

# СВОБОДА СВОБОДА

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## REVOLT IN UKRAINE REPORTED

A sensational report concerning the Ukrainian fight for freedom of Soviet Russian rule and oppression appeared in the Hearst and associated papers a week ago last Saturday.

Ray Richards in a special cable from Nanking, China to the New York Journal American, dated January 24, reports that the Chinese Government intelligence services "have learned that the first large rebellion in the history of the Soviet Government is flaring in the Southern Ukraine."

More than 1,500,000 anti-Moscow insurrectionists are involved in the uprising, Richards reports, according to information furnished him by Chen Li Fu, minister of party organization in the Chinese General Government.

According to Chen, the southern Ukrainian population is supporting a big guerilla force which the Soviets have been unable to corner and subdue.

Chen, who uniquely holds one of the most powerful positions in the Nanking government extremely close to Generalissimo Chiang Kai-shek, told the N. Y. Journal American cor-

respondent that the "Ukraine insurrection has been gathering force for months behind an especially heavy iron curtain."

Chen further declared that although Soviet Russian authorities have been conducting deportations of sections of the Ukrainian population to Siberia, they "have been unable to quell the hundreds of thousands of guerillas hiding in the dense forests (who are) striking frequently at the Soviet forces."

"The Ukrainians are inspired by the centuries-old nationalism and resentment to Moscow's abuses," writes the correspondent, and then quotes Chen as having said to him:

"The latest confirmation of our information regarding the rebellion was brought to China by William George, a college professor who served six years in the Russian Army and was arrested on orders from Moscow and interned after six months after the war."

Chen added that, "I consider the Ukrainian revolt as the first hint of a new era in the comparative-ly near future."

## MOSCOW CALLS FOR FIGHT AGAINST NATIONALISTS

SAYS THEY AID "ANGLO-AMERICAN IMPERIALISTS"

Criticizes "highly placed American government officials" for supporting Ukrainian Nationalists

Nikita Khrushchev, Moscow-stooge-secretary of the Ukrainian Communist party, speaking in Kiev on the occasion of thirtieth anniversary of the "Ukrainian Soviet Socialist Republic" ceremonies on January 24 last, called for a "merciless struggle" against Ukrainian nationalists, who, he charged, were in the service of "Anglo-American imperialists," reports Joseph Newman, Moscow correspondent of the New Herald Tribune in a special dispatch dated January 25.

Khrushchev's harangue was delivered at a special session of the Soviet Ukrainian Supreme Soviet ("Assembly").

The session was also addressed by Foreign Minister Morotov, who brought formal greetings from Prime Minister Stalin and the Central Committee of the Communist Party. Touching upon present day condi-

tions in Ukraine, Molotov is reported to have referred to the early days of the Soviets when they had to fight against the Ukrainian nationalists, that is those who desire a free and independent Ukraine.

Khrushchev said that the Ukrainian nationalists have "entered the service of Anglo-American imperialists, the worst enemies of democracies and all progressive humanity."

Khrushchev observed, according to the Tribune dispatch, that a "handful" of Ukrainian nationalists had been routed in the Ukraine and called for a continued struggle against the "remnants."

The Tribune dispatch also notes that the Soviet press has been criticizing "Ukrainians in the United States and Canada and even 'highly placed American government officials' for allegedly supporting Ukrainian nationalist bands."

## "KRUTY"—UKRAINIAN THERMOPYLAE

KRUTY is the name of a town in the Chernihiv province of Ukraine. At the same time Kruty is a synonym for Ukrainian youth valor and heroism of the highest and most inspiring type.

Thirty years ago the newly-proclaimed Ukrainian National Republic was at grips in a life and death struggle with the Bolshevik hordes of Russia, as well as with other national enemies of Ukraine. Eventually the republic collapsed before the superior might of its enemies, with well known results.

One of the brightest pages of that war for Ukrainian independence was—Kruty.

It happened thus:

A powerful Bolshevik army was advancing upon Kiev. Nothing stood between it and the capital of the Ukrainian republic. In desperation the Ukrainian Government issued a call for help. Three hundred young Ukrainian students, all of them teenagers, responded to it. Hardly any one of them had wielded a gun before. On January 29, 1918 they took their position at the town of Kruty, an important railway junction. The enemy, well armed, and inflamed by drink, advanced savagely upon them. A fierce battle ensued: three hundred boys against an army! The result was foregone. The heroic defence

was wiped out. A few escaped, about twenty-seven taken prisoners and immediately shot, and the rest—died in battle.

Later, we are told, after the Bolsheviks had been temporarily driven away, most of the bodies of the young heroes were recovered. They were taken back to Kiev and buried on Askold Hill, overlooking (from some distance) the scene of their heroic exploit—Kruty, the Ukrainian Thermopylae.

In American history there are three fighting phrases: "Remember the Alamo!" "Remember the Maine!" "Remember Pearl Harbor!"

In Ukrainian history there is—"Remember Kruty!"

We can readily imagine that today that is the battle-cry of the valiant fighters of the famed UPA—Ukrainian Insurgent Army, which against overpowering odds is waging a heroic fight against the Reds, the Bolsheviks, and their satellites.

## RELIEF COMMITTEE HOLDS ANNUAL MEETING

An annual meeting of the Board of Executives and Directors of the United Ukrainian American Relief Committee was held Saturday, January 24 last, at the Hotel Pennsylvania, New York City.

It was presided over by UUART president, John Panchuk, and featured reports of officers, including Dr. Walter Gallan, executive director, Nicholas Muraszko and Dr. Longin Cehelsky, vice-presidents, Dr. Paul Dubas, secretary, and Eugene Rohach, treasurer.

A budget for the coming fiscal year in the amount of over \$775,000 for the coming year was approved. Further details will appear here next week.

rise of materialist philosophy. Practice of the arts can arrest this trend and restore the lost sense of Rhythm, for the arts provide the natural vehicle for reciprocating individual expression within a community. Ukrainians, I believe, have the advantage of being naturally endowed with artistic talent. Through this medium they have an opportunity of creating wider understanding of their problems.

