"While at the camp I met a distinguished group of individuals. Among them were Andrew Liwytzky, President of the Ukrainian National Republic-in-exile; Michael Omelianowytch Pawlenko, General Army Commander; and also Wsewolod Sokolowsky, who had been elected Camp Commander at Kastel.

"All the people I met were 'eager for a federation of Black Sea Republics and the people would leave Russia if they could be assured of help from America.' I thought probably these remarks would be of interest to you and your group. The thought came to me as I left the camp to return to Frankfurt, what a splendid group of American citizens these folks would make. Mrs. Smith accompanied me to the camp and both of us were deeply impressed with the fine courage and spirit of the people.

"I sincerely hope that at some later date I may have the opportunity of speaking to your group and telling them in greater detail of my visit through Europe and particularly, of my visit to the Ukrainian Camp at Kastel."

### Pittsburgh Youth Rally

(Special to the Ukrainian Weekly)

PITTSBURGH, Monday, Nov. 24.—Under the auspices of the Ukrainian Youth League of North America a Ukrainian American Youth Rally was held here November 21 to 23rd. It was sponsored by the Associated Ukrainian Clubs of Western Pennsylvania in order to raise funds for the United Ukrainian Relief Committee and to promote understanding and greater activity among the youth in that area. In all respects the rally was an outstanding success.

About \$1,000 was raised by the Rally for Ukrainian Relief purpose.

Early signs of success were noted from the attendance at the Welcome Dance in the Ukrainian Hall at McKees Rocks. The forum, held in the Fort Pitt Hotel, was opened by John Suszynski, Chairman of the Rally Committee. Chairman of the forum Orest Zorena then introduced the first speaker, Miss S. Korolyshyn, who traced the development of Ukrainian music from pagan times to

the present day. Peter Kosiak then enumerated the difficulties encountered in Ukrainian American life. He was followed by Dr. Yukhnovich who spoke of his personal Displaced Persons experience. Metro Staroschak and Albert Paslow then spoke on the necessary future activities of our Ukrainian American youth.

After a spirited general discussion, the forum was adjourned so that the delegates would have time to prepare for the evening's banquet, which, incidentally, started on time.

The banquet chairman, John Mitchell, called John Suszynski to act as toastmaster, who introduced the speakers of the evening: Daniel Slobodian, president of the UYL-NA and Mr. Eugene Rohach, treasurer of the United Ukrainian Relief Committee. Mr. Slobodian emphasized the importance of our youth and the older generation in understanding each other and working in harmony, and congratulated the Pittsburgh youth for their wholehearted efforts in sponsoring this rally for a hu-

### Cooper Union Rally Culminates Pan American Ukrainian Conference

The Cooper Union auditorium in N. Y. C. famed for historic addresses, including one by that great emancipator, Abraham Lincoln, was the setting Saturday evening, November 22, of a rally held under the auspices of the Ukrainian Congress Committee of America and marking the culminating point of the Pan American Ukrainian

Conference which had begun on Tuesday, November 18, and which was attended by delegates representing nationally representative Ukrainian organizations from the United States, Canada, Brazil, Argentina, Paraguay, and Uruguay, and also by a European Ukrainian observer who flew here especially for this occasion.

The New York rally, attended by approximately 1,200 people, and which raised some \$1,500 for the Congress Committee fund, was followed by a Congress Committee sponsored rally in Philadelphia on the following day, and another similar one yesterday, November 30, in Detroit. Other rallies are being planned for other large centers of Ukrainian population.

Details concerning the New York and other rallies will appear on the pages of the Weekly in its coming issues.

Suffice it to say that the New York rally was opened by Stephen Shumeyko, head of the Ukrainian American delegation to the conference; presided over by Dmytro Halychyn, treasurer of the Pan American Ukrainian Conference permanent body set up by the conference; and addressed by Rev. Dr. Wasil Kushnir, head of the Ukrainian Canadian delegation and president of the new Conference organization; Wolodimir Kosar of the Canadian delegation; Prof. Clarence A. Manning of Columbia University, who was recently attacked by Moscow for his "Story of Ukraine" book; Rev. Mikola Ivaniw and Elias Horachuk, Brazilian delegates, and now members of the General Council of the Conference organization; Dmytro Andrievsky of Brussels, Belgium, the "European Ukrainian observer," whose arrival here was delayed by plane trouble immediately upon its take-off; Juan Hrehoraschuk, delegate representing Argentinian, Paraguayan and Uruguayan Ukrainians; Andrew Bilopolski, also from Argentine, who acts there as Consul of Paraguay; and W.

Shandor, recently arrived from Carpatho-Ukraine. Secretary at the Rally was Miss Eva Pidduchesen, secretary of the UCCA.

The key-note of the rally, just as that of the conference, was the peace effort of America, which has the support of both North and South American countries, and together with it the cause of the national liberation of Ukraine of Soviet Russian domination. The success of this movement, it was pointed out by the speakers, would result in the establishment of a free Ukraine which would act as a stabilizing factor in European affairs, a formidable block to Soviet Russian expansionism, and thereby help bring about that lasting peace which all freedom loving, democratic countries are anxious to preserve.

Aside from this key-note, the dominant theme of the conference and the rally was the need of unity—unity per se, unity of purpose and unity of action—among all peoples of Ukrainian descent throughout the world, especially for the purpose of aiding their fellow kinsmen in their native but Soviet Russian misruled Ukraine.

Significantly enough, this call for unity was issued at a time when this unity has already attained unprecedented heights, but, to be sure, has to go far higher before it becomes anywhere complete.

The purpose of this editorial, which shall be concluded next week, on account of the limitations of space, is to acquaint our younger generation readers with some of the highlights of the strivings down through the years of North and South American as well as European peoples of Ukrainian birth and/or descent, to coordinate their plans and action designed to help free Ukraine. Already these strivings have culminated in a Western Hemisphere Ukrainian common front. The next step is world-wide unity.

(To be concluded)

manitarian cause. Mr. Rohach then gave a vivid account of the necessity of aiding our less fortunate brethren seeking refuge from the despotism in their native but foreign ruled land. Following the banquet a semi-formal dance was held.

In keeping with the traditions of UYL-NA rallies, Sunday morning was reserved for church services. In the afternoon an ambitious Music Festival was held in the Ukrainian Hall.

A varied program of singing, dancing and instrumental music was roundly applauded by the huge crowd that filled the auditorium to standing room only. It must be noted that this Festival was a success largely through the efforts of the Greater Pittsburgh Chorus directed by Ted Kotula and the Ukrainian Dancers led by Nick Arseny. The rally came to a fitting close with a farewell party.



## TEXT OF

# Memorandum on the Ukrainian Situation to the General Assembly and the Economic and Social Council of the United Nations.

## Genocide Now the Soviet Russian Policy in Ukraine

HAVING convened at this, our Pan American Ukrainian Conference, currently being held here in the City of New York, we the duly elected representatives of American, Canadian, Brazilian, Argentinian, Paraguayan, Uruguayan nationals of Ukrainian descent, acting as spokesmen of our respective nationally representative organizations, by unanimous resolution, do hereby call the attention of the United Nations General Assembly and of world opinion at large, to the deliberate policy of genocide being pursued by Soviet Russia and its satellite nations against the over 40,000,000 Ukrainian people in their native but Red-ruled Ukraine, particularly against those who have dedicated their lives and fortunes to the attainment of the centuries-old ideal of the liberation of Ukraine from foreign rule and the establishment of a free, sovereign and democratic Ukrainian state, governed by the people, and being of and for the people.

At the same time we appeal to the General Assembly to adopt appropriate measures to halt this inhuman Soviet Russian genocide policy, designed to destroy the liberty-loving Ukrainian people as a national, cultural and religious entity.

Particularly do we now recommend that the United Nations General Assembly take appropriate action to counteract the recent secret agreement between Soviet Russia and her two satellites, Poland and Czechoslovakia, which is to pool all their forces and resources in an attempt to liquidate the Ukrainian resistance movement, particularly its spearhead, the well nigh legendary heroic UPA, the Ukrainian Insurgent Army, which originally fought against the Nazi invaders of Ukraine, and, after having helped to bring about their rout and defeat, has, since then, been waging guerrilla warfare against the Soviet occupants of Ukraine, in a heroic and valiant effort to help free Ukraine.

This latest episode in the saga of Ukrainian struggle for national freedom, this attempted extermination by three powers of those who would free their native land, is symptomatic of the conditions and circumstances under which the Ukrainian people have been forced to live under Russian rule. Theirs has been a veritable martyrdom. It hardly has a precedent in history. Whereas some people or races have undergone some measure of it at one time or another, the Golgotha of Ukrainian national suffering at the hands of the various Russian ruling regimes has been of a full and never-ending nature. The

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## From Pan American Ukrainian Conference

Ukrainians have endured it in its full measure, not periodically but continually throughout their entire tragic albeit heroic history.

