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Ukrainian Arts Club of Chicago Stages Music Festival

A record breaking audience enthusiastically applauded the first Music Festival presented by the Ukrainian Arts Club of Chicago on Saturday, April 9, at the Chopin School Auditorium, Chicago, Ill. The Unequivocal success of the festival is a tribute to the spirit of cooperation among participating groups, and an indication of the artistic possibilities that exist in the Ukrainian community.

The festival brought mixed reactions from the audience—but reactions that were positive. Surprise at the swift smoothness of presentation, approval of the selections, and warm appreciation of the performers. From the very beginning a sympathy sprang up between the audience and the singers, one stimulating the other, with the result that the performers were keyed to a high emotional pitch and displayed innate qualities that permitted them to reach an unusually high level of musical achievement.

The first half of the program began with the Ukrainian Women's Chorus of Chicago under the direction of Samuel Chuba. It ended with the Men's Chorus Tovarystvo Ukrainska Hromada directed by William Wojtyshiwsky. Between these choral groups appeared Lillian Opychany Iwaniukowych, soprano; Alexander Kulpak, bass; Eve Hynuik, soprano; Elva Joan Barabash, pianist; and the St. Nicholas Dance Group under the direction of George Dworianyn.

The Women's Chorus sang three Ukrainian numbers. Their voices, excellently blended, covered a wide range, and swift response to every inflection of the director's hand indicated the thoroughness and intensity of their rehearsals. Mr. Chuba, in directing this group has given it a striking quality, yet with an appeal in its total effect.

The Ukrainska Hromada was a stimulating contrast to the opening women's group. These singers, consisting mostly of recent arrivals from Europe, have put in a very strong bid for recognition as being Chicago's outstanding Ukrainian male chorus. They sang with feeling and power, with excellent and exceedingly sensitive interpretation, and with an understanding of song that is synonymous with Ukraine. Wojytychiwsky displayed a type of tone and volume control too frequently lacking in many of our choral groups. He exploited to the fullest the capabilities of a group of young men who love to sing.

The first soloist, Mrs. Iwaniukowych, sang for her opening selection, Puccini's **Vissi D'Arte, Vissi D'Amour.** Mrs. Iwaniukowych has operatic possibilities that with continued development schould make her one of the most outstanding singers. Her zeal and power were distinct assets, and responding to the audience she sang with exceptional fervor.

Another soprano soloists was Miss Eve Hynuik. One of her numbers was **Butterfly's Entrance,** an aria from **Madame Butterfly.** This was a perfect selection for Miss Hyniuk. Her voice was brilliant, with excellent modulation, and the touching melancholy of Butterfly was completely expressed by her emotional overtones that tugged at the heart.

The male soloist again showed his right to the designation as one of the Mid-West's outstanding bassos with his stirring interpretation of Lysenko's **Hetmani, Hetmani.** Mr. Alexander Kulpak displays his greatest effectiveness, both in power and in tone, in the middle and lower ranges; and this by happy coincidence, results in an unusually dramatic offering since Lysenko's composition is intended primarily for the singer whose greatest forte is in the lower range.

Mrs. Helen Fedorciw accompanied all three singers. Her versatility permitted her to adapt herself to the mood of each singer and helped to make possible the unusual performances of the soloists. To say only that she is a capable accompanist would be an understatement.

The performance of Miss Elva Joan Barabash, a young and highly talented artist, again added further laurels and greater luster to her reputation as one of the gifted young Ukrainian American pianists in the coutry today. In her two selections for the evening, **Chopin's Prelude in B Flat Major** and**Etude II** by Paganini-Liszt, Miss Barabash displayed an astonishing maturity of interpretation in combination with technical proficiency seldom found in the teen age performer. A thunderous applause compelled her to respond with an encore, Scurlatti's Sonata, No. 1.

The St. Nicholas Dance group, under the direction of George Dworianyn, was a highly popular item with the audience. They performed three dances and these, interspersed between the solos, were a bright diversion, bringing color and movement to the stage, and a segment of Ukraine that was nostalgic to the older people. The Kozaczok, brought a burst of spontaneous applause that made difficult a refusal for an encore. Later, the Hopak-kolom and the ever popular Zaporozhetz or Ukrainian Sword Dance were greeted with equal enthusiasm. The non-Ukrainian members of the audience found the dances especially interesting; the gayety, vigor, and costumes, to them, exotic.

The second half of the festival was given by the Wright College Community Band directed by John H. Barabash, festival music director, and musical instructor at the college. There were ninety-two players in the band and they filled every corner of the stage. The band played seven numbers with a diversity of selections that pleased all. Gounod, Bortniansky, Grundman, and Lang were some of the composers whose titles were used. In "The Klaxon," a march by Fillmore, Miss Dorothy Kuffel, a twirler, demonstrated the technique that has worn her national and state championships.

As for the band, its performance was outstanding in many ways. The tonal balance and blending of the instruments achieved a degree of effectiveness usually expected only on a professional level. The players, gripped by the baton of the director, played with unbelievable precision, bringing out the nuances of the selections with symphonic brilliancy. The Cherubin song by Bortniansky created a hypnotic effect upon the audience with its emotional impact, while the concluding "Finale" from the Symphony in F Minor No. 4 by Tchaikowsky, its original integrity sedulously observed, was a fitting climax to a brilliant composer and the band that played it that evening.

(Concluded on page 3)

D.P.'s In Maryland Prove Adaptability, Worth

By JACOB HAY

The D.P.'s are doing all right.

That's the conclusion inescapeable to anyone who has traveled around Maryland, visiting some of the 208 D.P. families, comprising 640 displaced persons now living here.

They are now no longer "displaced." In nearly every instance they have been met with kindness and understanding. In only a few cases has that kindness been rebuffed. The barrel has turned up surprisingly few rotten apples.

This is the report of a 450-mile-long tour through Maryland, taken by Dr. Walter Gallan, executive director of the United Ukrainian American Relief Committee, Inc., one of the men largely responsible for the resettlement in this State of its D.P. population, together with Capt. Ruxton M. Ridgely, of the Maryland State police, representing the Governor's Committee for the Resettlement of Displaced Persons.

Together, Dr. Gallan and Captain Ridgley visited only those farmers where either the farmers or the D.P. had reported some measure of misunderstanding.

In all but one instance, the difficulty was one caused by the language barrier. Wasil and his wife may have wanted to go to church on Sunday, but Farmer and Mrs. Jones understood them to mean that they wanted a pound of flour. Difficulties like that can be licked with a couple of weeks' practice and a Ukrainian dictionary.

From dirt farm to Eastern Shore plantation Dr. Gallan traveled, conferring with farmers and Displaced Persons alike.

North of Baltimore, near Sparks, lies the extensive dairy farm owned by Dr. R. W. Shermantine, one of Maryland's largest dairymen. In a neat little house just over the hill from the big, white Shermantine residence live Petro Kornylor, his wife and two sons. Petro's English leaves much to be desired, but according to Mrs. Shermantine, his work is first rate.

"You only got to show Petro once and he's got the hang of it," a hired man working in one of the barns said proudly. Like many other farm worker in the State, he seemed to take pleasure in watching stocky, grinning Petro master the intricacies of an electric milking machine.

Politeness Universal

In the little tenant home, Maria, Petro's wife, insisted that her visitors take chairs. There would be, she said shyly, plenty of hot coffee in just a minute. The politeness of Maria has been duplicated in every Ukrainian home. It's not servility. It's simply politeness, and pride in themselves.

It was at the small, tidy farm of John R. Dieker, near Middlington, that Dr. Gallan ran into his only real problem of the day. Young John Dieker is just getting his teeth into the work on the farm his father gave him several years ago. His young wife, a Baltimore girl, has become a real form wife. They wanted a good, solid couple to hedp them.

Expect Help to Stay

"I'm just starting," John said to Dr. Gallan, looking out over his flat green acres, "and I expect to spend the rest of my life on this farm. I want a man who'll stay here and grow up with the place, like I'm doing."

What the Diekers got were Ivan and Tanya, to give them names. Ivan was an expert butcher and a superb farmer. A tractor or a combine were challenges to his imagination. Milking a cow proved no insuperable problem, although in the Ukraine such work is for women and children.