There is something ruthless about work on the land, for if we neglect it our "oblivion" will cost us a heavy price. Mother Earth will suffer no disregard of her laws. She might have been the fiend of Shelley's rebellious atheism. She is a despotic Goddess, whose concepts of right and wrong are eternal. She is the one tyrant in the universe who can make her tyranny moral, and in so doing becomes the arbiter of our morality: Forget her and she will "choke" you for your apostasy; question her omnipotence and she will slip you into conformity; violate her laws and she will starve you. Commit any of these heresies and she will extract from you an oblation of toll that will break your heart. But if you love her and act in obedience to her unchangeable precepts, she will reward you abundantly; your body will be nourished and your spirit will be reborn continually.

The heritage of the Ukrainian peasant is in the soil, and I am sure no change of country can alter his natural aptitude for work on it, for nature's laws are universal.

Delight in creation is the essence of life as opposed to mere uncomprehending existence.

When I started this article (it has been written at odd moments) I had seen little in this camp to encourage me to advocate the policy of which I have now written. About three days ago I was in a dormitory and noticed one of my staff boys making cigarette holders out of piece of old tooth brushes. A casual observer might have thought there was nothing remarkable in that, but I had found gold.

### Youth and the U.N.A.

Hundreds of persons are joining the U. N. A. every month! The U. N. A. rates are as low as before the war... no increases were made. Dividends are payable to all members of two years' standing. Benefits are paid to college students and to members suffering chronic incurable illness or permanent disability. Double indemnity clauses are available. It is no wonder that so many persons are joining as new members!

The time to join the U.N.A. is NOW when so much can be had for so little.

## A HISTORY OF UKRAINE

by  
MICHAEL HRUSHEVSKY  
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BECAUSE OF TECHNICAL DIFFICULTIES  
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FORM.

## The Problem of the Displaced Person

Special to The Ukrainian Weekly

By J. N. PEMBERTON

Warden, Y.M.C.A. Agricultural Hostel, Llyswen, Breconshire, Great Britain

(Mr. Pemberton, in a letter accompanying the article below, writes "please do not permit other Ukrainian papers to copy in English or Ukrainian translation without reference to me first." We print the article in its entirety and shall comment upon it on these pages next week. We invite readers' comment.—Editor)

IT is one thing to understand with the intellect; it is another matter to comprehend with the senses. The process of personal identification with a man's sufferings is something which can only be experienced through close contact with the individual concerned.

The aspirations of Ukrainians throughout the world appear to have a common aim, but the mental approach of the American immigrants inevitably differs from that of the Europeans.

For six months now I have been working with Ukrainians who were originally Displaced Persons, during which time I have tried to interest myself in Ukrainian thought and customs. To this end, I have read several books of an historical and literary nature, and recently I have been a regular reader of this newspaper. But the mental impressions gained through daily contact with my own boys are vastly different from those gained through reading English-Ukrainian publications. By this I do not suggest that either impression is wrong, or that anyone is making statements which are untrue. But the contrast of the two pictures presents the world of free men with a tragedy.

In the case of the American immigrant, nurtured in freedom, I perceive evidence of a sense of individual responsibility, an enthusiasm for work as an integral part of good living, an earnest desire to preserve the national traditions and culture while at the same time co-operating with other free peoples: The natural expressions of a race with a strong impulse to life. But the Displaced Person does not reflect these qualities. How could he? Born into conditions tantamount to slavery with a continuance of oppression under

forced labor in Germany during the war, he has had his senses dulled. Perhaps the greatest tragedy of an oppressed people is the violation of the individual personality.

The work of running an E. V. W. Hostel is not arduous, but it calls for a very great deal of understanding. In fact, I find I am continually rebuking myself for my own impatience. Not a day passes without my being consciously aware of the urgent necessity of creating some sort of tolerable life for the Ukrainian boys here, but shortage of labor and materials in England at the present time accentuate the problem of accommodation; we are very cramped for space. Given a healthy mental attitude this might almost be an advantage, for there can be no greater pleasure than to live in a place created in whole or in part with one's own hands. This is an artist's view, but I am confident it will hold true for anyone who cares to put the matter to the test. But to develop an enthusiasm for creation among people whose lives have long ceased to be even stable is an uphill battle. Let me quote but one example to illustrate what I mean. Take the case of A. I often say to myself "why can't A do his work with more dexterity, with more precision, neatness or tidiness," and I reflect with a sigh that it is because he has no interest in it, no enthusiasm. But when one knows just a little of A's history, there is nothing to be surprised about. A was once a small farmer in the Ukraine. He had a wife and five children. He didn't co-operate with the Soviets, so he was classed as a "kulak," arrested without warning and sent to Siberia, where he was kept for about ten years prior to the war. After the German invasion he was sent to Russia to work in a war factory. He did not meet his wife and family again on his return from the east, and to this day he does not know whether they are alive or dead. He eventually became a Displaced Person in Germany as a result of experiences similar to those of thousands of other Ukrainians. So A has lost everything, and even if he had

never had a home and family of his own, I doubt if at his age he could have got a kick out of starting all over again.

I regret to say that A's case is not unique in this camp. I have men here who have wives and children in the Ukraine with whom they dare not to correspond. And so inevitably I turn my thoughts to the young under my care, and fortunately for me the average age is about twenty-five. But although the "histories" among the unmarried are less heartrending than in the case of the older men, the problem of mental health still remains. By this I do not mean that there is a lack of cheerfulness among the boys, but I do mean that they are not free men. They are not free because their minds have been conditioned under oppression, and unfortunately their mere transference from one country to another does not immediately alter the mentality, even if the land of their adoption happens to be a free country.

In the course of my work I am associated with a colleague, who, at different times in his life, has worked in the Ukraine, Poland, Austria, Russia and Siberia. He is a brilliant linguist and his anthropological knowledge of the Slav races is profound. One day (it was early in our association together) in the course of discussion a chance remark of my colleague brought us to the subject of discipline. With the impulsiveness and impetuosity of one born a free Scot I rose from my desk in obedience to my liberal instincts: "I do not want their damned obedience; I want their co-operation." My friend said nothing, but noticed that he was smiling. Now after six months experience, I realize he had reason indeed to be amused at me.