### Ukraine Chief Obstacle to Russian Expansionism

The reason for it is that, dating back to when Russia was known as Muscovy, the drive to expand Russian borders at the cost of all moral considerations and human rights and suffering, always had the Ukrainian people as its chief obstacle. Just as once they had been a veritable bulwark of Western European civilization against the onslaughts of huge and barbaric hordes from the Asiatic steppes and, it should be noted, in the process they weakened themselves as a nation, so ever since then the Ukrainians have been, in their own way, the chief bulwark against the traditional and ruthless Russian expansionist drive, which in its present Communist form carries along with it untold human physical suffering, the degradation of the human spirit, and the destruction of the finer elements and values of human life.

In retaliation against Ukrainian resistance, the Russian ruling regimes have applied measures of an extremely repressive character, to say the least.

### Denationalization—Chief Policy of Tsarist Russian Rule of Ukraine

Under Tsarist Russian rule, which lasted from the decline of the 17th century Ukrainian Kozak Republic to the rise of the short-lived independent Ukrainian National Republic in 1918, these repressive measures were directed mainly toward the end of subduing the Ukrainian national resistance and desire for national freedom.

Two principal methods were used, namely, persecution and denationalization. The latter was particularly the cardinal policy of the Russian autocratic imperialists. The unbridled excesses of this policy can be judged by the fact that historical events were falsified even by Russian scholars, who were motivated more by Russian chauvinism and expansionism than by any sense of scholarship. They, as well as other Russian propagandists, made Ukrainian history and culture appear in the eyes of many in the outside world as part of that of the Russians.

As a result, there are still those today who, by way of example, are laboring under the illusion that the Kingdom of Kiev (10-13th centuries), also historically known as Rus (the derivative of which, "Russia," the Muscovians under Peter I adopted as their present national name after they had overrun Rus-Ukraine) was Russian, when as a matter of fact it was Ukrainian. The Kievan kingdom, Rus-Ukraine, marked the dawn not of Russian but of Ukrainian history and statehood.

### The Ban on the Use of Ukrainian Language

To attain denationalization, that is the Russification of Ukrainians, various restrictions and prohibitions were placed on the Ukrainian language itself. Thus in 1863 the very use of it was forbidden completely for literary purposes when the then Rus-

sian Minister of Interior issued the ban against it, attached to which was his official pronouncement that "there is not, never was, and never will be a Ukrainian language." This despite the fact that millions upon millions of people spoke and wrote in it then, just as many more do today. This despite the fact that at that particular time some of the finest poetry in the Ukrainian tongue had already been written, by Ukraine's greatest poet, now world famous, Taras Shevchenko, who, incidentally, died prematurely (1861) because of the Russian physical and spiritual persecution of him as a Ukrainian per se and as one who propagated the idea of a Ukraine free of of Russian rule. In all respects, he was one of the countless victims of the Russian policy of liquidating, by one method or another, of all those believing in the ideal of a free Ukraine and a democratic form of government.

The term "genocide" was not in existence as such then, but what it represents today was already in the process then, in Russian-occupied Ukraine.

At that time, too, the development of Ukrainian culture and scholarship was also being hindered by Russian authorities at every step. Talented Ukrainian scholars, writers, artists and musicians, deprived by the Russians of normal outlets for their creative abilities, were compelled to emigrate to Muscovy. There, perforce or by suasion, they played an important role in the development of Russian culture and scholarship, a fact acknowledged by disinterested authorities themselves.

Apace with these developments, the exploitation of Ukraine's natural resources, of the proverbial Ukraine, of the "land of milk and honey," was conducted by Russian authorities in a manner which lowered the economic level of the average Ukrainian peasant and worker to one of the lowest on the continent.

However, despite this ruthless Russian subjugation, denationalization and exploitation of the Ukrainian people, aimed at the elimination of their national identity and the artificial creation in its place of "one and undivided Russia," the Ukrainian people emerged from their travail upon the fall of Tsarist Russia stronger and more nationally conscious, possessors of a high culture, fine literature, well established historical traditions, and with it all an unconquerable, resolute will to regain their national liberties and to re-establish themselves in the family of nations.

### The Rise and Fall of the Ukrainian National Republic

And thus, when at the close of World War I and the accompanying collapse of both Tsarist Russian and Austro-Hungarian empires (both of which ruled the Ukrainians then within their particular domains) the opportunity rose for the Ukrainian people to rid themselves of the shackles of their national slavery and to strike out for their national freedom and independence, they did exactly that. The result of their effort was the Ukrainian National Republic. Its

establishment under the most adverse conditions testified to the inexorable will of the Ukrainian people to attain their free national existence.

Unfortunately for them, and for the very ideals upon which our human progress and civilization is based, the Ukrainian National Republic was not permitted to live long. Once more, as in the past, the Ukrainian people found themselves deprived of the fruits of their national tree of liberty, which they had for so long been cultivating, watering it not only with the proverbial sweat of their brows but also with the blood of those countless heroes who gave their last full measure of devotion to the cause of the liberation of their native land.

The Ukrainian National Republic, attacked from all sides by the traditional enemies of Ukraine, especially by the now Bolshevized Russia, harassed from within by a Red fifth column, weakened by the lack of sufficient war materiel, the ranks of its armies decimated by the scourge of typhus, and, in a most unjust climax, its claim to freedom for the Ukrainian people, based squarely on Wilson's historic principle of national self-determination, rejected by post-war well-intentioned but confused and ill-informed Allied statesmen who made a vain attempt to establish a lasting world order based on peace, liberty and democracy—before the onslaught of all these combined events, the Ukrainian National Republic collapsed. Another partition of Ukraine ensued. Most of Ukraine fell under Bolshevik rule. Poland became the occupant of the greatest part of Western Ukraine, with the remnants of it in the form of Carpatho-Ukraine being absorbed by Czechoslovakia and that of sections of Bukovina and Bessarabia taken over by Rumania.

Much as the Ukrainians subsequently suffered under Poland, including the world notorious "pacifications," much as they endured under Rumanian and even Czechoslovak misrule, still all of it has been little when compared with what they have been undergoing for the past several decades under Soviet Russian rule.

### Destruction of Ukrainians as National Entity—Chief Objective of Soviet Russian Rulers

Where, during Tsarist Russian times, denationalization was the major policy of Russia toward Ukraine, with genocide resorted to sporadically and without any particular plan, nowadays under Soviet Russian rule the attempted denationalization and, particularly, subjugation of the Ukrainian people, has assumed its most virulent form, namely, that of genocide. Despite the sugar-coated concessions of an ethnographic nature to the Ukrainians by the Soviet rulers, the destruction of the Ukrainians as a national, cultural and religious entity has become a calculated and ruthlessly carried out policy of the Kremlin.

At first this genocide policy was of haphazard decentralized character. Its execution during and in the years immediately following the Ukrainian war of liberation was the work of individual Red Russian armies or bands, particularly of the infamous



## The Preservation of Ukrainian Culture

By PROF. CLARENCE A. MANNING

IN the catastrophic conditions that have followed World War II, Ukrainian culture is facing one of its worst crises, for it is menaced as it has never been before. The new despotism of the twentieth century are not content with the physical enslavement of mankind but unlike the great imperialisms of the past, they demand control of the mind as well as of the body. They demand the annihilation of the individual feelings and thoughts as well as the external world.

To meet this crisis, the Ukrainians are called upon to exert their utmost resources.. for it involves the adaptation of their thinking to the new conditions. In the matter of physical protection against the aggression of the Soviet Union, they will have sooner or later the aid of all the democratic peoples of the world. They will have assistance in the problem of the displaced persons. In the problem of culture, they must rely to a large extent upon themselves in determining how the task is to be performed.

During the years of the awakening in the nineteenth century, there were formed such societies as the Shevchenko Scientific Society which did heroic work in developing Ukrainian scholars and teachers. After World War I, there came into existence the Ukrainian Academy of Sciences which in the relatively mild conditions of the early Soviet occupation produced a splendid collection of books dealing with the past and present culture of Ukraine. It is not without significance that the attack upon the great Ukrainian thinkers and the attempt to rewrite the past history of the country coincided with the laying of greater emphasis upon the physical sciences and that the historical and literary contributions of the Academy have been questioned at every turn by the new masters as a dangerous heresy.

Today the old Ukrainian University which had been established in Prague is functioning in Munich. The former members of the Shevchenko Society are attempting in exile to reorganize their institution and to resume their work, under conditions that are far less favorable than they were in L'viv before 1939. Their libraries are scattered, their masses of documents either pillaged or destroyed. Yet their will to live and work goes on.

Today the saving of Ukrainian scholars abroad is an urgent matter.

Yet there is here a sharp line of distinction to be drawn between the categories, between the scientists who are dealing with natural phenomena and those who are engaged in the so-called social sciences, in history and literature.

There can be no Ukrainian astronomy or Physics or chemistry. The physical world is one despite the barriers and handicaps of language, there can be little doubt that the natural scientists need merely to be rescued in order to find their own place in the great body of scientific men. There is a shortage today in all countries and it has been far easier for the scientists to be absorbed in the educational systems and scientific work of the world than it has been for those professors who are in more direct contact with the human spirit and the ideals and aspirations of the Ukrainian people. This does not involve any reflection upon the value of the scientists to the national cause. Many of them have done noble work in enlightening the world to the Ukrainian problem. They have made invaluable friends for their people and they have kept the faith.