Wife Not Adaptable

Tanya was another story. Before the war she had been comparatively well-to-do. Her father was a big man. Tanya was no farm woman. She was a townswoman, and not used to rude work.

Because their form is just beginning to grow and they have no tenant house, the Deikers gave

(Concluded on page 3)

"BEAUTY IN EASTER ART"

One of the very finest reproductions of the making of the colorful Ukrainian Easter eggs, with reproductions of them, appeared in the April 17 number Sunday (Daily) News of New York City, which has a Sunday circulation running over 5 million.

The pictures, occupying a full page, beautifully and very clearly photographed, are three in number. In the upper left-hand corner are shown 45 Ukrainian Easter eggs, of various designs and colors, in form of a cross. The upper right hand corner shows little Myron Bisyk, a former DP, smilingly holding a basketful of the eggs. And then the lower full half of the page shows Gloria Surmach and Stephania Zborowska coloring and designing the eggs, with little Melanie Horbeth looking upon with wonderment.

Credit for this "scoop" goes to Gloria (Slavka), who is well known for her Ukrainian cultural activities and is art editor of the "Trend," UYL-NA publication.

NEW YORK LOYALTY DAY PARADE PROGRAM

A great outpouring of Americans of of Ukrainian origin of New York City and environs will conflow this Saturday, April 30, at 2:30 P.M., at East 92 street, east of Lexington Avenue, New York, from which assembly point they will in march formation proceed to Fifth Avenue and there take their place in the Loyalty Day Parade.

Those societies which have not as yet joined in the movement to make the Ukrainian Group in the Loyalty Day Parade the greatest ever, are urged to immediately contact the group's chairman, Walter Bacad, c/o Ukrainian American Veterans, 59 St. Mark's Place, New York City.

Each society is urged to send its representatives to a general meeting of the Loyalty Day Ukrainian Group comittee meeting, which will be held this Thursday evening, April 28, 8 o'clock, at 59 St. Mark's Place.

Chairman Bacad urges each participating society to designate one person who will be in charge of his or her's society members who will take part in the parade.

The Loyalty Day Parade in New York will take place not only for the purpose of demonstrating one's loyalty, but also to demonstrate against the Communist-dominated May Day Parade which will take the same day, same time but several blocks away.

At the same time the Parade will provide for its Ukrainian Group the opportunity to demonstrate against the Soviet Russian enslavement of the Ukrainian nation, against Red persecution of the Ukrainian church, and finally call upon America to give its support to the Ukrainian national liberation movement.

Heard Melodies Are Sweet

Scratch a Ukrainian and you'll find a singer.

One equals a soloist, two a duet and three or more, whenever they convene, usually form a chorus. That's the way it always has been. That's the ways it always will be.

In the Ukraine peasants work in the field singing planting songs, and in the fall the harvest songs. Moonstruck lovers melt the objects of their affections with musical moaning. Maidens coquettishly express their feelings, mothers lull their babes to sleep and Kozaks sing of mighty deeds and wink mischievous eyes when singing of other things not so mighty. All with the body and the vigor of a splendid race!

Tempos change with seasons... But four Ukrainians singing in unison are a match for any orchestra!

Imagine then almost a hundred Ukrainian voices raised in song of the vast stage of Carnegie Hall when, on May 29, "Echoes f Ukraine" Music and Dance Festival will be presented for the benefit of the United Ukrainian American Relief Committee!

They will be singing the beautiful organlike melodies heard in our many churches as the Bishop raises his hand in blessing Khmelnitsky upon his entry into Kiev in the first act. "Ton Despotin," and "Slava" as the crowds mill about him as he is seated on his white horse, and then there is dancing in the streets, and the joyous singing of the melee.

For those who know and love "Morozenko" and have hear its many arrangements, one hundred voices will sing a new and as yet unheard arrangement by M. Hayvoronsky of this beloved melody. And, written especially for the second act of "Echoes of Ukraine" by Mr. Hayvoronsky, the crowning masterpiece of the Festival, "Song of Mazeppa."

One hundred voices in "Tam Za Tikhim Za Dunayem" from the beloved "Zaporozhets Za Dunayem" ...and the whisper of one hundred voices in the spiritualism of its prayer "Vladiko Neba i Zemli".

And over the hundred voices the solo work of Mary Polynak-Lessawyer, of the New York Civic Center Opera Company, Mary Bonar, recently debuted lyric soprano, Joseph Stetsura, concert basso, and Alexander Kulpak of the Chicago Opera Company and that splendid tenor, Stephen Tarbay, who auditioned at the Met, and who as yet has not appeared on the Ukrainian stage... great singers in their own right.

If you are Ukrainian, if you are a singer, the melodies being prepared for "Echoes of Ukraine" are for you. You will, like the Festival Chorus, be humming its songs always. **(Tickets obtainable at "Svoboda").**

NAMED HEAD OF MICHIGAN DP COMMISSION

John Panchuk, of Detroit, head of the United Ukrainian Relief Committee, former president of the Ukrainian Youth's League of North America, and former Assistant Attorney General of Michigan, was appointed April 12 by Michigan Governor Williams as a member of a special state commission created by the Gobernor to assist in finding homes and employment for European refugees.

Protests Against Soviet Aggression and Oppression

The New York Times and The New York Herald Tribune of April 11, 1949, carried front-page dispatches on the huge anti-Soviet and anti-communist manifestations of the Ukrainians in Munich, U. S. zone of Germay, in protest against the oppression and persecution of the Ukrainian people by Soviet Russia. In these demonstrations, some 2,500 to 10,000 Ukrainians, Balts and other peoples whose countries are languishing in Soviet slavery, were said to have taken part.

At the same time reports arrive from other countries on the well-organized mass meetings of Ukrainians against the totalitarian and oppressive policies of Soviet Russia. On April 3, 1949, the Ukrainians in Belgium staged a similar anti-Soviet protest in such industrial centers as Liege, Charlerois, Mons and Hasselt, where several thousands of Ukrainian displaced persons have been resettled.

That the most active element in these anti-communist manifestations are Ukrainians is neither new or surprising. It is the Ukrainians after all, who have been the chief victims of the Soviet Union's oppressive policies since 1920. When the Western world was not as yet aware of what communism is, the Ukrainians already were bled white from its destructive and tyrannical hand. The Americans of Ukrainian descent protested in New York in 1933, when the U. S. government decided to grant diplomatic recognition to the Soviet Union. It is well to recall that the U. S. Ukrainians warned our government not to recognize the government of the USSR, because the latter would not respect its solemn pledges and would foment disorders through its well organized communist fifth column.

It took the Western world, and particularly the United States, some sixteen years to fully realize the nature and intentions of Soviet Russia.

The record of the Soviet government in Ukraine in the period between the two world war is unbelievably barbarous. It is estimated that during this interval some 10,000,000 Ukrainians were killed by the Communists in Ukraine. In the city of Vinnitsia alone 13,000 Ukrainians were murdered by the GPU and the NKVD from 1934 to 1937. Some 40 Ukrainian Orthodox bishops and over 3,000 Ukrainian Orthodox priests perished either in NKVD cellars or in Siberian slave camps. With the occupation of Western Ukraine and Carpatho-Ukraine by Soviet Russia, the Ukrainian Catholic Church was brutally liquidated and Russian Orthodoxy, inspired and supported by the Politburo, was forcibly imposed upon the Ukrainian population. In 1945 the entire Ukrainian Catholic hierarchy (six bishops and one metropolitan), and over 1,500 Ukrainian Catholic priests and monks were either killed or deported into the interior of the Soviet Unio.

Ukraine's brutal enslavement was followed by the enslavement and brutalization of the Baltic States, Poland, Hungary, Rumania, Czechoslovakia, Yugoslavia and Albania. In Asia, Manchuria, half of Korea, Mongolia and a good part of China have already been conquered by Soviet Russia.

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With the signing of the North Atlantic defense pact by the United States and the Wetern European and Scandinavian powers, the Soviets have unleashed a vicious campaign against the pact by organizing the so-called "peace rallies" in almost every country. The pro-Stalin "peace rally" in America was held at the Waldorf-Astoria Hotel at the end of March 1949.