I now find I have to remind myself continually that the work, which is to me a creative joy is to my men just unremitting toil. The man who has been conditioned to work only under orders cannot comprehend the delight of working voluntarily. There is never any suggestion of laziness; the farmers of this district bear witness to the fact that the Ukrainians are good workers, but the mental

approach is wrong, and that cannot alter until such time as certain subtle aspects of the new life have inculcated themselves into the mind of each individual. That sounds vague, I know, but I will make my meaning more clear in succeeding paragraphs. It implies much more than teaching the English language.

Allow me to return to my readings for it is in this activity that I find inspiration. The Ukrainian-American publications give me hope, because in them I perceive racial potentialities, which augur well for the ultimate attainment of happiness. The Ukrainians strike me as being naturally creative, a quality which inevitably prospers well-being and contentment under conditions of freedom. I am already acquainted with the folk-song, and to a lesser degree the folk-dance. The majority of my boys are peasants, a class referred to in the past by certain Russian intellectuals as uncouth. But I cannot consider as uncouth a class of men whose natural aptitude for harmony surpasses that of many students of the Royal College of Music. The ability to read music is a mere intellectual accomplishment; the faculty to harmonize is evidence of some aesthetic sensibility, whether the individual is consciously aware of it or not.

On the whole broad issue of the preservation of the native culture on foreign soil, I was much impressed by an article by S. Gambal, which appeared in the Ukrainian Weekly of 20th October last. Her descriptions of the chauvinistic temper and militaristic exploits of some immigrants who arrived in America towards the end of the nineteenth century caused me some amusement, and I found myself in agreement with the sentiments she expressed. I am happy to say that my boys do not appear to be too politically conscious, but already I have witnessed one chauvinistic oration delivered by an over zealous youth of another camp, who may have harboured ambitions of becoming prime minister of an emigre government. His emotional extravagance was coldly received by the majority of Ukrainians present. But let me not be too critical; youth does that sort of thing, and I confess that when I was twenty my egotism might have prompted me to commit a like indiscretion under similar circumstances. I found Mrs. Gambal's article interesting because it gave me a picture of the start of Ukrain-



## UKRAINE AND MEDIEVAL TRADE

By PROF. WASYL HALACH

State Teachers College, Superior, Wis.

(Concluded) (2)

As previously hinted, the commercial trade routes of the Ukraine presented danger from attack. To protect their foreign commerce and to increase it, the medieval Ukrainian kings had to wage many wars against Byzantium and the Mongols from the East. The most imminent danger was chiefly from the Asiatic tribes of the Polovtsi and the Pechenegs (Pechenegs) that roamed the territory between the lower Volga and the Dnieper region until they were eventually defeated and kept in check by the Kievian rulers. But during the unsafe period, mercenary troops were kept in Ukraine to protect trade. Several fortresses were built and garrisoned for that purpose until the tenth and eleventh centuries, when the Ukraine was able to subjugate, for a while, the Asiatic nomads.<sup>15</sup> The Kievian rulers then extended their domain as far east as the Volga region, and during the war of conquest destroyed the city of Itil. To travel safely, the merchants themselves were often armed, and always traveled in large groups for self-protection. The Scandinavian merchants, in particular, occasionally mixed trade with piracy, and with some bands it was hard to tell at times where one occupation ended and the other began. By the end of the ninth century, the Scandinavians were so numerous in Kiev as merchants and mercenary troops that some of their chiefs gained control of the local government, just as other groups of their race were doing in different European countries at about the same time. Though the original settlers became Ukrainianized, others continued to come for over two hundred years.<sup>16</sup> King Yaroslav employed them as mercenary troops in his campaign against Byzantium in 1043.<sup>17</sup>

Not only did Ukraine have many European and Asiatic merchants within her borders, but her own sons went to foreign markets. In the ninth century, Khordadberg reported that he saw them in Bagdad and also that the Byzantine emperor imposed a ten per cent tariff on the Rus' merchants and their goods.<sup>18</sup> The Jewish traveler Benjamin of the twelfth century saw them in Alexandria.<sup>19</sup> In the early part of thirteenth century they carried on some trade with the Seljuk Turks.<sup>20</sup> They were, of course, found in the neighboring European countries, especially the Slavic lands. Of the foreign merchants in Ukraine, the large groups were Jewish, Scandinavian, Arab, Greek, and Armenian; there were smaller groups of Czechs, Bulgarians, Poles, and Germans.

By the twelfth and thirteenth centuries, the Jews became so numerous in Ukraine that they deserve special consideration. Their merchants bought goods in Kiev in wholesale lots and distributed them among retailers of their race. They came to Europe in the early Middle Ages, often labeled as "Syrian" traders in slaves, and peddled wares, wine, and oil.<sup>21</sup> They proved to be very enterprising people in business. Trade gave them a measure of prosperity which they further utilized to make money by loaning their profits at a high rate of interest (usury); for this practice they became universally despised. They also worked salt mines, collected taxes for kings and popes, and coined or minted money in Hungary.<sup>22</sup> Though they were often expelled from various European countries, they thrived in Hungary and the Slavic countries and increased in numbers rapidly, especially in Poland and Ukraine. Medieval Novgorod and Muscovy, however, just like Russia under the tsars, had no time for them, and considered them a "mischievous race" that was not wanted there.<sup>23</sup> The Ukrainian king Sviatoslav employed Jewish tax collectors.<sup>24</sup> Apparently as tax collectors, speculators, and slave-traders the Jews gained the enmity of the local population. This was apparent in connection with a mild uprising in Kiev in 1113, when the masses attacked the royal officials of the late Sviatopolk and the royal favorites, the Jews. This was the first forceful opposition shown

the Jews in Ukrainian history.<sup>25</sup>

Since the city of Kiev held such a prominent part in history, it may not be out of place to examine its medieval character. It became a city-state and eventually the capital of the entire country. Hrushevsky dates the beginning of this state of Kiev back to the eighth century; some foreign historians doubt this date but admit that he is close to the truth. The fact that in its war against Byzantium in 890 Ukraine is reported to have had 200 ships, indicates that the state was not a new creation.<sup>26</sup> Another successful attack by King Oleh in 907 brought the Ukraine a favorable commercial treaty.<sup>27</sup> Just how rapidly the power of the Kiev princes was growing may be seen from still another war against Byzantium in 944, when Ihor's expedition, according to Greek accounts, had some 10,000 vessels.<sup>28</sup>