Yet in the last instance, if Ukraine and Ukrainian culture is to rise to new heights, it cannot be done merely by the Ukrainians who are distinguished in natural science. The work must be led and directed by those men who are concerned with the history and development of their own land, her great men and women, their thoughts and aspirations. They have painfully little material with which to work, for the rich collections which they had at home are not at their disposal. There are altogether too few manuscripts of Shevchenko or Franko abroad. There are literally thousands of important volumes which do not exist in the libraries of any of the democratic countries. That missing material is the material with which they have to work.

Here is the great difficulty. Even a world eager to help can hardly replace the gaps until Ukraine is free and they can reenter their heritage. Yet something must be done. It is the duty of every Ukrainian and person of Ukrainian origin and sympathies to cooperate not only in securing these scholars the opportunity of existing but of working. With the passing years, the few books and domestic articles that have been brought out of Ukraine, the tools and implements that have survived years of use become priceless articles in

some museum which has yet to be set up on a large scale. Even in the United States there is a growing appreciation of old tools and implements and we have such institutions as a Farmer's Museum recently established in New York State to preserve the old ploughs and looms of the past, so as to fill out the picture of how people lived a century ago. The Ukrainians abroad need such a centre and its fulfillment depends not only upon the scholars and the leaders but upon every individual who may make even the smallest contribution.

Yet even this is only one side, for the preservation of Ukrainian culture is not only a work of antiquarianism. It is a task of modernization as well. Just as the Ukrainian revival passed from a romantic stage of glorification of the past and the study of ethnography and village customs, to the realism of the efforts of the Ukrainians to be themselves in the present, so now the same task exists.

In the past in the homeland, the average Ukrainian was among his own people, speaking his own language and sharing with him his joys and sorrows, the changing seasons, and the yearly round of festivals. Today the Ukrainian abroad in the United States or Canada, finds himself a part of another organization, speaking another language and to some degree at least thinking other thoughts. He cannot, if he would, avoid these contacts and live only in the past. If he did so, he would become the inhabitant of a mythical Ukraine, a mixture of his dreams and memories and this would be as fatal to the Ukrainian cause as mere forgetfulness.

The early Ukrainians who came to America and founded here their churches, their clubs, and their societies, their fraternal organizations builded better than they knew. They prepared on the soil of the new world the possibility for continuing the essential qualities of the Ukrainian spirit. It is now the third generations which is arising. Too many of them do not know Ukrainian—they should learn it. They should learn to read and to appreciate the productions of the past. They should be proud of their heritage and preserve as much as they can of the old traditions.

Yet to many who are only arriving in the United States and Canada, many of these people seem strangely and deplorably un-Ukrainian. They are bringing with them a closer personal knowledge of Ukrainian life as it was lived on the eve of World War II under a foreign domination but in large masses. They forget their own handicaps and sometimes allow their memories to run away with them. They do not realize that the Uk-

raine of 1939 was not in all aspects the same as the Ukraine of 1880, that the Ukrainian spirit is a living thing and that they themselves have not only to contribute but to learn as well.

The Ukrainians in the New World are proving themselves patriotic citizens of the lands in which they are living. Yet they not forgetting their past. Here and there may be concentrations of Ukrainians who can maintain the traditions of the Ukrainian village. For the most part it is a problem of protecting the spirit, if not the letter. The democratic world which is now so sorely threatened is not asking that dull and dead uniformity which is the slogan of the new totalitarianism. The poet can dream, the artist can paint, the scholar can study, the man can work as he wishes. He can express his thoughts, his aspirations and his hopes. He can express that desire for liberty and democracy that have been the breath of life to so many millions of Ukrainians in the past and present. The task now is to preserve the essentials. The lives and methods of Shevchenko and Franko were different. They were both Ukrainian. They shared in the same aspiration, however their lives differed externally.

Even were Ukraine to be reestablished today as a free country, its life would be different from the years before World War I. The tragic events of the years and the changes of modern life would make its external shape strange to the leaders of the past. They could easily recognize the spirit. That is the essence of Ukrainian culture as it must be maintained and preserved. It must be studied in the past, lived in the present and perfected in the future, if Ukraine is to fulfil its great mission.

Too high praise cannot be given to those persons who have been able to find ways of adapting that spirit to the service of the democracies in which they are living and in which they are taking an active part. It is they who are making the world aware of Ukraine and are showing that Ukraine is something not dead but living. They need the help that can be brought by the new arrivals, the new cultural inspiration which can be grafted on to their present lives.

There are new aspects of Ukrainian culture developing both in Europe and the New World. There is need of understanding these as there is of conserving the old, but so long as the spirit of liberty and democracy prevails, the task is not hopeless and Ukrainian culture in its truest sense will live and flourish abroad and when the hour arrives, will make a vital contribution to the upbuilding of a free Ukraine.

Cheka (eventually succeeded by OGPU, then NKVD and MVD — all mounting infamously) secret political police detachments who, without any particular centralized direction and motivated mostly by their hatred of those who espoused the Ukrainian cause and democracy, murdered and tortured to death, right and left, anyone suspected of such sentiments.

When some calm was restored following the Ukrainian liberation war, and as the Soviets grew in power and before this power the Ukrainian resistance fighters had to take cover, the Soviet rulers, although as unprincipled, ruthless and unscrupulous as ever, yet threading warily upon the fresh grounds of their conquests, made a calculated attempt to appease the Ukrainians by yielding to them

certain cultural concessions.

Soon, however, the fallacy of their thinking that the Ukrainians would yield to their blandishments, that they would be satisfied with the mere crumbs and not the whole loaf of liberty, struck them with full force.

### A Comment of a London Journal

As a result, Soviet Russian policy towards the Ukrainians took on a new turn. It became aimed directly and systematically at the complete political, economical and cultural subjugation, denationalization and the destruction of the Ukrainian people. Although some Ukrainian cultural institutions have been permitted to continue their existence, yet they have found themselves emasculated of

any real progress because of their being allowed to proceed only along channels of Communist ideology. The same is true of Ukrainian writers under the Soviets. Those who rebelled against this policy or showed even the slightest trace of Ukrainian nationalist sentiment, were branded as traitors to the Russian Revolution, summarily tried and executed, or sent to the notorious prison camps in the north or Siberia. Concerning one such trial, early in 1930, one reputable London journal (Saturday Review, Jan. 18, 1930) correctly pointed out that "the real reason for bringing a charge against Jefremov, Chekhivsky and the others is the desire to destroy the Ukrainian intelligentsia by getting rid of its chief representatives... Realizing its fail-

ure, Bolshevism has taken to its alternative weapons—terrorism and provocation. By this means it seeks to kill the creative efforts of Ukrainian culture..." In other words—genocide.

### The Kremlin-Fostered Famine in Ukraine

Genocide, too, has been practiced against the masses of Ukraine by the Kremlin rulers deliberately and ruthlessly. The opportunity for it rose in the early 1930s. Taking advantage of Ukrainian resistance to their system of collectivization, the Soviet Russian brought about and fostered in Ukraine a famine which, conservatively speaking, took a toll of over

(Concluded on page 4)



# BLOOD

By ARKADY LYUBCHENKO

Translated by C.H.A.

(To be concluded)

(3)

THIS pretended indifference, freedom of action, independence appeared so natural to the others; such vital desire to cling to life was revealed in those movements, and such calm regarding the beast's safety that the danger soon passed. Some smelled the besprinkled place, and did the same. The pack, checking their savage intention, slowly, stealthily, again followed the leader into the silent spaces, into the night.

And yet they were expecting something to happen.

Not one of them even for a single moment admitted that he might die, because their imagination was filled with such attractive smell of warm blood. Their own ceaseless, savage blood bade them believe. And it led them, filled them with the never-ending craving to live with the tireless passion to search, with the ever-present desire to struggle for survival.

And so did the wolves again strike upon the same hollow, but at its other, more distant edge.

Here ends the sharply curved wall of the forest. They stopped and sought shelter among the bushes.

The foremost made a few more steps to the last bush from which he could seize with his eye the broad, extensive banks of the ravine. He strained his body slightly forward, stood

still with bated breath, and plunged his eyes into space.

Completely filled with snow, surrounded by the thick perpendicular walls of the trees, as if seized between the paws of an unseen beast which is continually drowsing or asleep,—this ravine seemed like a great lake whose white, smooth surface could not but immediately reveal the appearance of a beast of any kind. It was the center where the different sounds reverberating in the distance could not but assemble,—so did their instinct tell the wolves.

But the sounds, vital, moving sounds, which smell of blood, were absent. An extraordinary calm prevailed, and around there reigned a sparkling night.

The leader felt terrible. Why? For the simple reason that he was the leader. At the time when they last ate, he strove fiercely to become foremost. Now he did not want to lead, and tried to mix with the pack. But no matter how he sought to lessen his pace, thus giving the others an opportunity to get ahead of him, they slackened their pace in an equal measure, stubbornly leaving him ahead.