A similar rally is scheduled to take place Wednesday April 27th in Paris, with some 104 Americans participating, as well as Communist and pro-communist delegates from European countries, including the USSR. The Soviet emissaries will feature composer Dmitri Shostakovich and writers Ilya Ehrenburg and Alexander Fadeyev. The keynote of the pro-Soviet rally will be the denunciation of the North Atlantic defense pact as well as the apology of Soviet Russia's foreign policy.

Meanwhile, a large anti-Soviet rally with the exiled leaders from every nation behind the iron curtain will take place at Carnegie Hall on Thursday evening, May 5, 1949. Sponsored by COMMON CAUSE, Inc., of 444 Madison Avenue, New York City, the rally will not only challenge communism but pledge as well its complete unity to effect the "liberation and federation" of the enslaved countries from cummunist tyranny.

The leaders and spokesmeh for every political and national group, representing some 350,000,000 subjugated people will be present from Albania, Byelorussia, Bulgaria, Czechoslovakia, Estonia, Hungary, Latvia, Lithuania, Poland, Rumania, Russia, Ukraine ad Yugoslavia.

Mrs. Natalie Wales Paine, president of COMMON CAUSE, and Christopher Emmet, chairman of the board, announced that the theme of the meeting will be "Peace without Appeasement" in answer to the false "Peace Front" propaganda now being dissiminated by the Kremlin. A separate resolution will call for united American support of the Atlantic Pact, as a medium of stopping Soviet aggression in Western Europe.

Among original sponsors of the rally are such prominent American citizens as Gen. William J. Donovan, wartime OSS leader; former Under Secretary of State Sumner Welles; Mrs. Clare Boothe Luce, Bishop Charles K. Gilbert of the Episcopal Diocese of New York, the Very Rev. Robert I. Gannon, former president of Fordham University, Dorothy Thompson, former U. S. Ambassador to Japan Joseph C. Grew and others.

The meeting is expected to develop into a strong weapon of counter-propaganda against the Soviets as well as an expression of unity of all people in the common cause of freedom. Another resolution will appeal to the peoples behind the iron curtain and their exiles outside the Soviet sphere to pledge themselves to work together for liberation and to work toward ultimate federation among them and other free nations in the spirit of the Atlantic Charter and the United Nations.

PHILLY'S AMERICANIZATION DAY PARADE PROGRAM

The Parade, as part of the Americanization Week Program will be held this Saturday, April 30, 1949 starting at 20th Street and Parkway, proceeding east to Broad street, to Chesnut street, to Independence Hall. The assembly time will be 1:30 P.M. (DST), and the "move off" time will be 2 P.M.

Assembly formation will be as follows: armed forces, colleges schools and junior organizations fraternal organization, and then the nationality groups, followed by patriotic formations.

The Ukrainian Group taking part in the parade will assemble at the Ukrainian Club, 23rd and Brown streets, at 12:30 P.M. sharp.

The Ukrainian assembly formation will be as follows: 1. Colors, 2. Sign Bearers, 3. Ukrainian String Band, 4. Unit Commander, 5. Ukrainian American Veterans, 6. Float, 7. Ukrainian school children, other youths in Ukrainian costumes, 8. Ladies Auxiliary, St. George's Society, Branch 239 of the Ukrainian National Association, as well as other fraternal groups, and finally a Displaced Persons group.

Direction of the Ukrainian Group March will be East on Brown street to 22nd Street, South on 22nd street to Parkway, where it will assume its position in line of march with the other nationality groups.

The formation will be in columns of fours (4's).

Major Darmopray, chairman of the Ukrainian group, writes that, "Ukrainian Americans have always shown the proper spirit when it came to make any type of manifestation before the American public for the propagation of its good name. At this time it is our duty to take part in this demonstration to show our loyalty to our country and to the ideals for which it stands."

THE JUBILEUM OF THE SHEVCHENKO SCIENTIFIC SOCIETY

(1873-1948)

By CLARENCE A. MANNING

(1)

The Shevchenko Scientific Society is now celebrating its seventy-fifth anniversary. This is an event which is important not only to all Ukrainians but to the entire world of scholarship. For three quarters of a century since its foundation in 1873, it has been the outstanding centre for all Ukrainian scientific and scholarly work and it is a striking demonstration of the present condition of the Ukrainian people that their best known society with members throughout the world is prevented from marking its anniversary in the city of Lviv where it was established or in any of the Ukrainian lands.

Its Inspiration Not a Chance Product

The inspiration that brought into being the Shevchenko Society as it was first called was not a chance product of a group of enthusiasts. Today after the destruction of two World Wars, we are often tempted to overlook the great advances in scholarship that were made in the nineteenth century. All over Europe and especially in the Slav lands there came a new spirit of interest in the cultures, languages and literatures of the various peoples of the world as well as in pure science. The usual form was the establishment of an Academy under the control of and with the support of some government or province. In quick succession there were founded various Maticas, learned societies, and other organizations which aimed to concentrate and encourage scientific research and publication. In 1873 the same year in which the Shevchenko Society was established, there was founded in Krakow the Polish Academy of Science and at about the same time there were similar institutions set up in Zagreb, in Belgrade and a little later in Sofia. The whole of Europe was eager to share in the new development of the sciences with all that it promised for humanity.

It was hopeless at the time for the Ukrainians to dream of any governmental support for their activities. It was only thirty years since the death of Shashkevych, the first man to call for the development of a modern Ukrrainian literature in Western Ukraine. It was only twelve years since the death of Taras Shevchenko. Yet in that short space of time there had come the prohibition by the Imperial Russian government of all publications in Ukrainian. Russian censorship was making it impossible for authors and scholars to work freely in eastern Ukraine and there was a continuous stream of poets, of novelists, and of publicists to the more hospitable Austro-Hungarian Empire. It was already obvious that it was in Western Ukraine and in the city of Lviw that Ukrainian culture would find the most favorable soil for its development and flowering.

Even there all was not in order. There were still bitter disputes between the older and the younger generation. There were still acrimonious quarrels over the form of language that was to be used. There was still a large majority of the Ukrainian population that was not aware of its own national identity. Still the atmosphere in Lviw was so much more favorable than in Kiev that it seemed the logical centre for serious Ukrainian cultural activity.

Yet the Shevchenko Society did not find progress easy. Its founders had dreamed of establishing a printing press and of carrying on educational work but who was going to support it? Money came in very slowly. There were only a few men in Galicia who had either the means or the inclination to work for the ideal. Some money arrived from eastern Ukraine and later on from his place of voluntary exile in Geneva, Switzerland, Michael Drahomaniv succeeded in raising still more money, but it was almost ten years before the Society could feel itself in a position to undertake serious work.

Remodeled and Expanded

In 1892 the name of the Society was changed to the Scientific Society, as it gradually increased its prestige by the publication of serious works of sholarship.

Along with this last change came the definite attempt to model the Society after the Academies maintained throughout Europe and in a very short time it included among its members not only the leading Ukrainian scholars from all parts of the coutry but a carefully selected list of distinguished foreigners chosen either for their contributions to the study of Ukraine and its culture or for others researches which the Society wished to recognize.

During this early period the Society was fortunate in counting as its President for many years the great Ukrainian historian Michael Hrushevsky. His energy, scholarship, and productivity set the standard for the Society and did much to enhance its reputation both at home and abroad. Similarly for many years Ivan Franko, the distinguished poet, writer and journalist was another active member. Later, when his health began to fail, the Society voted him a yearly pension and at the time of his death in 1916 arranged for him a truly gigantic funeral as a last tribute to one of their great members. It would take too long to review all the other prominent members including Archbishop Andrey Sheptitsky, the Greek Catholic Archbishop of Lviw and the head of the Ukrainian Catholics in the Byzantine Rite for nearly a half century.

Very early in its existence as an Academy for the Ukrainian people, the Shevchenko Scientific Society was divided into various sections. At first there were the historical-philosophical section, the philological section and the section for the natural sciences and to these since the first World War were added a division dealing with the Ukrainian Archives and another to handle matters of Ukrainian bibliography. In addition to these sections, the Society appointed a series of commissions which were increased from time to time to meet special needs of Ukrainian scholarship. These came finally to include an Archæological Commission which excavated many sites in Western Ukraine, a Statistical Commission, a Legal Commision, an Ethnographical Commission, a Bibliographical Commission, a Physiographical Commission, a Geographical Commission and a Commission for the study of Shevchenko.