King Yaroslav tried to make the city of Kiev prosperous and a rival of Constantinople. Living there were settlements of foreign representatives, merchants from most of the countries of Europe and from Asia Minor. It was a commercial and political, as well as a social and cultural center. The rural aristocracy lived there to be close to the military, political, and commercial groups; i.e., to enjoy "glamor" and luxury. Hrushevsky estimates the population of Kiev in 1002 to have been about 100,000.<sup>29</sup> Some of the descriptions by foreign travelers of Kiev sound like gross exaggeration; for example, Thietmar speaks of 400 churches.<sup>30</sup> But those who doubt it find still another source, the Suzdal Chronicle, which reported that over 600 churches were destroyed in the Kiev fire of 1124.<sup>31</sup> The Catholic merchants not only had a Roman Catholic church (St. Mary's) there, but also a Dominican monastery. Even if the above accounts were only half true, it still seems as if Kiev was a city of churches, monasteries, and no doubt elementary schools. It is frequently assumed that the Tartar attack of 1240 completely destroyed it; yet five years later the Italian traveler, Carpini met there merchants from the north Italian cities, Constantinople, France, Austria, and Poland. The very fact that it was possible to carry on such trade shows that the annihilation by the Tartars was not so complete.<sup>32</sup>

After the Tatar conquest of Ukraine and the considerable destruction of the eastern cities, the western provinces, with the city of Lviv as the center, carried on foreign trade with a semblance of prosperity much longer. However, that region likewise suffered some destruction and depopulation as result of local anarchy and the Tatar attacks, 1259-61. Its enterprising ruler, Prince Danilo (Daniel), and later his son Lev (after whom the city of Lviv was supposed to have been named), tried to encourage foreign trade by his inviting Armenians, Greeks, and Germans to settle there.<sup>33</sup> Several settlements were made in different cities and they have survived to the present time, into the regime of Stalin. The economic effect on industry and commerce was good. The Jews were there already and became, next to the Poles (after Poland conquered the country), the largest foreign element in Lviv and other cities. The Armenian groups were quite large in the following cities of Galicia: Lviv, Berezany, Kutly, Sniatyn, and Tysmenytzia; they have not been completely denationalized in nearly 600 years. Lev made Lviv his capital, built stronger fortifications, and added many improvements.<sup>34</sup>

By the twelfth and thirteenth centuries, some business and craft organizations arose in the Ukrainian cities. The records show that in Kiev and its suburbs the jewelers were organized into guilds; so also were the drivers, carpenters, and casket-makers. The credit system in business was practiced and if a debtor's property had to be sold to satisfy his credits, the local prince took the first share of such sale and the for-

## FORMING THE HABIT OF WORK

By THEODOSIA BORESKY

By the time a young person has reached the age of 16 the coordination of all the intricate workings of his body is perfect. Therefore he is no longer in need of experimentation with his life forces in the form of play. Pent up forces within him stir the turbulent emotions of adolescence—the awakening of adult personality. His mind now turns away from play. He has a desire and great need to find a place for himself as an individual. He feels a need to impress the world that he is—that he can be useful to society at large. Being human and therefore quite inconsistent outwardly, he may still keep up his play activities, with the result that his inner being is confused—he is half-child, half-adult.

The greatest dissatisfaction is experienced by those adolescents whose parents have not brought them up in the habit of doing some useful work every day along with their time allowance of freedom to play. These adolescents have a profound feeling of inadequacy without realizing the cause of it. (If they did, the adjustment of every adolescent into adulthood would be simple and readily accomplished). They are filled instead, with a vague restlessness and unhappiness.

Personally I do not believe any great harm is done if up to this time the young person has not yet acquired the habit of work, provided he is helped by his parents or counselors to make that adjustment immediately. However, if he continues to live without making this adjustment (that is by not working) the sense of inadequacy and consequently his unhappiness will rise like a crescendo, leading him to become an ineffectual and timid person for whom the depression is endless, who can never find a job, or, if he does occasionally manage to get one, never hangs on to it, because he has failed to acquire the habit of work in his formative years. Eventually he becomes the perpetually unemployed and unemployable, inwardly dissatisfied and outwardly always self-indulgent, either through bragging or drinking or forming other bad habits as a means of escape from his inadequacy (inferiority complex). He is the by-product of indulgent, overgenerous or overaffectionate parents who are well meaning (but rather ignorant).

Most of these parents having known only the hard knocks of life themselves are anxious to protect their child from a similar fate.

I agree that it is a crime to harness any human being to interminable toil, especially children. But it will do no harm for parents to instill into their offspring the habit of work early—by giving him some tasks to do that which will make him feel he is a useful and necessary part of the family, besides allowing him plenty of free time to play.

By the time a young person has reached 16 he needs to find a definite place in the scheme of things.

skilled workers received wages in Kiev as early as the eleventh century. The national law, the Ruska Pravda, had many provisions for the regulation of trade.<sup>35</sup>

During the thirteenth, fourteenth, and fifteenth centuries, the population of Ukraine increased; no doubt it produced more goods for domestic use and the foreign market. At the same time the independence of the country was ended, first, because of local wars among the royal princes; and second, because of Tatar and Turkish attacks on the country from the south-east, Polish and Hungarian from the west, and Lithuanian from the north. During such frequent disturbed conditions not only foreign but also domestic trade suffered. After national independence was lost, local freedom was also curtailed and the national economy stagnated. The higher classes became denationalized. Meanwhile the trade routes had been shifting, since the Mediterranean became the chief artery. As a result of the Crusades in the twelfth and thirteenth centuries, the north Italian cities captured most of the Levantine trade and a goodly share from Constantinople. In addition to this loss, Constantinople itself suffered from various raids during the Crusades. Its economy, however, lingered along until the Turks captured the city in 1453.