They did that not because he was an old and most experienced wolf, but because there had risen too great a danger to them all, and no one

wanted to be the leader.

Even now the old beast felt that that the entire pack, crouching behind him, directed its ravenous tension not only to the surrounding phenomena, but also to him, especially to him. The pack—he felt—cannot forgive him the recent unsuccessful chase. The pack hates him, just as he hates it.

From utter exhaustion his head was in a frenzy. In front of his eyes there wavered dark, misty cobwebs. The frosty cold seeped into his paws, and he felt a prickly trembling pervade his body which was chilled to the bones.

The wolf bristled with an effort.

At time, the cold, having coursed through his entire body, seemed to disappear into the snow, and he felt a brief and sudden relief. Then the dark cobwebs began to unravel themselves on all sides and to enmesh the old beast in a light indifference, tempted him to close his eyes just a little in order to drowse off for a while.

The wolf could not permit himself to do that, and yet the wolf could not overcome himself.

And when he closed his eyes, the painful sucking resumed in his stomach. His entire being contracted in pain, and it howled. Having howled, it grew faint. And immediately, as it often occurred during a chase, a strange, almost voluptuous fainting spell flooded his belly and chest. It dispersed quickly in all directions, coursing in the veins; and it burden-

ed the body with a kind of intoxication, and pressed it down to fall on the snow.

How the wolf craved to die down! But he simply could not permit himself to lie down. And he knew that eventually he would not be able to hold himself up, and would have to lie down—to his death.

Suddenly, amid his drowsy tremor there appeared a rainbow. Both its ends were seized by a mist which gradually slipped away somewhere. The rainbow was likewise dissolving. It illuminated the long edge of the forest which was all flooded by a spring sun. Onto the edge of the forest there came rolling a grey ball with long ears. The wolf flung itself after it. He had already felt in front of him the strong, tickling smell. And he already faintly heard the sound of alien, mad leaps...

As if stunned, he gave a start and stupidly opened wide his eyes.

Bitterly and reproachfully he glanced back to the spot whence came the sound which might betray them before time, but in reply to him there flashed several yellowy-green, threatening sparks.

Slowly he turned away his head, pretending indifference. But he understood. In the flashing clamor of the yellowy-green sparks he already saw that ominous, speechless, benumbed apprehension which, for some reason, always roused in his memory the odor of decay.

(To be concluded next week)

## MEMORANDUM

(Concluded from page 3)

four million lives. And although (in the words of a resolution submitted in the Congress of the United States), "the Soviet Government was fully aware of the famine in Ukraine and although having full and complete control of the entire food supplies within its borders, it nevertheless failed to take relief measures designed to check the famine or alleviate the terrible conditions arising from it, but on the contrary used the famine as a means of reducing the Ukrainian population and destroying the Ukrainian political and cultural rights." In other words—genocide.

### Persecution of Religion

In keeping with this policy, the Soviets have also been trying to destroy the traditionally deep religious faith of the Ukrainians. At first, they attempted to do this by the notorious godless campaigns, the destruction and desecration of churches, the banning of religious services, and in general by brutally persecuting religious persons at every step. When that failed and the last war brought about a revival of religious practice even among those who for the sake of expediency had deserted it, the Soviets inaugurated the policy of having religion serve the ends of the State. With this in mind, they first revived the Russian Orthodox Church and appointed a Kremlin puppet as its patriarch. Then they dissolved the Ukrainian Autocephalous Orthodox Church and forced its communicants to enter the Russian church led by the Moscow patriarch. Next they turned their attention to the Ukrainian Uniate (or Greek) Catholic Church. Its bishops were suddenly arrested soon after the war's close and imprisoned, and all of them are no longer living. Hundreds of priests were executed outright. Meanwhile the faithful underwent the same fate. Finally, in the spring of 1946 the

Moscow radio announced that the Ukrainian Catholic Church had "brokered off" its connections with Rome and had become a part of the Russian Orthodox Church. In this manner, then, the atheistic rulers in the Kremlin have obtained full control of the Ukrainian church—Orthodox as well as Catholic—within the Soviet borders, and are now using it as an instrument of further persecution, denationalization and destruction of the Ukrainian people.

In keeping with its policy toward the Ukrainians, the Soviets have been for many years, especially since the close of the last war, forcibly resettling vast blocs of the Ukrainian population from its habitat into Siberia or other distant parts outside Ukraine. Into the evacuated areas the Soviets have been bringing in Russians or people of Asiatic origin. This resettlement has also been a method of providing slave labor for the notorious prison camps throughout the U.S.S.R., with the result that a very high proportion of the estimated 14,000,000 inmates of these camps consists of Ukrainians.

Still another evidence of Soviet genocide policy against the Ukrainians are the hundreds of thousands of Ukrainian displaced persons in Europe outside the Soviet sphere. Much as they love their native land they refuse to return to it, and in many cases fight to death Soviet attempts to forcibly repatriate them, for they well know what fate awaits them under the Soviets on account of their pro-free Ukraine and antitotalitarian sentiments.

Such then is the plight of the Ukrainian people, of those who have suffered the most and sacrificed the most in the recent war against Fascism and Nazism, of those whose heroic deeds are emblazoned on the pages of the free press throughout the world.

### UPA—The Ukrainian Insurgent Army

Nevertheless their struggle for their national freedom is stronger

than ever before. The strength of its manifested, by way of example, by the very existence of the powerful Ukrainian Insurgent Army (UPA) which conducts guerilla operations against large bodies of crack Soviet, Polish and Czechoslovak troops or police. Although operating behind the notorious Iron Curtain, some of the UPA's exploits have nevertheless made their way into print of American, English, French, Swiss, Dutch and other press. Its supreme aim is to help free Ukraine.

### Ukraine—The Tinderbox of Eastern Europe

We respectfully submit to the United Nations Assembly that the Soviet denial to the Ukrainian people of their national liberties, of its attempt to destroy them as a national, cultural and religious entity, and, on the other hand, the highly militant Ukrainian counter-action against all this in the cause of national freedom, has made Ukraine today a veritable tinderbox of Eastern Europe, greatly endangering the possibility of lasting peace there. Moreover, the situation there contradicts all the hopes and aspirations of humanity when the victorious nations undertook to create a system which would work for lasting peace.

### An Appeal to the United Nations General Assembly

Accordingly, we, the undersigned of the Pan American Ukrainian Conference, respectfully petition the General Assembly to create an international commission to investigate the situation prevailing in Ukraine and to make a fair and unbiased report.

We likewise petition the General Assembly to take, on the basis of this report, appropriate measures to halt this policy of genocide which the Soviets are using in an attempt to destroy the Ukrainian people as a national entity because of their unceasing struggle for freedom of foreign misrule and domination.

We request that the ordinary rights of man be secured for the people of

Ukraine, and that, moreover, the United Nations take steps to set up in Ukraine a democratic government representative of the Ukrainian people and responsible to them and that the representatives of this new democratic Ukraine be seated in the United Nations instead of the present hand-picked Moscow delegates, who represent neither the will nor wishes or interests of the Ukrainian people.

Such democratic and courageous action will insure to Europe and the world renewed and increased confidence in the United Nations as an exponent of the democratic ideals of humanity. It will end the state of unrest and violence reigning today in Ukraine. And it will represent a great step toward the elimination of suspicion among the powers and toward the attainment of that permanent and lasting peace which alone can save the world from destruction of another world war, and this time a more horrible one than any in history.

### PAN AMERICAN UKRAINIAN CONFERENCE

Stephen Shumeyko, Head of the delegation of the Ukrainian Congress Committee of America, (P.O. Box 721, Church St. Annex, New York City)

Rev. Dr. Wasyl Kushnir, D.D., Head of the delegation of the Ukrainian Canadian Committee (701 McIntyre Building, Winnipeg, Manitoba, Canada)

Rev. Mikola Iwaniv, Head of the delegation of the Sociedade dos Amigos de Cultura Ucraina en Brasil (Caixa Postal, 580, Curitiba, Parana, Brasil)

Juan Hrehoraschuk, Head of the delegation of the Comité Unido Ucrainiano en las Republicas de Argentina, Paraguay y Uruguay (Calle Victoria 676, Buenos Aires, Argentina).

New York City, November 21, 1947

JOIN THE UKRAINIAN NATIONAL ASSOCIATION. DO IT NOW!



## Ukrainian Canadian Literature

"FROM FLABBY DOGGEREL UP TO GENUINE HUMAN POWER"

By PROF. WATSON KIRCONNELL

CITIZENS of Canada, including even the 306,000 citizens of Ukrainian extraction, probably know little of the striking amount of literature that has been published in Canada in the Ukrainian language since Ukrainian settlement began a half-century ago. One reason for this ignorance is a complete unfamiliarity with the language, apart from the Ukrainian-language community itself. Another reason is the absence of book publishers devoted to the issue of Ukrainian books. The vast bulk of the Ukrainian-Canadian output has appeared in Ukrainian language weeklies and annuals; while book publication is usually an accidental job-print venture at the authors's expense.