These sections and commissions as well as the Society as a whole showed a remarkable productivity for by the time of the Second World War they had produced over 600 volumes of scientific studies in various fields and these were exchanged with some 224 foreign scientific institutions and universities in 28 different countres. It was a record of which the Society could well be proud in view of the fact that it was dependent upon its own funds and upon donations from private individuals and societies for its support.

A Library of 300,000 Books

In addition to this work, the Society built up a library of over 300,000 books and about 1500 manuscripts. It also established and cared for three museums of Ukrainian culture, a natural history museum and a museum of war monuments. In short there was hardly a serious aspect of Ukrainian life and history which was not touched in some way or other by the Shevchenko Scientific Society which proved itself the central point for all studies of the past and present of Ukraine.

(To be continued)

A Specialist

A specialist is one who has his patients trained to become ill only in this office hours. A general practioner is likely to be called off the golf course at any time.

On Record - - by Ted Victor

NEWS NOTES

CARTERET, N. J.—Through the efforts of Mrs. Kay Symchik, a Dance Recital will be held in this city on May 28th at the Carteret High School. The recital will feature Ukrainian folk dances; and will be performed by children from four to fourteen years of age. The ultimate object of the recital is to show how young children can be trained for a future in television performing. All Ukrainians in the vicitiny of Carteret should take an active part in the presentation of this Dance Recital. If the youngsters feel they are being supported in their work, they will certainly continue learning, dancing and propagating our Ukraiian heritage.

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YOUNGSTOWN, O.—The Ukrainians, a recently organized group of clubs and individuals in this city are planning another unique program. So well remembered for their first endeavor last November these young people have worked up something called: **Summer Festival.** There will be a weekend of boating, swimming, fireside singing and dancing, banquet, bar-b-q, all of which will be held at a beautiful hotel on Lake Milton, Ohio. The date is June 24, 25, and 26th.

"ECHOES OF UKRAINE: "

If you people think you have a lot of work to do when you are forced to attend choir practice a week or some such activity, then surely you will understand what position the young people are in that are taking part in this the greatest of our Music and Dance Festivals. Rehearsals on Saturday, Sunday, Monday and Wednesday, for some of people. Be sure to get your tickets as soon as possible. The very first week they were out over sixteen hundred were issued to various individuals and organizations. Remember it's May 29th, at three o'clock in the afternoon in New York's great and famous Carnegie Hall. The Veterans Convention in Newark, N. J. (just fourteen minutes from New York) is keeping Sunday afternoon open so that all guests and delegates may attend this momentous event.

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SYRACUSE, N. Y.—This UYLNA Convention City is literally seething with impatience for Labor Day Week-end to arrive. Hours and hours of work already have gone into making this convention greater than Akron. To date wonderful plans have been made for the weekend. Your's truly received a letter bearing the following information: "We have loads of beautiful sights, historic places and scenic wonders but you won't see any of them unless you arrive early or stay late. The program for the convention itself is sufficient to satisfy everyone and anyone and I just can't see when you will have time go sight seeing during the actual convention. We feel that the people attend the Convention because they want to accomplish something as Ukrainian Americans and because they want to enjoy themselves. In Syracuse they will do both, but good. So don't forget, if you want to see everything and do everything then by all means come early and stay late." Ah me! seems as though all one has to do is travel to Detroit in May (21-22) then to New York (May 29) from there to Lake Milton, Ohio, and finally the grand finale in Syracuse on Labor Day.

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ELIZABETH, N. J.—Will once be the scene of the Ukrainian Youth League of New Jersey's meeting. Many new clubs have joined this up and coming organization and and new ones are invited to attend this important meeting on April 30th at the National Home on Fulton Street, at seven thirty in the evening. A dance sponsored by one of the member clubs will follow the meeting.

The Innocents

We have lost our way in the forest.
The seeds of our deeds
Flung back on the flattened wind,
Pursue, pursue from behind;

The crumbs of insolent words,
Our wrath,
Like scattered cake,
Lies in the wake, the path
Of hungering birds.

To what avail our screams, our torn avowals
Risen from fear, enlarged upon the night?
Fear, forced from the socket of darkness in globes of white,
Thrust from the stricken skull in spears of fright;
Burned from the cut-dry throat in a violent breath
Of hot saliva.

To what avail this death;
These lurking multiple yes, these simmering growls
Indrawn from the depths of the coiled, the sensitive bowels?
For was it not only in play, in harmless jest
We crushed, smashed in the nest,
Emptied bough, egg, into the stamped-down mud;

Trampled the wild fruits into jellied blood;
Set fire to brush and tree,
Hunted out, crippled in sheer ribaldry
Of mirth and merrymaking, squirrel and grouse;

Beat from recluse, from house,
Rabbit, mole and mouse
With stone and spike alike?
In all ways were we kind.

Where others killed outrightly, we set free,
Only a little mutilated, blind,
We have lost our way in the woods.
Not our intern
To come this far, to lose our journey's track.
Lead us, poor innocents,
Poor helpless ones,
Lead us poor innocents to safety, back.

MYRA LAZECHKO-HASS.

Easter - - - - - - by G. H.

It is not unusual to hear the old folks express a longing for the Easter they had known in their native land. "It was a happier season there and much more significant," they say. If you call their attention to their present state of well-being, how they have improved their ways of living since they left the old world, they will admit all your arguments, but will insist that the Easter of the past, in their native village, was the happiest in their memory.

They are right, of course, for all happiness is relative. There is neither happiness nor misery in the world, but a comparison of one state with another, said the French writer Dumas. Our old folks were young when they lived through their happiest Easter, and that is reason enough for looking at it through colored glasses.

The season during which Easter comes makes this oldest Christian Holy Day more significant to the rural regions in comparison to the city dwellers and those of industrial centers. Our old folks come mostly from agricultural communities, where the symbol of Resurrection parallels the rebirth in nature. Easter means spring and the new life that comes with it. It leaves a profound impression on the man who tills the soil.

But the factor which contributed most to the significance of Easter in the old world, the one that was felt mostly, was the forty-day period of Lent that precedes Easter. Lent was really a period of fasting for our old folks, something to compare with the present-day practices. Even dairy products were on the forbidden list three days in a week. It seems that the Church laws with regard to fasting were in harmony with the economic condition of the population. For even without Lent their daily rations would have to be meager during the season of planting and sowing. Skimping on food was an economic necessity, and the Church furnished a noble motive for it.

If physical fasting was rigorous, no less can be said for emotional fasting. Dispensations for dances or for other forms of entertainment were unheard of. Call short-sighted if you wish, but the boy who was taking violin lessons would let his violin rest during Lent. The last week of Lent was the culmination of fasting and abstinence, while at the same time preparations were being made for the glorious Day.

All the pent-up feelings for rejoicing broke loose after the Mass on Easter Cunday. "Khristos Vosnres!" was the greeting on everyone's lips. Everyone dressed in their finest attire—Ukrainian embroidery like multicolored blossoms. Easter eggs exchanged, boys and girls playing variety of games. Happiness everywhere, from the richest to the poorest. And all through the day, until Vespers, the church bells pealing, and a row of boys waiting their turn to relieve those pulling the bell cords.

That was Easter as our old folks used to know it. But all things in their time and place. Our present Easter has assumed a patriotic aspect. To us it symbolizes the rebirth of a nation, the rise of Ukraine. Our sentiments go to those Ukrainians who lost all their possessions, and our "pysanka" goes to them to alleviate their hardships. Perhaps it is just as well that we have missed the Easter of our old folks, for they may never live through the same experiences again, while we still have our years before us to make our Easter spiritually a Great Day, as we call it in Ukrainian—Velykden.

JOIN THE UKRAINIAN NAT'L. ASSOCIATION. DO IT NOW!