(Ukrainian Quarterly)

Upon this adjustment depends all of his future success or failure. This is the time when he needs his parents or guardians most—needs their help and advice in finding useful work to do.

These two questions are often upmost in his mind "How shall I ask for a job?" and "Am I good enough?" The parents instead of replying "Oh, you know how!" or saying "Why did you go to school if you don't know how?" (as many Ukrainian parents do), should be as helpful as they know. The answer to the second question which, in all likelihood is never uttered, lies in the encouragement of the adolescent by the parents in his desire to find work—part time, of course, if he is still going to school.

The maladjusted individuals who eventually find themselves in mental institutions for mild or serious nervous disorders, come from families who are fairly well-off (the skilled workers and middle class.) These classes most often pamper their children instead of allowing them full expression in work.

The morose and the unskilled laborer's children acquire the habit of work early because they must—so they as a class are the best adjusted and happiest. Happiness comes from personal usefulness according to one's ability.

There is no such instinct in the human organism as a dislike for work, but the habit of it must be acquired. True personal happiness depends upon it.

Not a few of our Ukrainian youth belong to families of skilled laborers. They are the ones to whom the advice in this article is directed as well as to parents who wish to understand their children.

There lies no true happiness in self-indulgence and endless amusement with movies, parties, dances, books, magazines, etc. in place of useful work. They serve only as a temporary escape with an ever increasing inner dissatisfaction. A job is the only thing that will dissolve the increasing mental depression. Amusements are the reward or play we allow ourselves as payment or release from the tension of hard work.

If you have never done a stroke of work until 16, only dogged determination to succeed at work will teach you and adjust you to the habit of work—with the formation of which habit you can unlock the doors of the golden palace of success.

No matter how gifted an adolescent may be, he will attain a more wholesome personality by performing quite ordinary tasks at some active occupation. It will be the means of his first realization that he is a useful and therefore a necessary individual. It will make him understand that the road to success lies in wholehearted occupation at the tasks he has to perform to attain it.

Some talented individuals may find themselves between the ages of 16-20, others not until 20-30.

If they are well entrenched in the habit of work the shift to occupation with talent comes easily, almost imperceptibly. As a matter of fact self-expression in work helps to bring about an earlier realization of the possession of talent, provided of course the work is not of such a strenuous nature that it leaves no energy for play activities after working hours. All occupations of adolescents should be fairly light with not too long working hours.

Because working has become a habit, it is very easy to go on putting equal effort into the acquiring of skill at one's talent, whether it be in art, poetry or music.

Ambitious young people who go to college should—no matter how well-off their parents may be—find some part-time occupation outside school hours, if only for a few hours each week, to help them keep up the habit of work acquired either by working part-time while going to high school or in their summer vacations. Those who are not robust, of course, should stick to working only during summer vacations.

Those who are talented should by all means find work they enjoy doing most, whenever it is possible.

A FINE UKRAINIAN  
PRESENT  
PROF. MANNING'S  
Excellent Book  
TARAS SHEVCHENKO,  
Poet of Ukraine  
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## ANCIENT MAN OF UKRAINE

(Several weeks ago this writer gave a talk before a small group on Ukrainian history. Following it, he was approached by several persons who wanted to know when man first appeared in Ukraine. An elaboration upon the answer to them appears in the article below. It may prove of interest to others as well.)

UKRAINE, as a geographic concept, first appears at the beginning of the Tertiary period, probably in its Eocene stage (about 50 million years ago). During this time, however, most of the southern part of southeastern Europe was covered with water, which gradually receded, so that by the close of the Tertiary period, the northern shores of the Black and Azov Seas—which at that time formed one vast sea including the Caspian—were not much further north than their northern shores today.

Whether the earliest appearance of human life in Ukraine coincided approximately with that of Central or Western Europe is as yet unknown. The traces of ancient man in Eastern Europe are very few and faint; for unlike the prehistoric (modern tendency is to call it pre-literate) man of Western Europe, who dwell in dry rocky caves, the man of Eastern Europe as a rule was forced to live and die in the open spaces, and as a result his bones and other remains soon disappeared entirely. Thus far, archaeological discoveries in Kiev, Poltava, Chernihiv, Katerinoslav have shown us the existence of the upper Paleolithic man, while numerous traces of the Neolithic man have been found throughout the Ukraine. By reason of these finds we are able to deduce that Kiev, the natural and political center of Ukraine throughout the centuries, is one of the oldest dwelling places of man not only in Ukraine but in entire Eastern Europe as well.

Archaeology has further shown us that the cultural evolution of the ancient man of Ukraine was in most respects similar to that of the ancient man of Western Europe, with one notable exception. Because of the scarcity of copper, the non-existence of tin, and the plentifulness of iron deposits in Ukraine, the Stone Age culture in Ukraine, especially along its northern belt, was generally prolonged and then immediately followed by the Iron Age, skipping the intermediate Copper and Bronze Ages. This is borne out by the previously mentioned archaeological discoveries in Kiev, where iron implements were found side by side with stone implements and primitive earthenware of the upper stone cultural stage. Only in those borderlands of Ukraine which neighbored upon the hotbeds of the Bronze Age was the sway of the latter apparent. In general, however, the cultural transition was from the Neolithic directly into the Iron Age.

Having briefly glanced at the cultural evolution of the ancient prehistoric man of Ukraine, we now come to the question: When and in what manner did the Ukrainian people appear on their present territories? To answer this question we must first answer a more general question concerning the earliest beginnings of the ancestors of the Ukrainians and of their prehistoric migrations.

Up to the middle of the last century it was commonly believed that the Indo-European race—into which entered the ancestors of the present-day Slavic nations, including the Ukrainians—had originally come from Asia, presumably at the beginning of the Age of Metal (2000 B. C.). This theory has been disproved and it is now believed that the Indo-European race did not come from Asia, but, on the contrary, was in central Eastern Europe long before the Age of Metal and from this center it radiated in all directions. Further, it is now believed that the commencement of this breaking up of the race as a unit took place approximately at the time of the ushering in of the Age of Metal.