The field of greatest endeavor is poetry, especially the lyric. At least ten thousand Ukrainian poems lie mouldering in the back files of the Ukrainian-Canadian press. The profoundly moving experience of transplanting one's life from ancestral earth in Europe into the strange soil of a new land beyond the ocean finds expression in this poetry. The lonesome life of the frontier, the nostalgic heart-break, the toil and hardship and discouragement of the new venture are blended with resolute courage and hope and an increasing regard for the new country and the new home. If it were nothing else, this foreign language poetry would be valuable to the historian and the sociologist in their study of the human and emotional side of migration. I venture to predict, however, that some future scholar will sift all these back files of the press and will find a precious residue of enduring literary merit.

In spite of the existence of a long line of literary craftsmen during the past hundred years, the prevailing poetic tradition of the Ukraine is one of copious folk-poetry rather than of highly elaborated lyrical technique. Of the hundred or so Canadians publishing poetry today in Ukrainian, the majority turn out the simplest kind of ballad measure, with thought and expression ranging all the way from flabby doggerel up to genuine human power. In general, one may distinguish three main types amongst the Ukrainian-Canadian poets: (i) the generation that came to Canada before 1914, mostly spontaneous but untutored singers of the peasant class, with at best an elementary school education; (ii) a group of emigres and political refugees entering after World War I, often with considerable college or university training in Europe; and (iii) a group of poets who are either Canadian-born or Canadian-bred, often with training in our Canadian universities.

Typical of the first group, at its best is Theodore Fedik, whose simple but very human poetry has given him a phenomenal audience. His one published volume, *Immigrant Songs of the Old Land and new* (Winnipeg, 1911), has passed through several editions and has sold to the extent of more than 50,000 copies. Other members of the pioneer generation are Joseph Yasenjuk, Michael Kunka, Ivan Novosad and his wife Katriya (née Shewchuk), Ivan Pavchuk, Wasyl Kudrik, Wasyl Babiyenko, Simeon Kowbel, Dmytro Hunkievich, Taras Dmytrenko, Wasyl Holovatsky, Dmytro Rarahovsky, and Joseph Sayek.

The European-trained émigres include Dr. Petro Karmansky (a distinguished graduate of Lemberg and Rome, author of several volumes of verse, now resident in Brazil), Dr. Mykyta Mandryka (graduate of Kiev, Sofia and Prague, professor of international law, now resident in Winnipeg), Wasyl Toolivetroo (educated at the University of Odessa, now a steel-worker in Hamilton), Andrew Gospodyn (educated in Czechoslovakia), Professor T. K. Pavlychenko of the University of Saskatchewan, Rev. Taras Volohatuke of Swan Plain, and Rev. Ivan Kmeta-Efimovich formerly of Saskatoon, now of Los Angeles). The poetry of these men is concerned, for the most part, with the tragic European homeland from which they have come. From the Canadian point of view, greater interest attaches to those poets whose upbringing has been purely Canadian, the group containing such poets as Honore Ewach, Ivan Danylychuk, S. W. Sawchuk, Paul Crath, P. B. Chaikivsky, Elias Kiriak, Victor and Volodymyr Kupchenko, Tetiana Kroitor, Anna Pruska, Maria Adamovska, Stephen Doroshuk, Michael Krepiakovich and Myra Lazechko Haas. All of these have studied in our Canadian schools and most of them in our universities. Thus Ewach, Sawchuk, Danylychuk and Krepiakovich are graduates of the University of Alberta; while Paul Crath is a product of the Presbyterian Theological College in Saskatoon. It is indicative of the slowness with which cultural assimilation works that all of this group except its youngest member (Myra Lazechko, Haas, born in Winnipeg in 1920) should voluntarily use the Ukrainian language for their creative work and should still preserve an intense interest in Ukrainian national movements in Europe. On the other hand, they show a deep affection for Canada and the Canadian landscape, and are increasingly aware of the problems involved in adjusting their community to the rest of Canada. Honore Ewach has led all others in his work of interpretation, partly by writing in Ukrainian full-length histories of Great Britain and of Canada, published serially in the *Ukrainian Voice* of Winnipeg, and partly by an ambitious anthology of *Ukrainian Songs and Lyrics* (Winnipeg, 1933), translated into English verse by himself.

A major theme with Ukrainian-Canadian novelists is the Ukrainian struggle for national independence that was ultimately drowned in the red tide of the Communist revolution. Typical novels of this sort are *For the Freedom of the Ukraine* and *In the Claws of the Two-headed Eagle*, both by Alexander Luhowy (pen name for Alexis William Ovrutzny-Schwabe). This young son of a cavalry colonel barely escaped alive out of the tragic maedstrom, and all of his narratives seem to take place under the lurid light of a bloody sky. A later novel by Luhovy, *Dark Clouds from Beyond the Pripet* (1945) is an historical narrative dealing with the times of Khmelnytsky, while a still more recent one, *Without Shelter* (1946), is a two-handed, masculine treatment of the story of immigrant settlement on the Western prairie. This story won a prize offered in continent-wide competition by the Ukrainian National Association of the

## Our Brethren - - - - - By G. H.

A COURSE in Russian language was initiated at the University of S., and more than a dozen students, mostly ex-GI's, enrolled in the class. My natural curiosity at the first session was—what sort of students were attracted to a course in Russian? From the sound of their names there were two Irishmen and one Italian, while the rest of the class had names of Slavonic origin. The next question was, were there any Ukrainians among them?

The first session was used up in learning the Russian alphabet, copying the characters and putting them together to make words, then pronouncing them. The next session disclosed the loss of the two Irishmen and one Italian; evidently Russian language was too much for them. That left only brothers Slavs in the class. Some of them might be Ukrainians, but thus far none admitted it, although they heard me announce my nationality in conversation with the professor.

Now came the time for reading the first lesson. One after another, the boys read several sentences, made errors in pronunciation, and were promptly corrected by the professor, who unceremoniously pointed out to them they were pronouncing the Russian words in Ukrainian! It appeared that the whole class consisted of Ukrainian students. But later, when questioned directly about their nationality, they confessed that they were Rusins, Rusnaks, Ruthenians, Uharski. The "Russian" they learned in their parochial schools was very much different, they said.

Nothing new about these misguided brethren of ours. We have been brought up with them as neighbors in every community. Their old folks disliked the name "Ukrainian" and have been adopting anything but that. Exposed to propaganda of former tsarist government, many of them became convinced that they were Russians. The Ukrainians, however, look upon them as brothers—Carpatho-Ukrainians.

Their homeland is along the southern slopes of Carpathian Mountains between Slovakia, Hungary and Rou-

mania. Cut off from Western Ukraine by the mountain range and different political masters, the population lagged in the development of its national consciousness. After the World War I it was incorporated as part of Czechoslovakia. Between the two world wars the nationalist movement gained momentum and culminated in the creation of an independent Carpatho-Ukraine in 1939, which very soon fell a prey to Hungary.

The motto, the purpose, and the end of all ends of a Ukrainian patriot has been a "Free and United Ukraine." Ironically Ukraine has been united by the enemy, and Carpatho-Ukraine shares the same fate that befell the rest of Ukraine. Is it not a proper time for "Rusins" in America to snap out of their antediluvian ideas and come to the realization that they too are of Ukrainian ancestry? The Ukrainians on American continents have gone through a process of unification, reaching in the last several days the farthest point in the Pan-American Ukrainian Conference, for the sole purpose of advancing the cause of freedom for Ukraine. But this unity is hardly complete while the great mass of "Rusins" are strangers to the cause.

Perhaps some day they will wake up, but until then our only course is to cultivate their friendship and make them feel that they are a part of us. And so—another duty for American Ukrainian Youth.

Returning to the class in Russian language, there occurred a little incident about a month after the class had begun. One of the "Rusin" boys was badly tangled up in his answers. He was surprised by the professor with a question which literally sounded as: "How is your family?" The question meant, "what is your family name," but in confusion the boy answered "well." Then he thought that his nationality was in question, and unconsciously he blurted out "Greek Catholic, Ukrainian." It seemed like a sub-conscious revelation, coming from that boy, that deep in his heart he felt that he was Ukrainian. There must be many others that feel the same way.

United States. Still other Canadian fiction writers have dealt with the humble epic of the pioneer. Thus Honore Ewach's *Voice of the Soil* and Ilias Kiriak's *Sons of the Soil* (in three gargantuan volumes) are both novels of the Western frontier. The former has its setting in the bush country northwest of Dauphin, while the latter deals with Ukrainian pioneers in Alberta. Both stories constitute a valuable record of human endeavor. Similar themes were dealt with by the late Dmytro Solanych (1874-1930), a carpenter of Meacham, Sask., as in his book, *the Homesteader* (1936); but his chief volume, *Who is to Blame?* (1932) consists of eight stories with their setting entirely among the peasantry of his native district of Pokuttia, near Czernowitz. Still other writers of fiction have been Apolinar Novak of Winnipeg, Tetiana Kroitor of Winnipeg, and Michael Petrowsky of Ottawa. The latter's first full-length work, *The Magic City*, dealt with an American boomtown; but he is placing his settings increasingly in Ontario. The latest novelist to make his bow is Stepan Kotyk, of Fort William, whose story, *On the Lake* (1946) has its setting in the New

World. Writing in English, William Paluk has published a significant volume of short stories, entitled, *Canadian Kossacks*.