THE LIFE OF A SOVIET COLLECTIVE

(Continued) (2)

Summary:

Ivan, a typical farmer in Ukraine under the Soviets, finds that the collective farm system does not bring the rewards and improvement in his living standard which the Soviet Government promised. On the contrary, he finds that he and his fellow peasants have borne the major burden of paying for the expensive industrial program on which his government places primary stress. Without the incentive he had before collectivization, he has given up hope of improving his position and the welfare of his family. Life is a humdrum existence involving long hours of work with inadequate tools, sacrifices for the government, and little pleasurable diversion.

The Working Brigades

Of the six brigades, four are field brigades, and two are vegetable brigades. Each of the field brigades has from 35 to 40 persons, while each of the vegetable bridgades has about 35 persons. A field brigade is responsible, for example, for about 30 acres of spring barley, 50 acres of oats, 90 acres of potatoes, 10 acres of fodder roots and 2 acres of sugar beets.

Each of the two vegetable brigates works about 45 acres of vegetables.

Each brigade in turn is broken down into "links" or squads with about 9 people per squad.

The livestock work is done by 30 people under the direction of the manager of the livestock form.

Each brigade leader controls the work of his bridge and records the work done by each member of the brigade.

It would be practically impossible for the farm mothers to work in the field if provisions were not made to take care of the children. "Red October" has a children's nursery which takes care of about 100 children up to the age 7½ years. Twelve people operate this nursery. Before the war, about 55 percent of the Soviet Union's farm labor force was made up of women, a percentage that rose much higher during the war. Because of war casualties and continued conscription of young men into the Red Army, any immediate reduction to the prewar percentage of farm women in the total farm labor force is impossible.

Ivan's Job

Ivan works in one of the field brigades at the direction of his squad leader. Each morning he is told to what field he must go and what work he must perform. Ivan has to work hard in order to do the required amount of work that day. He is somewhat exceptional in this regard, for many of his neighbors, particularly those poorer than he, do not work hard, since their hearts are not in their work. There is insufficient machinery or even animal power. He recalls that the years of collectivization resulted in the slaughter by the farmers of their own livestock, and the purposeful neglect of breeding, considering this preferable to being deprived of their animals by the government. In some cases the farmers sold their livestock in order to pay the very high levie the government imposed. Despite the promises of the government, the "Red October" farm never received scheduled machinery. What machinery they did get was forever breaking down because of its poor quality or the farmers' ignorance of how it was supposed to work.

The local machine-tractor station (always known as "MTS") was set up years ago to provide "Red October" and four other collective farms with its services: plowing, tractor work, sowing, harrowing, threshing, and so forth. Before the war, the MTS did about 60 percent of the farm's operations and the remainder was done by the farmers themselves. During the war, the MTS was able to do much less of the work because of the requisitioning of tractors by the Red Army. The situation was made more difficult because requisitions by the Red Army reduced the number of horses on the farms.

Consequently, much of the work has to be done inadequately in order to caver all the acreage. Ivan knows that the yields will be low. Nevertheless, the farm must fulfill the acreage plan set by the government. If the farmers are lucky and have good weather, they may be able to satisfy the government's demands without intolerable hardship. Yields would be highest if the government gave them some of the long-promised mineral fertilizer. So far they have had only some animal manure, but there was never enough of it because there were not enough animals. So they used ashes as well, and each household had to provide the farm with about 120 pounds of ashes every year.

(Continued on page 3)

LET'S HEAR FROM YOU

I've been a reader of the "Ukrainian Weekly" ever since its birth in October of 1933 and have read almost every item and every issue since then, except for a 3 year lapse during the war when I went away. I managed to catch up on most of the missed issues as the paper was saved for me when I returned. As anyone can see, I've grown greatly accustomed to reading the weekly publication on Ukrainian American Canadian affairs. Thus I was somewhat shocked to read 2 weeks ago the statement of Mr. John Romanition (member of the U.N.A. Supreme Board) that said... "Sooner or later, and apparently this will take place within a comparatively short period of time, it will be necessary to either lessen the issues of the Svoboda and to curtail the Ukrainian Weekly, or find additional sources of income."

I must confess that I'm one of the many complacent Ukrainian Youth who took the "Ukrainian Weekly" and it's regular visits to our house for granted. However, ever since Romanition's "Open letter to our youth" I've given the matter some thought and I've arrived at this solution. To my mind, I think it's very simple (and it is theory) but I do not profess to know how it'll work in actual practise (the real test). However, as nothing will be gained by silence, here is my solution that may work if everyone gets on the ball and hustles.

The U.N.A. should assess each and every one of the 51,000 U. N. A. members the very nominal sum of 50 cents per year, which would give a figure ($25,500 per year) that is beginning to move out of the "small change" class. I have an often-used example to back me up on this particular idea, to wit: In business, a corporation may be going on the rocks as it lacks additional capital or credit that might make a difference in its ultimate destiny. The stockholders (owners of the corporation) then donate a small fraction of their holdings (in the form of stock) to the corporation which the corporation can the resell for cash. With this cash the corporation may improve it's position and once again may become a "going concern." Thus the reasoning back of the stockholder's action is simple and logical. By letting the situation remain as it was, the corporation would have failed eventually and all the stockholders' stock would be worth nothing. However, by giving up a small fraction of their stock, the stockholders would still have valuable stock if the money realized from the resale of the donated stock put the corporation back on its feet.

Projecting the same line of reasoning to our situation, it has been reliably stated that the Weekly may not eventually be published if the present condition exists. In other words, the Weekly, and Svoboda to a certain degree, are headed for the rocks. But we as owners and members of U.N.A. can donate the small sum of 50¢ per year (price of a local neighborhood movie or several beers) and can probably save our organization with its publications. The press fund is then amply full, publication of the paper continues and everyone is happy (except the Communists and for that alone, I'll donate thrice).

Of course, it's infinitely easier to write the solution as I'm doing than to actually carry it out. However, the home office should prepare form letters describing the situation simply and fully to the various branch secretaries. Advertising in both Svoboda and the Weekly would help pave the way. With most everyone informed of the deal and working hard with no half-way measures marring the operation, the money should start rolling in.

As an afterthought, I'd like to say that I hope the point is never reached where a U.N.A. Convention—which deals in such matters—decides to abolish the Weekly. I think that the Weekly is a symbol for our Ukrainian Youth, disseminating the truth about Ukraine and blasting Commie lies, and acting as a go-between for the youth groups in various sections of this country and Canada.

With somewhat of a slow start shortly after the war (which was only natural due to the servicemen's readjustment to civilian life), Ukrainian American Canadian club activity (both on a cultural and athletic level) has been on the rise and promises to continue so, indefinitely. The **UYLNA** is now bigger than ever and will double itself in a year or two. Last year the national **Ukrainian American Veterans** organization and the **Ukrainian Orthodox League of the U.S.A.** were born, and will grow if the officers take an active interest in their respective outfits. The **Ukrainian Catholic Youth League** started up again after a lapse of several years due to the war and should also prosper. These various organizations and their members (many of whom belong to one or two of the other organizations) need a weekly English publication, the "Ukrainian Weekly," to exchange ideas, print news of past and future doings in their respective groups.

I hope that the combination of Mr. Romanition's "open letter" and this effort by me will be the beginning of quite a forum by many readers. My theory may b all wet, as the saying goes, but I'm willing to listen to anyone else and am willing to be convinced. So how about it, you young readers, send along your ideas, suggestions, criticisms, etc. to the editor and see if we can't come up with a workable solution to this serious problem. Let's hear from you!!

ALEXANDER F. DANKO
347 Avenue C,
Bayonne, N. J.

"SVOBODA"
(UKRAINIAN DAILY)
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Youth and the U.N.A.

MEMBERSHIP CAMPAIGN

We are taking this opportunity to remind all concerned that the Ukrainian National Association recently launched a new campaign with the objective of a total of 55,000 members before the end of the year. This is an appropriate goal, inasmuch as the organization observed its 55th anniversary this year.

The objective cannot be attained without the wholehearted cooperation of every officer of every branch of the fraternal benefit society. By "every" we mean no exceptions! This is one campaign that will require a lot of work, for almost 4,000 new members must be organized during the remaining eight months of the current year. The task is a big one and the branch officers can use all the help they can get from interested members. This is a job for all of us!