For a long time after this breaking up of the Indo-European race the two remaining peoples, the Slavs and the Lithuanians lived together in that part of Eastern Europe which is bounded on the West by the Vistula, by the Baltic on the north, by the basin of the Dnieper on the east, and on the south by the lands in-around the middle of the Dnieper and the Dniester River. To the west of this Slavic Lithuanian group were the Germans, to the south and south-east were Iranian colonies, to the south-west were people of the Thracian family, while bordering on a line extending from the north-west to the southeast across Eastern European lowlands, were the Finns.

Exactly how long the Slavs and the Lithuanians lived together as a group is not certain. Some philological students place the beginning of this division as early as 500 B.C. It is certain, however, that by 100 A.D. the division had already taken place for they then appear with their own individual names: Veneti and Eisten (Slavs and Lithuanians). Whether this division was caused by internal movements or the presence of outside influences is not certain; most likely it was the natural urge to move over the invitingly boundless plains.

Following this separation, Tacitus (100 A.D.) places the Lithuanians on the eastern bank of the Baltic Sea between the Niemen and the Vistula Rivers. The Slavs, although called a "mighty people" by Ptolemy (second century A.D.) occupy on his maps but a small portion of southeastern Europe, being surrounded on all sides by numerous variously named tribes. This peculiarity can be explained by the confusion arising from the lack of common terminology for the Slavs among the ancient scholars of that period. A majority of the present scholars, however, believe that the original home of the Slavs, following the separation between them and the Lithuanians, was in northern Ukraine, extending from settlements in-around the middle Dnieper to the Vistula and Carpathians, with the center of these Slavic settlements located on the site of modern Volhynia and Galicia. Hrushevsky and others place the original ancestors of the present day Ukrainians in-around the central basin of the Dniester river. This branch, however, does not appear under a separate name until the close of the 4th century, immediately after the Hun invasion.

S.S.

## Youth and the U.N.A.

BRANCH 183, DETROIT, MICH.

The Club Mazeppa of Detroit, Mich., Branch 183 of the Ukrainian National Association, recently elected the following officers to serve during 1948: Olga Kachner, president; Michael Husak, vice-president; W. Evanchuk, financial secretary; Andy Wiehorek, treasurer; Mary Kachner, recording secretary. The branch holds its meetings on the first Sunday after the first of the month at the Ukrainian National Temple.

In November, 1947, the branch highlighted its activities by establishing a dancing class to teach traditional Ukrainian dances, headed by Walter Boryskevich, a former Avramenko student, who is well acquainted with the subject. The classes are open to all interested young people without cost, and are held on Thursdays (7:30 P.M.), at the Ukrainian National Temple, 4655 Martin Ave. At present the branch has 38 student dancers, including ex-G.I.s of C.W.V.

Post 403; the students are of all ages from five years.

Although all the club members were born in the United States, they have not forgotten their kinkfolk overseas, particularly the displaced persons. As a result of a social party held in December, 1947, the club members donated \$22 for the cause of D.P.s. At a recent meeting a motion was passed for the donation of an additional \$10. Furthermore, a donation of \$10 was made in favor of the Ukrainian Congress Committee. During the Ukrainian Christmas holidays the club members went caroling with the purpose of donating all proceeds for the Ukrainian displaced persons.

During 1947 Club Mazeppa gained 70 members.

GERALD BULAK

CULTURAL, SOCIAL AND SPORT ACTIVITY OF YOUNG U. N. A. MEMBERS IS REVIVING. GET IN THE SWIM. JOIN THE U.N.A. NOW

<sup>15</sup> Cambridge, op. cit., Vol. IV, 202; Hrushevsky, op. cit., Vol. II, 280-81.  
<sup>16</sup> Hrushevsky, op. cit., Vol. I, 380-82.  
<sup>17</sup> Ibid., Vol. II, p. 34.  
<sup>18</sup> Mavor, "An Economic History of Russia," Vol. I, 253.  
<sup>19</sup> Hrushevsky, op. cit., Vol. II, p. 286.  
<sup>20</sup> Cambridge, op. cit., Vol. IV, p. 516.  
<sup>21</sup> Heaton, op. cit., 193-94.  
<sup>22</sup> Graetz, op. cit., Vol. III, p. 613.  
<sup>23</sup> Mitman, History of the Jews, Vol. III, 398.  
<sup>24</sup> Rambaud, History of Russia, Vol. I, 106.

<sup>25</sup> Hrushevsky, op. cit., Vol. II, 107-8.  
<sup>26</sup> Cambridge, op. cit., Vol. IV, 203; Mirsky, Russia, A Social History, 31 ff.  
<sup>27</sup> Rambaud, op. cit., Vol. I, 67.  
<sup>28</sup> Ibid., 68.  
<sup>29</sup> Ibid., 85.  
<sup>30</sup> Hrushevsky, op. cit., Vol. I, 272; Vol. II, 274; The Ukraine, A History, 38.  
<sup>31</sup> Rambaud, op. cit., 85; Pirrenne, A History of Europe, 207-8.  
<sup>32</sup> Hrushevsky, op. cit., Vol. II, 272.  
<sup>33</sup> Ibid., Vol. III, 149.  
<sup>34</sup> Rambaud, op. cit., 125.  
<sup>35</sup> Arkas, History of Ukraine, 139.  
eign creditors ranked next. The free

<sup>36</sup> Hrushevsky, op. cit., Vol. III, 344-5.

О. Данський.

# СІМНАДЦЯТЬ

Три потуги йшли їхнім слідом, три кордони збігалися їм у ногах.

Чотовий Смерч піднімав руку до боку голови, — а рука була кремезна, в жилках і вузлах м'язів, рука забойщика донецької шахти! — і смикав себе за навислий жмут білявого волосся, мов за сигнальний канат.

Потім він сплювував з уст невідступного бичка і кидав наказ: — Прийняй бой, чота!

І чота приймала бій, захищаючися сухим деркотом автоматів, скавчанням рваних гранат.

Смерч хвилинну тишину із своїх «западників», далі сам поринав у бій, як у чортотрий, горлаєв:

— Нажмай, братва!

Чота «нажимала», рвала вороже кильце.