Community drama is an integral part of life of the Ukrainian-Canadians. With the passage of time they have produced a number of practical playwrights, whose plays, though often lacking in literary finish, are thoroughly stage-worthy and give satisfaction to crowded audiences. The most prolific of these writers are Dmytro Hunkievich, the author of some 15 plays, several of which are full-length five-act performances; Semen Kowbel, the author of 13 plays, most of them five-acters; and Alexander Luhowy, the author of 10 plays. Most of these dramas deal with "old, unhappy, far-off things" in revolutionary Europe; but that is not true of them all. Thus Kowbel has a number of humorous plays (e.g. *A True Sister is Like Gold, Ukrainization, and A Delegation to Eden*), while Luhowy's *Punished Without Guilt* is a four-acter dealing with a Ukrainian immigrant laborer in Canada who becomes unhappily mixed up with Communist agitators.

(To be concluded)



## Ukrainian Dramatic Group

Scene: Rehearsal Room in New York City.

Time: A few Sundays ago, at 2:30 P.M.

Cast: **Michael Skorobohach**, director and professional actor, in middle thirties, average height, slightly-wavy dark hair, side-parted; wears glasses, has wide, infectious grin when amused. Well-dressed, speaks in voice pitched slightly higher than average. **James Gaboda**, assistant director, actor, artist. Also average height, has handsome, "boyish" face, dark straight hair, side-parted; dark eyes. Dresses well in youthful manner, possesses voice with a curious intimate and confiding quality.

Members of **Ukrainian Dramatic Group** cast in "Katerina" (see ad page 7). (Mr. S. is seated in chair tilted back against wall, attentively listening to Mr. G. seated facing him, who is earnestly driving home points of his argument by forceful gesturing. Rest of cast in various poses around room, listening respectfully.)

Mr. Gaboda: "It's that closing scene in the second act, Michael. We ought to cut it out. To me it seems totally unimportant. Look! In the preceding scene the action reaches a certain point in the plot where Sofia, by enticing Oleksa in carrying her to the boat, thereby succeeds in making him forget Katerina momentarily. Now what is the purpose in adding that next scene between Yasha and his mother?"

Mr. Skorobohach: "That last scene emphasizes the fact that Sofia, the sophisticate, has, out of sheer boredom, stooped to flirting with a peasant, scorning even the pseudo-elite of the village, represented by Yasha and his mother."

Mr. G.: "But Michael, don't you feel that the last scene is superfluous, that it interferes with the rising action of the plot? That it adds nothing and actually detracts?"

Mr. S.: "You may have a point there. Let's see how it feels in action. We will try it your way. All right, everybody, ready for the act, please." And the rehearsal proceeds. The actors speak their Ukrainian lines. The director frequently corrects and instructs the players in English: "Miss K., it's too soon for that much anticipation in your voice; tone it down." "Miss M., will you please remember to say 's'ya' instead of 'sha', and that last line is a simple statement, deliver it that way, please." "Miss Z., your left foot up-stage please, and speak about 5 times louder." "Jim, if you prolong that pause and gaze after the retreating Zofia, I think you will get the proper effect of promising suspense."

The bi-lingual rehearsal of the Ukrainian Dramatic Group continues and well may be a theatrical sign of our times, from the intelligent, logical treatment by a players, of the literary quality of the simple play itself, down to the proper interpretation of it, scene by scene, character by character.

Certainly a rehearsal like this typifies the intelligence and promise in these players and makes their Dramatic Group a welcome and necessary addition to a community like New York, where drama is an integral part of community life. And to young aspiring Thespians drawn together by the common bond of love for the theatre, this Group should be a lodestone for promising careers, for it is composed of young genera-

tion people who know theatre, understand it, have studied for it and frankly love it. Add to these, the fact that the Group is a cooperative one, existing for the production of better and better theatrical performances and the Group should be the correct answer to Ukrainian youngsters of various talents.

It was sheer love of theatre that drew the members of the Dramatic Group together of course, but the fact that the Ukrainian Theatre drew them deserves special merit. For this Group is bringing to the Ukrainian stage new and modern techniques acquired in American Dramatic Schools, Theatres and Movies. They hope to bring a much-needed breath of modernization to our stagnant stage.

Michael Skorobohach, the director of the Ukrainian Dramatic Group, already well-known as our Ukrainian Orson Welles, loved for his comedy roles on the Ukrainian stage in "Titka," as Stetchko in "Svatyns na Honcharivchi", and in the movie "Marusia". He is respected for his

directorial successes of numerous plays like "Dowbush," "Aza," "Resurrection." Mr. Skorobohach is a graduate and scholarship winner of the American Academy of Dramatic Art, the same school that graduated such successful players as Katherine Hepburn, Jennifer Jones, Robert Walker, Spencer Tracy.

James Gaboda, the assistant director of the Group and the romantic lead in this first play, is a graduate of the Carpathian National Theatre of Uzhhorod. He also studied at the American Academy of Dramatic Art and entertained in Army units in the European theatre of war. He scored a personal success in New York in the play "Dowbush". At present is studying painting at the American Art Students League under Frank Riley.

Michael Terpak, manager of the Group, besides being a school-principal, was a radio actor and musician in Carpatho-Ukraine before he fled from Hungarian occupation of that country. Played in numerous plays in New York, before serving Uncle Sam. Worked for the United Nations at Lake Success and was radio announcer on the Ukrainian Cultural

Hour. At present studying for the bar.

Luba Kowalska (Mrs. Michael Terpak) is one of our best young dramatic actresses. She scored a personal triumph with her portrayal of the Gypsy Aza in the play of that name. Possessed of versatile talents, Miss Kowalska is also a concert soloist, having studied voice at Julliard, Columbia University and with Queena Mario. Has translated numerous works for Ukrainian writers, and has written the English lyrics for Ouglitzky's opera "The Witch". Acted during war as Slavonic languages translator at C.B.S.'s "Listening Post".

Bill Gale, producer, is also moral backer of the Group, since he believes it fills a definite need in our Ukrainian American life. Accustomed to spotting acting and musical talent in his capacity as director on the Borden radio show "County Fair" and as CBS's foreign language recording Director, Mr. Gale, whose radio and recording activities were recently publicized in "American" and "Newsweek" magazines, has ob-

(Concluded on page 7)

A Play that has everything!

UKRAINIAN  
DRAMATIC  
GROUP  
PRESENTS

JAMES GABODA  
LUBA KOWALSKA  
in  
**Katerina**

with M. SKOROBOHACH • O. ZADORETSKA  
M. TERPAK • M. MILANOWICH • A. DUBAS  
PATICHNIK • BRAZNIKOWA

and MILINA (as Bruyevichko)  
MRS. OSINCHUK (at the Piano)

PRODUCED BY  
BILL GALE  
DIRECTED BY  
M. SKOROBOHACH

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7th  
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**Ukrainian Dramatic Group**  
(Concluded from page 6)

served many young Ukrainians of excellent talent who need only the opportunity as offered in such a group, to present them. He is a believer in action rather than words and has urged the group to undertake their first modest venture, despite its short existence of a month, feeling that the group is intelligent enough to benefit by their mistakes and successes.

Indicative of the Group's flexibility is the inclusion of a comparative newcomer to the Ukrainian stage, Olga Zadoretska, seen recently in a brief role in the operetta "Vechnitchi", at the Ukrainian Youth Festival last June. She was engaged for the title role of Katerina and is still studying voice with Prof. F. Tuchapsky.

Veteran talent of the Ukrainian stage is also appreciated with the engagement of Melina for the role of Bruyevichka. Young talent from the New World and fresh young talent from the Old World will be included in the choruses and given opportunities in future productions.

The Ukrainian Dramatic Group comes into being at an opportune moment. With every wish of success, we hope the Group inaugurates a promising era for the Ukrainian Theatre in exile.

M. M.

**U. N. A. BOWLING LEAGUE**  
RESUMES ON DECEMBER 7

Having a two week break after completion of one-half of its season schedule, the U.N.A. Bowling League of the Metropolitan N.J.-N.Y. Area, will resume its bowling matches on Sunday, December 7th, in Jersey City at the Bergen Square Recreation alleys on Smith Street, north of Journal Square. Matches will be held there for three consecutive Sundays to be followed by four in New York City, completing the season on January 18th.

**YOUTH CHORUS TO WELCOME FRIENDS**

The Ukrainian Youth Chorus of N. Y. and N. J. will extend a Welcome Social at the McBurney YMCA on 23rd Street, N. Y. City Thursday, Dec. 4. Friends, past, present and future, well as former members are invited. No admittance fee or charge of any kind just bring your charming personality.