Let us get busy and start organizing members for the U.N.A. Remember, the organization pays rewards for new members ... you are not being asked to work for nothing. Anyone who is interested in organizing new members on a large scale should write to the U.N.A., Box 76, Jersey City 3, N. J., for additional information. Persons who feel they can organize a few members should contact their local branch secretaries. Every little bit will help a lot.

This is a fine opportunity for small branches to increase their membership and qualify to elect delegates to the U.N.A. convention to be held in 1950. As stressed in previous columns, a branch must have at least 45 adult members on December 31, 1949, in order to be in a position to elect a delegate; the officers and members of all small branches should keep this in mind and proceed to see to it that their groups will rave representation at the important convention. A word to the wise should be sufficient.

DOUBLE INDEMNITY

We wish to remind all holders of U.N.A. adult certificates that they are eligible for double indemnity coverage. It is not necessary to take out new insurance to have the additional protection. Simply see your branch secretary and let him have your insurance certificate; he will furnish a double indemnity application for you to sign. He will then send the certificate and application to the Home Office of the U.N.A.; the Home Office will attach the double indemnity clause to your certificate, and return same to your secretary who will then return it to you. The cost? Only a few cents in addition to your regular monthly dues! Get double indemnity coverage now!

How to Transfer to Another Branch

The Home Office of the Ukrainian National Association has been receiving letters from many members who have moved from the towns and cities where their branches are located and who wanted to know if payments of dues could be made directly to the Home Office. Many of the letters contained checks and money orders. The Home Office returned these payments because the By-Laws of the U.N.A. stipulate that all members must pay their dues through the branches of which they are members. On returning the payments, however, the Home Office suggested that the members either make payments by mail to their branches or transfer to branches located in the towns and cities to which they had moved.

All U.N.A. members have the privilege of transferring from one branch to another. The procedure is simple: all the member has to do is ask his branch secretary for a transfer letter and then deliver this transfer letter to the secretary of the branch to which he desires to transfer. He may then pay his dues directly to his new branch secretary.

★

JOIN THE U.N.A.!

If you, Dear Reader, are not a member of the Ukrainian National Association and are not familiar with the facts concerning this progressive organization, we invite you to write and ask for the "facts" pamphlet which is printed in English. There is no obligation of any kind.

T. L.

"Youth of the Ukrainian National Association"

This year marks the 5th year of the Ukrainian National Association's existence. As a result certain steps have been taken to observe this auspicious event. In New York the newly formed Dniester Youth Auxiliary (Branch 361) has taken over the job of initiating action to present a fitting tribute to the U.N.A.

It was thought proper to have the younger U.N.A. members sponsor the celebration, and consequently U.N.A. branches in New York and New Jersey were notified. However, at the initial meeting on April 13, 1949, only five branches were represented. They were, Branches: 130 (N.Y.), 361 (N.Y.), 455 (N.Y.), 200 (Ozone Park), 211 (Stapleton, S.I.). From this group an executive committee was chosen as President—Peter Kuchma Jr. (Br. 361), Vice-President—John Waslo (Branch 200), Treasurer — John Shamen (Br. 361), and as Secretary—Miss Ann Beley (Br. 211).

One of the basic problems was to choose a name. Everyone finally agreed that "Youth of the U.N.A." was the title which simply, yet effectively, not only explains the make-up of the organization but also its purpose—that of organizing youth for the U.N.A. At present this organization is a temporary one but it is expected that eventually it will become permanent with all branches in the area represented.

Another question facing the group was the manner in which the anniversary would be celebrated. After due deliberation it was decided to have a one-evening banquet-and-ball all-effort directed toward gaining new members.

Thus, not only would the anniversary be properly observed, but also the whole celebration would be aimed at increasing membership in the U.N.A. It was thought wiser to try to strengthen membership among young in the immediate vicinity rather than to plan a large scale affair, to include out-of-towners, with those attending already members of the U.N.A.

Mr. John Romanition, New Jersey Supreme Advisor to the U. N. A., addressed the meeting. With his experience and knowledge of past U.N.A. events he was able to impart some valuable information.

Arrangements have already been made with the Hotel Edison in New York for Saturday, October 15, 1949. The problem now is to start the activity underway. The next meeting will take place at St. George's parish hall (30 E. 7th Street, New York) on Wednesday, April 27, 1949, at 8 P.M. All branches within the New York area invited to help make this occasion truly representative of the youth of the U.N.A.

WILLIAM SHUST

Ukrainian Youth Day

— by —

UKRAINIAN YOUTH LEAGUE OF NEW JERSEY

AT WILLICK'S GROVE

North Stiles Street - Linden, New Jersey

SUNDAY, JULY 31st, 1949

Victory — For Which One of the Three Teams?

As this issue goes to press, the final outcome of the 28-week long schedule of the U.N.A. Bowling League of the Metropolitan N.J.-N.Y. Area is being decided at the Star Recreation Academy in Newark, New Jersey. The three teams which found themselves in a first-place tie as a result of their matches played the week after 15th last, underwent a reshuffling following the matches played the week after, i.e., April 22nd. Hence, the line-up shows the only three competitors for the top-high honor to be the **Irvington Ukrainian Social Club** with 51 games won, the **St. John's Catholic War Veterans** with 50, and in third place, the **U.N.A. Branch 14** team wihch had been in undisputed possession of first place since the eighth tourney held November 22nd of last year. The matches on April 15th during which the new line-up was created were upsetting if not exciting. The Irvington Social Club won all three games from the challenging Jersey City Social and Athletic Club "B" team by close margins, mainly through the good pinning of its anchor-man John Sipsky. His 560 pin series was highest individual three-game set for the evening. Haguetowner Bill Chelak did his best with a 473 set.

In the match between the powerful St. John's C.W.V. team and the seventh-place New York Friendly Circle Branch 435 team, the veterans came out victors in the first two games, and seemed to go to pieces in the third, which defeat cost them their chance for another tie for first place. Vet Luke Janick got most of the pinnage, resulting in a 497 series and received able assisting from Al Calioscki and John Motlack. When the latter had to leave after the second game because of business reasons, the New Yorkers seemed to sense a change of spirit and came through with a win. Mike Kondrasky was their standard bearer for the night with a set of 450 pins.

The Irvington Eagles, with Herb Clay, Walt Molinsky and Mike Molinsky hitting the pins for 539, 545 and 538 respectively, took two games from the heretofore invincible U.N.A. Branch 14 team and lost the last game by only a scant margin. Victor Romy's 528 series was the highest for Branch 14.

A surprising upset occurred in the match between the senior "A" team from Jersey City and the Newark Ukrainian Veterans when the latter won all three games without needing the aid of a handicap. The "A-s" defeat now lets them down into sixth place in the team standings, from which position they have to look up to see their brother "Bees" who are occupying a comfortable fourth place.

Any combination of two victories and two defeats for the Irvington Social Club and the St. Johnsmen will decide first place, and only by a complete sweep of the series with the Social Club can Branch 14 come through, provided the Newark Vets can take two games from St. John. It will indeed be interesting to watch the last place Newark Vets decide which team will emerge as the leader of the tournament.

STEPHEN KURLAK

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

	Won	Lost	High Game	High 3 Game	Total Pins	Aver.
1. Irvington Ukr. Social Club	51	30	963	2673	62460	771.0
2. St. Johns C.W.V., Newark	50	31	888	2393	61330	757.1
3. U.N.A. Branch 14, Newark	49	32	874	2521	63278	781.2
4. Jersey City S.&A. Team "B"	44	37	851	2357	56864	702.0
5. Irvington Ukrainian Eagles	43	38	921	2488	61027	753.4
6. Jersey City S.&A. Team "A"	43	38	862	2404	59652	736.4
7. U.N.A. Branch 435, N.Y.C.	27	53	802	2162	54295	670.3
8. Newark Ukr. Veterans	18	62	824	2284	54218	669.4

LETTER TO THE EDITOR

It seems that many readers of the Ukrainian Weekly plus Messrs. T. V. Shumeyko and J. Jaworski misunderstood the theme of my two previous articles "Wake Up Girls" and "What About It, Fellars."