Чота стікала кров'ю, відступала з боем, западала в ліс, щоб виринути знову. Чота проходила сотні кілометрів, загубивши лік дням, біта стужою дощів, тошніла з голоду.

На постах обскакували її загони «стрибки», кусали, мов щенок, сполохом виривали з рук сухарі. Добірні частини ворога слідували її тропою, схожі на шакалі, з носом на теплому сліді здобичі.

Тоді Смерч рвучко повертав чоту збік, одчайдушним наскомом здобуваючи якусь містечко чи райцентр, і зникав.

Чота проходила села, борсалася в дрягівні зрадливих лісових мочарів, брела ріки, струшуючи їхній холод на піскових пустирях, поринала в горах.

Чота розгублювала в баскому рейді свої сили, мов червоні намистини.

Чотовий Смерч хмурнів. Колишній забойщик дорожив своїми бійцями. Він знав напам'ять їхні найменші і нечувані досі назви їхніх м'язів: Горбоденка, Стрий, Камінька, Болехів...

Сьогодні їх було тільки сімнадцять. Сімнадцять не людей, а обкурених пороховим димом, посічених шрамами шматків кремезно.

Хіба ж бувають у людей такі худі, зчорнілі обличчя, колочі очі? Невже не аламанда б і стала серед стільких трудів? Смерч смикав себе за навислого чуба, вчуваючи, як борються в душі жаль і гордошамі.

Сімнадцять!

Решта зосталася там, на пройдених шляхах, у битовому змігу, по-хазайськи розкинувшись у всю довжину. Тільки їхні очі поверталися, як два сонця на заході у власному багрі, щоб ще раз глянути на нього, на свого чотара.

— Ех, і хлопці ж!...

Три потуги йшли їхньою тропою, три кордони збігалися їм у ногах.

Сонце закінчувало над лісом свій рейд. Гайвороння кричало вслід літачам, поля стогнали під танками.

Чотовий Смерч закурился цигарку і підійшов до стрільців, що залягали кругом.

І здавалося йому: проплив в імлі Дон, де гудом відзивалася шахта, тужила гармонія.

Буря адарила нагло, по-дикому, силуючи дощем землі й снігу. Смерть скавчала в куцах, шукала тіла, теплої крові.

Смерч плюнув з уст нитку тютюну, заляв радісно, по-юнацькому.

— Так, рубнем, братва! — І з обличчя, хижим, як у степового воєва, позвичному:

— Прийняй бой, чота!

Голосисто, припав над дахом лісу бойовий літак.

У хвилинну тишу гарматних салів прорскакувало торохкотіння кулеметів, хриплий тогос стьобав перші сімнадцятьох.

— Нажмай, чота!

Шкрябаючи по сльозному обличчю, підповзав танк.

Молодий Гринько з Болехова злякався, безпорадно озирнувся на Смерча. Цей засміяв до нього,

го, і вже скочив Гринько назустріч страховищу, кинув свій страх разом із визанкою гранат.

Жуком з обламаним крилом закружляв на місці танк. Все колом, колом...

Кулеметчик догасив його життя серією.

Раптова тиша впала на головні обривом глини. Тільки шипів гарячий сніг і стогнало розбите каміння.

— Ура-а-а!... — піднялося на краю лісу йшло вгліб.

Ворог рушав в атаку.

Смерч злякався. Чоту побють не тільки літаки, не танки, а те глухе — а-а-а, що йшло лісом. Ще слабе, схоже на жвилення, йтиме постійно, відбиваючись від дерев, буде зростати. Аж перейде в крик, у рев, у страх, що влізе в тіло, в душу, в кожне волоконце нерва. Розпружить руки найхоробрішим, забере ясність в очей, а меткість у постріли.

А-а-а! — чіплялося верхків дерев, повзло куцями, обходило кругом, невидне, жакне. Як мучка, як прокляття.

Смерч глянув на хлопця: широкі очі, уста в попелі. Кулеметчик пригнувся до своїх стайків. Руки дрижали, стукуючи об залізо, в очах утрома.

А-а-а! — кричав у розпалі ліс, не маючи рятунку. А-а-а! — помагала йому луна. А-а-а — товклося дико серце, бажало вирватися, захопитися, зникнути.

Нервовно скрегонував пострілами у невідоме кулемет. Смерч закаяв і скочив до стрільця. Цей дихав швидко, уривчасто, опанований страхом, піт стікав по обличчю.

— Стій! — голос Смерча нагадував крик ворона. — Стій, поки підійдуть!

Повів очима. Стрільці були стадо оленів, заслужаних перед утормою.

А ліс кричав скаргою, придежною смертю.

А-а-а!... — забився в гієтриці кулеметчик, заслонив обличчя руками.

Чотовий Смерч відкинув його, як пень сухого дерева.

Обняв обіруч заліз кулемета й почав. Мяко вимовляючи «д», як його хлопці, співав:

— Гей, дента за лентою набой подавай, Український повстанце, в бою не відставай!...

Спів зірвався, охриплий, слабкий, далі вирівнявся. Смерч глядів у тайну лісу, рознімав груди, викладаючи стрічки пісні, наче кулеметні серії, доки не почув, що вже не самотній. Сімнадцять голосів підхопило пісню, дужаючись із страхом, із смертю, що йшла з лісу. Тоді урвав слова,

Вони шорсткі, тверді, темні, здається різані з твердого дубового дерева. Не диво! То ж їх та сама мама, що й дуба, кормить, в їх жили живущі соки вливає.

Вже від ранньої весни, як тільки жайворонку задзвонить, вони випроваджують на ниву плуг, зростаються з ним в одну цілість, тай ведуть його міцно і певно по широким ланах. І кладеться слухняно чорна земля рівними рядками, відкриває своє плідне лоно. Міцна рука бере в широкую жменю важке зерно і розсіває його. І так день в день. В полі вітають руки сонце і в полі працюють його.

Тай весела ота праця! Бо жива — це не бездушна машина, що робить людину своєю складовою частиною, своїм колісцем. Нива живе. Тут стебелінка кланяється сонцю золотому, комашка молившись до нього, а дрібна пташина в небесній блакиті співає йому гимн. Гимн життя. Ох, поля, ви поля!...