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**Youth and the U.N.A. Ukrainian Sport Notes**

**U.N.A. CHRONICLE**

On several occasions in the past we presented in chronological order the more important events which took place from March 19, 1938 (the date the first "Youth and the U.N.A." column appeared) to the end of 1946. In today's column we continue this chronicle concerning the Ukrainian National Association and its branches and members by listing the important developments for the first six months of 1947. The chronicle is offered simply to illustrate what the UNA and its members have accomplished.

The incidents reported below are listed according to the time they were reported in the Weekly:

**January 1947:** Branch 143 of Great Meadows, N. J., presented a baloon dance for the benefit of Ukrainian relief. The New York City U.N.A. Basketball Team entered the Slav League. The Berwick, Pa. U.N.A. Basketball Team reported that it was leading in the City League.

**February 1947:** Branch 180 of Akron, Ohio, presented a mid-Winter dance. U.N.A. celebrated its 53rd anniversary.

**March 1947:** Miss Sophie Demydchuk of Branch 293 of Brooklyn, N. Y., graduated from Brooklyn College with a Bachelor of Arts degree. U. N. A. endorsed President Truman's \$400,000,000 bill to block Communism. The U.N.A. Supreme Assembly held its annual session at the U.N.A. office in Jersey City. U.N.A. reported an increase of 949 new members during 1946, bringing the total membership well past the 47,000 mark. It also announced that a determined campaign would be launched to bring the membership to the 50,000 mark. The U.N.A. reported total assets of more than \$9,000,000. The U.N.A. Supreme Assembly voted \$5,000 in donations to various worthy causes. "The Story of Ukraine," written by Prof. Clarence A. Manning of Columbia University and sponsored by the U. N. A., was published by the Philosophical Library of New York. Br. 180 of Akron, entering its 12th year of existence, elected its 1947 officers.

**April 1947:** "Youth and the U.N.A." reported that the organization gained members at the rate of more than 1,000 annually, boosting its membership from 40,000 in 1942, to 47,000 in April, 1947.

**May 1947:** Branch 200 of Ozone Park, N. Y., sponsored a May dance. The U.N.A. urged the admission of Ukrainian and other Displaced Persons into the United States, in a letter dispatched to the House Subcommittee on Immigration. The U.N.A. mourned the death of Dr. Percival Cundy, translator of Ukrainian poetry and prose. Johnny Kornowa of Branch 165 of Toledo, Ohio, was honored as the basketball star of Toledo Woodward High School; he led his teammates to the City Championship and the District Tournament Championship.

**June 1947:** Branch 180 of Akron sponsored a dance. Emil Hladky of

The champion Toronto Maple Leafs have Joe Klukay, Bill Barilko and Gus Bodnar (just recalled from the Pitt Hornets of the A.H.L.). They also have Wally Stanowski, Bill Ezinicki, and Wally "Turk" Broda, who are part Ukes but who, I'm told, dislike being called "Ukrainians"... Manager Johnny Gottselig of the Chicago Black Hawks has Bill Mosienko, who is out temporarily with injuries, and Alex Kaleta, whom the N. Y. Rangers would like to get for their own club.

Once again, Pete Horeck will be on the Detroit Red Wings' top offensive line.

Smiley Maronek, formerly with the Montreal Canadiens, has just been appointed coach of the Lachine Rapides of the Provincial Hockey League.

**WRESTLING:**

Mike Mazurki, well known Ukrainian movie actor, recently appeared at Ft. Worth, Texas in a bout and beat Roy Graham. Mike, an all-around athlete at Manhattan College around 1930, will be seen with Elizabeth Scott in a picture called "I walk alone."

**BASKETBALL:**

Big Byron Lotosky, All-Hudson County and All-N.J. State basketball player at Bayonne Tech last year and also the "ace" of the Bayonne Ukrainian AC team, received a full scholarship at Siena College, near Albany.

Tony Karpowich, captain of his Fordham squad and the "All-Uke" basketball team last year, signed to play for the Jersey City Atoms of

Branch 25 of Jersey City, a chemical engineer now residing in Piney River, Va., returned from a flying trip to the U. S. Zone of Germany, where he had been conducting technical investigations. Branch 155 of Perth Amboy, N. J., held its 40th Year Jubilee Celebration. Miss Olya Dmytriv of Branch 25, and Miss Mildred Milanowicz of Branch 171, Jersey City, were described in the Weekly as the "spark-plugs" of the Ukrainian Music and Dance Festival presented on June 1st in conjunction with the Ukrainian Youths' League Rally sponsored by the New York Metropolitan Area Committee.

Such are some of the highlights concerning the Ukrainian National Association, its branches and members, for the first six months of 1947. All the material presented here was extracted from The Ukrainian Weekly.

Non-members desiring information as to the benefits and privileges of U.N.A. membership should address the U.N.A. Main Office, Box 76, Jersey City 3, N. J.

As illustrated by the chronicle, the U.N.A. is an organization worthy of the support of all serious-minded Ukrainian-Americans and Ukrainian-Canadians.

T. L.

A.B.L. Tony is also athletic coach at St. Francis Xavier H. S. in New York City.

I hope all Ukrainian clubs are organizing basketball teams for participation in the U.Y.L.-N.A. sponsored sectional leagues. 'Tis hoped to make this the best season ever experienced by Ukrainians in basketball. It takes only one or two aggressive and interested chaps in each organization to start the ball rolling. How's about it?



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О. Жданович

## ПРИКИДЬКА

(3 циклю „Живиця і кров”)

На передмісті Рівного завів мене хорунжий Солод в хату зв'язкового, що лежала вже в безкраїх хвилях волинських піль. Свіжий травневий вечір упав на соковиту землю і наче б витискав з неї пахощі весни. Пахло простором, обріями та роздуті ніздрі здавалося хапали й запах пожарищ і крові...

Світла в хаті не світили, щоб не звертати уваги. Господар з привітною посмішкою поставив на стіл молоко та поклав свіжий хліб: „Підкріпться хлопці. Дорога вам далека” — і підморгнув мені, орієнтуючися з мого вигляду, що в цю дорогу іду я перший раз.

А дійсно йшов я вперше. Оце, виконуючи наказ, ступав я на шлях, що вів мене в романтичний, невідомий, таємничий, приманливий ліс. Ліс — це слово з весною 1943 року може дещо страшило на таємничості, бо вживалося частіше, але приманливість його зросла. До нього тягнулись сотні молодих і старих, чи то захищати себе перед німецьким терором, чи то з рішенням захищати інших.

Шляхів до лісу було більше, як до Риму. Всі вели в ліс, або, як кажуть поліщуки, „на лис”. Тими шляхами пробирались сірі постаті майбутніх бійців проти окупанта. Тихо, з блискучими очима скрадалися крізь німецькі застави, щоб дістатись „в лис” — де билась Українська Повстанча Армія під командою отамана Бульби, де билась відділи ОУН, „Оборони України”, ОУНСД і т. д. По тих шляхах зустрічали вони чужих зв'язкових, що з транатою в кишені й пістолем за поясом та дуже невинним виразом обличчя проходили повз ті ж застави, готові кожної секунди змінити вираз свого обличчя і замість документа витягали німцям „дев'ятки”, або в остаточному випадку „репанки”.

На такому шляху, допиваючи молоко в хаті зв'язкового, зустрічав я свого майбутнього товариша, який відреконувався мало романтичним ім'ям Прикидька і при тому зрезигновано посміхнувся: „Ну й назвали!” — і махнув рукою.

Був це хлопчина років ледве п'ятнадцяти. Невеликий, худий, блідий, з трохи вилупленими очима — він зробив зовсім не бойове і не героїське враження, хоч він, щохвилини, щоб надати собі поваги, підтягав паса на штанах, за яким виблискував великий пістоль типу „НТ”.

Пройшовши крізь німецькі застави і, обминувши ворога, ми все ще тримаючись польових доріг, сіли на підводу, щоб швидше пробратись за Горинь. Ледве ми почали їхати — Прикидька заснув як немовля. „Щож то мені за охорона — жартував я до Солода. Та він ледве сяде — то й спить”. „Це ж ще майже дитина”, — відповів хорунжий і оповів мені дещо про Прикидьку, а решту я бачив уже сам.

В партизанку прийшов Петренко із сином. Отого сина, що не захотів остатись дома, хоч мати плакала рясними сльозами — безпощадний партизанський „Батюшка” наш не мав нічого спільного з духовним станом, але з місця христин кожнього партизанським псевдом. Один такий „вимочений” і запропонував йому не дуже героїчне псевдо „Оседедець”. Малий, що бачив себе принаймні орлом — мало не плакав. Але „Батюшка” був невблаганий. Ну, куди ж воно годиться? Коли не назвати

його причіпкою до батька то хіба тільки Прикидькою. Це так сподобалось усім, а протести малого так бавили усіх, що псевдо пристало — й власник його погодився, постановивши доказати, що сміятися з нього не буде причини.