First, I'll try to answer Mr. S's questions and his criticisms. Yes, I am the same Henry Hawrylew who sharply criticized the policy of the U.W. and some of its writers last Spring and Summer. However, I suggest that Ted look up those past few issues of my criticisms of Trivia. He is well off the beaten track.

I have never suggested the Sophia stop writing her column. The articles which I have written cannot be classified "Trivia." True Sophia's articles have some "spice" and "variety," but she in her writings is in a class by herself. Yes indeed! [In his Letter to the Editor which appeared in August 2, 1948 number of the Ukrainian Weekly, Mr. Hawrylew wrote the following:—"I was very happy not to see any column in the last issue of the U.W. by Trivia on her Trivial Nonsence."—Ted Victor.]

Mr. Shumeyko displayed such honorable gallantry in coming to the defense of the fair sex. Perhaps he doesn't realize the seriousness of the situation befalling "Our Girls." In order to bring these facts to light, my articles had to be of a serious nature.

Ted's letter is evidence enough of his ignorance of "our Girls." True, he has been a traveling salesman for the UYL-NA and has met many of our girls in his travels. However, he never, remained long enough in one locality to find out the nature of some of these girls.

A girl who wants a fellow doesn't use grappling hooks but tact, poise and charm. The nine points I mentioned for a girl to satisfy a man ought to be part of "Our Girls" but unfortunately aren't. Perhaps Ted, if you stopped long enough on one of your visits to a Ukrainian community, you may be able to find out more about Our Ukrainian Girls. Then your biographers wouldn't list you as an eligible bachelor.

My reason for listing No. 9 "Be beautiful; but it is not essential" is just that it is quite unimportant. If the Ukrainian Girl has all the other 8 qualities which will make her an ideal matrimonial mate, then physical beauty (which I meant Ted) is not important.

I feel sort of sorry for you Ted. You write of experience but you don't know about "Our Girls." Unless you are avoiding "Our Girls," or you are being shunned by them, then you'll soon be lassoed by their charms into marriage.

My articles were written to help solve the problems confronting our lads and lassies not to condemn them. I'm sure that many of the readers read my articles (according to the many letters I received) with interest and amusement.

Mr. Jaworski, I assure you I did not like writing that article about the fellows. 'Tis true the foreign fellows do possess many faults and lack the virtues we are urged to develop. However, I had to hit home, as the Ukrainian fellows are the principals involved with "Our Girls."

Unfortunately, Mr. Jay, perhaps you don't get the opportunity to mingle with the Uke fellows from the big towns or cities. You would then find to your amazement, how "Our Lads" conduct themselves among the Ukrainian Girls. Thus the cause, then finds our Uke girls wandering to the foreign tribes.

The "Girls" acknowledge the fact that having mutual interests, being spiritually and intellectually compatible and having mutual understanding is important in finding their man. However conceit is something they claim they can't take and won't. Some of our fellows are that way and the sooner they realize that being a braggart won't them, the better our relationship will be with "Our Girls."

HENRY HAWRYLEW

Have You Enrolled Your Children in Ukrainian National Association? If Not—Then Do It Now!

VETS HOLD COMMUNION BREAKFAST

The St. Nicholas Post No. 650 Ukrainian Catholic War Veterans Inc. held its 1st Communion Breakfast on April 3, 1949 in the St. Nicholas Greek Catholic Church Hall, 256 19th St., Brooklyn, N.Y., reports Stephen Yakubovich. The breakfast held was in conjunction with the closing of week long Holy Mission.

Commander William Muzyka opened the morning festivities with the CWV ritual ceremonies and the opening prayer was led by Rev. E. Paschak O.S.B.M., who had also conducted the Holy Mission. Commander Muzyka then welcomed the Gathering, which numbered approximately 150, filling the Church hall to capacity, as guests of the Post.

The principal speaker at the Breakfast was Brother A. Thomas, F.S.C., president of the Catholic Library Association, Manhattan College. The Rev. Thomas called for unity between the Roman Catholic and Catholics of the Byzantine or Eastern Rite and for a better understanding between peoples of all faiths.

Comrade John Huley, Sr. Trustee, CWV and Chairman of the recently organized Ukrainian Center of Brooklyn, Inc., stressed the necessity of bigger and better facilities for the Ukrainians of South Brooklyn to hold such gatherings as this. The chief aim of the Ukrainian Center of Brooklyn is to purchase or possibly erect a building in which all social functions of the Veterans Organization, the St. Nicholas Church, Choir, Sodality, etc, could be held.

The Rev. Paschak, speaking directly to the War Veterans, stated it was his urgent prayer that the veterans again unite to do battle. This time against the ever present communist foe that is today reaching into practically every corner of the U.S.A. Rev. Paschak stressed the fact that this menace must be stamped out of our lives completely, in thought, in word, and in action.

D.P.'s IN MARYLAND

(Concluded From page 1)

Ivan and Tanya a room in their own home. Ivan liked the place and worked hard. Tanya sulked. She has a brother in New York who is no farmer. She refused to speak to young Mrs. Dieker and sneered at the dress which the young farm wife bought for her.

Dr. Gallan wasted no time. Today Ivan and Tanya are in New York with her brother.

Now the point of the story is this: John Dieker has requested and is getting another Displaced Persons family to replace Ivan and Tanya.

Example of Harmony

Down in another section of the Eastern Shore stands the old farmstead owned by James C. Saulsbury, who has spent the past several weeks dodging the representatives of a national farm magazine who want to write a story about him as "a typical Eastern Shore dirt farmer." Red haired, vigorous and possessed of an immense good humor, Saulsbury and his D.P. family had voiced no complaints.

"I just want you to see how a real harmony works out," Captain Ridgely told Dr. Gallan.

SOVIET COLLECTIVE

(Continued from page 2)

MTS Workers Careless

Ivan always wishes that the MTS would do a better job. He knows that the MTS workers do not sincerely hold the interest of the farm at heart. In order to fulfill or over-fulfill their obligatory norms so as to show a good record for themselves, work is frequently performed in a slipshod manner: for example, such a vital form operation as plowing is not to the prescribed depth. Ivan regrets that the farmers and the MTS workers do not work as carefully and thoroughly as do the farmers on their private little gardens behind their houses. Each farmer knows that his little garden plot is his own and the produce for himself and his family. Therefore, in his spare time, he takes good care of it, and these small plots show the result of good cultural practices when compared to the large kolkhos fields.

At the general meeting of all the brigades, the farm chairman exhorts the farmers to increase the "agro-technical level" of the farm, to increase crop and livestock production, to fulfill and over-fulfill all the goals for Stalin, the Red Army and the Fatherland. Ivan knows, as do the others, that the soil can produce only so much under existing conditions. To produce more, they would need more machinery, more livestock, more feed and concentrates, fertilizers, more workers, and fewer administrators and agitators. They could work more land if they had the machinery to handle it.

(To be continued)

Every step of progress which the world has made has been from scaffold to scaffold, and from stake to state.

Slav Tourney to be Held in New York

AT COMMERCE HIGH SCHOOL ON APRIL 29th AND MAY 1st

New York City's Commerce High School located at 65th Street and Amsterdam Ave. is the site for the 7th Annual Slav Basketball Tourney on April 29th, April 30 and May 1st.

Friday at 8 P.M. the Ukrainian National Association team of New York City will play the DA Sokols for the first round elimination and the right to act as Host in the Tourney. The 9:30 game will have Pittsburgh, Pa. American Russian Sokols (Greek Catholic Union) meeting the Trenton, N. J. ARS for the finals in their own eliminations. The Bayonne, N. J., Federated Russian Orthodox Clubs National Champions will play the Chester, Pa. Ukrainian Youth's League of North America at 9:30 P.M. at the same school in the Girls Gym. Two gymnasiums have been rented to keep up the program going between 8 and 11 P.M.

Saturday A.M. finds the program under way in full swing with Bethlehem, Pa, Pa. Slovak Gymnastic Union Sokols; Clifton, N.J. Slovak Catholic Sokols; Chicago Croation Fraternal Union and many other groups planning for entries.

The Ukrainian Catholic Youth League may come up with an entry as well as the Ukrainian Orthodox League. Polish church organizations in Greater New York City are selecting an entry.