Колосяться хліби і наливають зерно життєдайною силою. Тепер зростаються руки на переміні зі серпом і косою, кладуть на ниву важкі снопи і пухнаті покоси. А потім плуг знову простягає свої руки до рук газди і знов ходять вони оба, злучені в одне. Ходять, здається, в безконечність. Гострі вітри, що шугають по широким ланах, шмагають ті невтомні руки. То знов мокнуть вони і набрякають на сльотях і дощах. Сонячні промені спалюють їх на колір старої бронзи, морщиться і репається на них шкіра, як кора на старому дубові. І щораз більше темніють вони, і щораз більше твердніє і тріскає шкіра на них. Вони стають подібні до міцного господарського знаряддя.

Та в нестримному поході днів і ночей приходить пора відпочинку. Білий помров вкриває ниву і земля засипає. Спочиває плуг і борона, лежить непероручно серп і коса. Тільки руки не спочивають. Тверді, дубові пальці беруть голку з барвистою ниткою вбивають її в грубу, барвничу шкіру. Важкі, незугарні руки виводять дивні взори, що грають барвами, як веселка, як квітковий килим на леваді. З мертвої шкіри виростає майстерний кожух, прикрашений барвистими взорами. Довгі зимові ночі ледви розяснює невеличка

озираючись. Були коло нього: з Городенки, Стрия, Каміньки, Болехова...

Спокойно оглянув зброю. Ворог виходив з-поміж дерев, можливо було починати бій. Засміявся хитро, по-звичному:

— Прийняй бой, чота!

(У. Трибуна).

# ТАТОВІ РУКИ

лямпочка. Невтомні руки працюють, а груди виливають тужливі мелодії.

І так минають довгі ночі і короткі дні. Аж знов приходить весна, тай знов кличе руки на поле.

І не знають вони спокою, ні на хвилину. Навіть тоді, коли стомлене тіло спить глибоким сном, руки дивно ворухаються. Так любови якось. Вони гладять дитячу голівку. В день нема часу на та-

ку розкіш, і хіба в сні можуть вони дозволити собі на неї.

А в неділю вони скрещуються на грудях і складають палець на палець, аж кості тріщать. То знов розходяться на боки і вдрають у груди, аж дуднуть.

І так проходять дні за днями, роки за роками. Свина покриває голову, а тверді, міцні, як з дуба різані руки, тремтять як лист осики. Аж одної днини вони складуться на грудях шерз. В останнє. Тоді вони вже напевно відпочинуть...

М. Коколюський.

# КОЛОСКИ

Сіріли цементові квадратники панель, місто дихало спеком. Іван Петрович, перетявши навкіс кілька вулиць, тінстим провулком прямував додому. Видовжував крок: хотів якнайшвидше відірватися від сорочатої галасливої юрби, що плывла головними артеріями міста, щоб не чути ні розхристаного сміху, ні банально-беззмістовного гомону.

В душі ніс терпкі почуття: жаль — до людини, сорому — до носіїв нової справедливості. І йому сором. Він також почувається винним з сьогоднішнього присуду, бо й він прихильник сліпої Теміди. Йому до болю важко! Він же брав участь в суді, що покарав п'ять роками тюрми жінку, що збирала колоски.

Колоски... Валиються на стерні зчорнілі, витрушені колоски. Припали пілом. Пташки логорджують ними. Пташки сідають на свіже колосся, пурхають, витрушують його, перелітають із щабетом на інше, п'яніють від запаху хліба і повітря. Купаються в сонці. І мисці підкошують здорове стебло, затягають у нори зерно достгале, налите...

Івана Петровича щось давить, гнітить, насовує хмари думок. Терпких, болючих думок. В уяві вириває спокійна постать жінки з блідими, западеними щоками.

Колоски... Палець роки! Чоло і сріблясті скроні покрякують великими краплина-

ми поту. Змахує їх обважнілим рухом руки і підсовує на потилицю зошений, вилинялий капелюх.

Іде під тягарем думок. Когось минує, хтось привітаєся, хтось наче гукнув усвід.

Не оглядається. Проходить вузьке подвір'я каменниці і скрипучими деревинними сходами піднімається на третій поверх.

У темному кінці коридора дзенькнув ключ, клацнув несміливо замок, і Іван Петрович зник за дверима.

У відчинене вікно невеличкої кімнати приємним холодком дихав садок. Униз, під самим парканом, дрібним намистом червоної спілі порички, на яблуках галузках рум'янцем запалювалися яблука. Між зеленими брунцями комати.

Іван Петрович щодня любив дивитися на цей зелений острівець, оточений сірими мурами будинків, але ніколи не відчував тут такої краси, як зараз — у цій хвилині.

Спокій, краса, гармонія... Одвічні, незмінні закони!

Значевя підвів зір і глянув понад віття дерев ген далеко — аж за місто. Під самим обрив майорили вижати поля, де-не-де невірними пунктиками синіли полумки. З обриві також дихало спокоем. І там гармонія... І небо гармонійно опуклюється над землею, гармонійно спадає поза обрив.

Іван Петрович задумано поклав голову: — Світ! Чудовий світ! Світ!

це одвічна гармонія. А життя? Гм?... Життя — це гра мінливих світлотіней.

Нараз щось обриває шовкову нитку думок. Перед очима стає спокійна постать Мар'яни.

Колоски... Стомлено протиріє чоло: намається щось відсвіжати в своїй пам'яті.

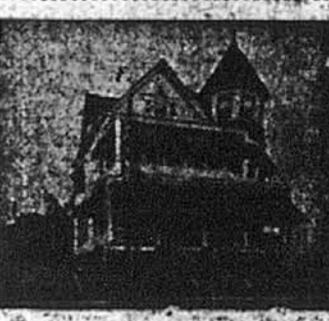
— Колоски, колоски... Наче пригадає — десь читав. Збиральниця колосків. Так, мо-лода жінка збирала колоски. Де це може бути?...

Підходить до старої бібліотечної шахи і, приклавши палець до вуст, зосереджено думає.

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