Прикидька став славним партизаном. Не було завдання, якого він побоявся б. Не було нічого, що його поклало б — лише дитячий сон. Ледве починався нічний марш, Прикидьку покидала вся його гордість і він, закутавшись у свою обтрпану шинелю, кулився на першому ліпшому возі і спав майже непритомно.

Але коли рано виявлялося, що треба швидкого кур'єра до Рівного, то Прикидька йшов і за 48 годин повертався. Коли треба було зв'язатися з пунктами в Дубні, або Крем'янці, то Прикидька на сфальшовані документи, не розлучаючись ні на хвилину із своїм „НТ”, не йшов, а їхав поїздом — всі були певні, що вернеться вчасно.

Коли повертався і, склавши звіт, гордо виходив до партизан, ці дивились на нього, як на рівного — негайно починав чистити свого пістоль, хоч всю довгу дорогу він у нього був захований, і на нього не капнула ні разу роса.

В цій дитині крився справжній і повний муж. Відвага, почуття обов'язку, ідейність і характер — були в нього так розвинені, що старші партизани тримали подвійну варту, аби не будити малого, хоч він виспавшись і лягався за цю протекцію.

Прикидька вмів здивувати всіх. Ідучи в одну із своїх безчисленних „прогулянок” з лісу до Рівного — натрапив Прикидька на сільську бібліотеку, де зважаючи на кличку відібрала в нього пістоль. Не тільки тому, що він визнавав іншу „програму”, а й тому, що він малий.

Без пістоль Прикидька полагав у Рівному справи. Але без пістоль повертатися в ліс не хотів. У його дитячій голові повстав плян, який виконати міг лише Прикидька.

На шматку паперу написав він Ганс Камермаер і пішов на Грабник (дільниця, яку зареєстрували собі німці). Заходить до першого з краю мешкання — зачищено. Заходить до другого, німець верещить до нього: мовля, чого лізеш? Прикидька лупає очима і тиче німцеві картку під ніс, кидаючи відірвані німецькі слова: яйця купувати я хочу, гроші і т. д. В результаті його викинено на вулицю. Але Прикидька це не спиняє, він іде далі.

Як личить темному „айнгаймше”, він не стукає до дверей, а відчиняє їх сам наче б боязко. Коли так відчинив одні двері з чергових дверей, побачив, що на ліжку спить німчисько після доброго обіду, на крислі лежить пістоль а на нічному столику німецька граната.

Прикидька мов кіт вслизнувся до кімнати, причинив за собою двері і кинувся до пістоль. В цю мить німчисько розкрив очі і побачив Прикидьку. Та Прикидька був справжній партизан. Клацнувши безпечником пістоль, він навів її на німака — пальцем наказуючи йому мовчати. Німець, виваливши очі, мовчав. Але, як довго могла тривати така мовчанка? Треба було йти, а стріляти значило б залярмувати весь Грабник.

Прикидька сів рукою по гранату. Німчисько здивувався

І. А.

## ВОРОГИ

Одарка й Андрій ніяк не могли стерпіти одне одного. Вони мешкали в одному будинку, і хоч місяць було доволі, все ж таки за мало для них обох.

Вони стрічалися сотню разів на день в дверях і на коридорі — і не було досить з'дливих слів, якими вони могли б до себе обзиватися. І хоч вони не ставали й не сварилися голосно на всю хату, то все ж так дотинали собі, що після таких зустрічей кожне з них, сиділо в своїй кімнаті схвильоване до краю та брагло каплі на заспокоєння нервів.

І що вже тільки сусіди не робили, щоби їх погодити!

Ні, та й ні. Вони прямо не могли дивитись одне на одного. І самі не знали, чому це так. Обое — молоді, повні життя і темпераменту, — однак їх вороженча була, здавалося, невилікувальна.

Одного травневого вечора їх обопільні іронічні примітки дійшли до краю, при чому Одарка мов божевільна — вибігла в сад.

Йй конечно треба було свіжого повітря, щоб успокоїтись після розмови з цим неотесою. Але Андрій ніяк не міг стерпіти, що Одарка мала останнє слово. І як ця гуска зміла назвати його анальфабетом, йочо, що при своїх двадцятисеми роках мав уже докторат! Він кинувся вслід за Одаркою, щоб сказати йй ще декілька слів.

Андрій вибіг розгарячений і лютий, як сто чортів, — та в садку було темно і він ніяк не міг зорієнтуватися, кудю побігла Одарка. Звільнив біг і почав повільно йти аляями серед розцвілих бозів. А вони пахнули так розкішно!

Нараз, із закутини саду коло альтани — донеслося до нього притишене хлипання. Воно ставало з кожним його кроком щораз голосніше. А разом з кожним кроком Андрій відчував, як слабшає, потахає його гнів. І коли під альтаною помітив темну постать Одарки — підійшов ближче, присів біля неї і в темноті знайшов її гарячу руку. В місячному сяйві він побачив блиск великих, чорних очей, що

— таж цього в кишеню не сховаеш! Але Прикидька і не думав її ховати. Взяв її під праву руку, в якій тримав пістоль і лівою почав розкручувати. Німчисько зовсім збаравив. Прикидька вийняв запальник і знову закрутив. Поки німець встиг ще раз здивуватися — дістав гранатою кілька разів по черепу й спокійно заснув, а Прикидька кліпаючи своїми трохи вилупленими очима, з невинно-дурною міною та шматком панеру в руках, вийшов і між хатами взяв напрям на поле і ліс.

В одному вдалому відплатному нападі Прикидька здобув малий голяндський карабін. Набоїв до нього було малувато, але зате подібного ніхто не мав. Прикидька був гордий оригінальністю.

В останнє бачив я його в великому бої над Стучем на зграйщах Віллі. Коли розгорталась розстріляна, Прикидька йшов байдуже, часом спотикаючись на розкидані цеглини, карабін під рукою, а друга в кишені. Здалека здавалося наче б він з паличкою шукає грушок в садку або взагалі щось загубив.

Та ледве застрочили перші кулеметні черги, Прикидькові очі звужились і блиснули напруження. Уста затиснулись, а обличчя бліде, ще більше зблідло — наче б поясніло. Крадучись від комина до комина, від дерева до

крізь сльози глянули на нього здивовано й залякано.

— Мені так прикро” — почав він і ніяк не знав, що даліше говорити. Вкінці зітхнув важко і вистогнав несміливо:

— „Вибачте мені, Одарко, — ви дуже злі?”...

— „Та ні...” запротестував дівочий голос, і Одарка, схиливши чоло на рамя свого найлютішого ворога, вибухнула знову плачем. А цей ворог гладив легенько м'яке, шовкове волосся, зіловував сльози та шептав тихо якісь успокоючі слова...

Ніяк описати здивування серед сусідів, коли вони обое разом і в найкращій згоді повернулися додому.

Усі думали, що вони, якщо не уб'ють одне одного на смерть, — то в найкращому випадку важко поб'ються... Приготували навіть йодину й бандажі...

А тимчасом — вони ввійшли спокійно, Андрій відпровадив Одарку під її кімнату та, усміхнувшись до неї, поцілував на долівраніч.

Цього ніяк ніхто не міг зрозуміти; люди просто не вірили своїм очам. І оглядалися зачудовано за Андрієм, немов за божевільним, коли цей перейшов коридор і з усміхом увійшов у свою кімнату...

Леонід Полтава

## ВІЧНІСТЬ

Закрийте розумну книгу —  
Для неї немає ще дня.  
Несе наші дні, мов кригу,  
Усе навмання, навмання.

Вічність із нами. Близько  
Вічність проста і ясна:  
Ночі чорна колиска  
Гойдається біля вікна.

І на столі годинник,  
Що спинився давно-давно.  
Пощо рахувати години  
Усе про одно й про одно?

Що в тій колисці? Може,  
Може росте дитя?...  
Щільно, як щільно, Боже,  
Ти запнув накриття!

6. 10. 1947 р.

дерева, він наче б глузував з тих, що в стрибках падали на землю.

Раптом Прикидька, міцно ставши на ногах, підніс свого карабіна до щоки. Сухий тріск і ворожа „фінка”, що так нахабно сторчала на крилі першої чоти — замовкла. Крило підірвалось і скочило вперед загинаючи лук до річки. Ворог, щоб не бути відрізаним від лісу почав відступати в напрямі шляху. Тут полав під вогонь третьої чоти, що пішла була в обхід.

Бій досягав вершка напруження. Ворог ламався. А Прикидька не жалів своїх патронів. При цьому ж він хитро посміхався, бо чув по ворожому боці тріск голяндських рушниць: помічна німецька поліція з місцевих фольксдойчів була частинно озброєна голяндськими рушницями.

Після бою Прикидька довго бродив по бойовищі вибираючи від забитих потрібні йому набої. Рушниць він не збирав, хай збирають старші і міцніші.

Відійшов Прикидька з сотнею Мухи на Сапожин і ми більше не бачились. Чи побачимось ще? Чи заграємо в „дурня” (вибачте, в „професора”?) Чи живе ще Прикидька, як символ зразкового партизана, як приклад не лише молодим? Як зразок характерного юнака, що своїми вчинками стає понад свої дитячі роки.