This year's affair will be an award trip to each National Champion of each organization and emphasis on gates, dances, etc. Each team is getting a trip to New York City as their prize from their own organizations. 1950 we go back on an October to April build up program with every Fraternal and Church group being invited into this only **non political** and Fraternal Tourney. It is one medium for Americans of Slavic origin to meet, forgetting old country hatreds.

Games will be played Saturday night and and sunday afternoon at the Commerce Gyms. Trophy Awards will be made following the finals on Sunday afternoon. Late date of the Tourney may hold down the fans but with both Eastern and National Tourney within the organizations nothing can be done about the time. In 1950 the dates will be set in October and all groups will be requested to work backwards holding their affairs at least 2 weeks before the Slav affair.

Local Lodges of each Fraternal will act as hosts for their own organizations. Sight seeing Tours will be arranged after the Parade and prior to the Saturday night games. Broadcasts will be available to all. Socials are on the calendar of each local Church. Last but not least ... Time Square.

MICKEY HAMALAK, Director
Slav Athletic Federation

RAIN

Down come the swollen tears from your eyes above
From a face so sad and hair so gray
Creating such a melancholy day,
Crying so hard in this valley of tears
With trumpets blowing to harden men's fears,
With a pitter and a patter
Hither thither and you scatter
When all the sorrows to you don't matter.
Then your eyes shine so bright
And your smile becomes light
Bringing to all such sunny delight.

MYROSLAVA

CHICAGO FESTIVAL

(Concluded from page 3)

The ability of the band to interpret each composition according to its original intent, its high level of artistry, and the sincere effort of each player to do more than his best, is due to the exceptional talents of its director, Mr. John H. Barabash. With a marvelous background of technical equipment, a magnificent sense of contrast and balance, and buttressed by an enviable record of former triumphs, Mr. Barabash again demonstrated what a superb performance he can give.

The proceeds of this festival, in line with the purposes of the Ukrainian Arts Club, are being placed in a scholarship fund. With time, the Club hopes that this fund will grow to a point of real effectiveness which can be made possible only by the generosity of the Ukrainian community; and that future musical festivals will be made possible by the continued cooperation of the various musical groups and talents.

A goodly share of the success of the program can be attributed to the hard-working Music Festival Committee which spared no efforts in bringing the program about. This comittee consisted of: John H. Barabash, Festival Director; Marian Panko, Manager; Peter Melnyk, Stage Manager; Leonard Syrotiuk, Dance Coordinator; Peter D. Pankow, Ticket Manager; William Zdeblich, Pubcity, and Nicholas Lucia, Program.

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Wind-up Dance — Ukrainian National Temple

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У Свято оновлення

Коли золотого ранку весняного, степами і горами України війне теплий легіт — тоді десь дінуться північні вітри морозні і, ще вчора занімілий в обіймах криг ледяних (глибоко десь захована таки текла течія), розвихриться нежданно струмкий біг потоків і ручаїв, нездержним льотом, розпанахуючи гальмуючі окови. Тоді дерева, що вчора ще в саду безлисті бовваніли — хоча невидні для ока людського, під чорною корою кружляли вже соки життєдайні — враз брость прорвавши, зайдуться нестримними радощами свіжої зелені в осяйнім сонці веснянім і бризнуть білим похміллям квіття. Тоді на грунях Карпат заблеють вівці; ковила заленою паростю в степу пойметься; шовком виляжеться тирса; запахне чебрець і м'ята; масною ситістю заблиснуть свіжі скиби чорнозему і неба незрівняна краса вінчатиме красу єдиної країни. І вже ніщо життя не спинить у поході тріюмфу.

Тоді обніжками лісів, гаїв, пролісками та галявами, вилонившись із туману молошного ранку, тихою ходою пройде Христос Воскреслий і приторком ласкавої руки своєї, криваві перли зотре з чола синів нездоланих своїх; торкнеться дорогих, зболілих ран, обмивши водою цілющої надії, намаже миром кріплячої віри, наложить пов'язку з безмежної любови. І дужим тим неустрашимим добавить сили, щоб меч січний стискали владно на праві бої... Піде стежками. І дітей — сиріт, зібравши кругом себе, під дубом кріслатим розкаже казку чудну, як лицар молодий у нерівному бою здолав змія страшного. Заблиснуть дитячі очі захопленням вогкі і вже дівчатко круглолице, од гурту одірвавшись, потьопає нивками, до скраю лісу підійде і постаті, що вийшла, відважно глянувши в суворе, гартоване лице, найкращу крашанку-цяцьку, як дар у захваті німому вручить... Піде селами. Зупиниться на майдані. І проповідь Нагірна ласки проймаючим теплом обілле струджені серця. Бо шлях Голготи, важкий і тернистий вінчає світле Воскресення. І вже бурлить, кипить і піниться, по вінця сповнене обновленої надії і радощів життя. Де ж сила, що спинить розспіваний серця дзвін воскреслий? І вже тим, що дні юнацькі, буйні, кинувши на призвіл дикій смерті, пішли на герці безсмертельні — складатимуть пісні бадьорі...

І там нечутною ходою пройде Христос Воскреслий, де мить коротка є дана веснам; тайгами Сибіру, снігами Соловок; кільчасті дроти концлягерів переступить; ввійде крізь плетиво решітки і, схилившись, серце тремтке, розбите підійме, в долонях люблячих обнявши, щоб вірою окріпло та щоб снага була перетривати, в ясному видінні красу країни далекої покаже, що є, живе і жити буде вічно непоборна.

І прийде день, завершиться народу шлях Голготи і тоді здолавши супостата, у відновленім величнім храмі побідну пісню хвали проспіваєм: Воскреслому Христові і Її, що теж воскресла.

О. Ф—ка.

УКРАЇНСЬКІ ПИСАНКИ

Українські Великодні свята тісно пов'язані з чудовим звичаєм виготовляти і дарувати писанки. Хто не знає наших прекрасних орнаментованих писанок, які багацтвом і різноманітністю мотивів та делікатним добором барв не знають собі подібних.

Українські писанки є свідоцтвом нашої прадавньої культури, високого технічного й мистецького рівня нашої умілости.

Наукові досліди доводять, що культ писанок на Україні сягає далеко перед християнську добу. Існує погляд, що він зв'язаний з культом сонця, про що свідчать також деякі орнаментарні мотиви писанок.

Поруч з нашими народними піснями, що теж зв'язані з культом сонця і річним соняшним циклем свят, та іншими особливостями українських звичаїв та обрядовости, — свідчать про нашу міцну, високо розвинену, прадавню культуру, що сягає далеко понад тисячу років у глибину віків.

Подібно до нашої передхристиянської мітології з культом богів, що наближаються до античного, грецького світогляду, також писанки своєю символікою та орнаментальними мотивами у великій мірі наближаються до грецької антики, отже належать до сфери найстарших культурних огнищ области Середземного моря, що були основою для розвитку цілого европейського мистецтва.

Коли на наші землі прийшла нова християнська релігія, багато наших давніших, освячених віками, культових звичаїв і вірувань — пристосувалися до нової релігії. Так було з давніми обрядами, піснею, цілим мистецтвом, так було і з писанкою.

Як символ нового зародження життя, перемоги вічного життя над смертю, відродження природи з першими проміннями весняного сонця — все це дуже добре годилося з новим культом Христового Воскресення. Тому вже в старокняжу добу нашої історії були відомі писанки. Про це свідчать також кам'яні писанки знайдені на Україні при розкопах могил X-XII, ст.

Культ писанок перетривав усі переслідування і ці найновіші — останніх двох десятиліть, коли у великому державному мірилі, на державні кошти та засобами цілої імперії провадилася запекла боротьба з „християнськими забобонами".

Звичайно це переслідування не залишилося без наслідків. Колись, незвичайно поширений звичай писанок, буквально по всіх селах і містах України — тепер значно обменшився. Тим більше, що сама техніка їх виготовлення вимагає великої витривалости, уваги й головно часу.

Та ніколи писанка не перестала бути для українців особливо чимсь дорогим, інтимним, чисто-народним, своєрідним, свідоцтвом і символом нашої прадідівської культури, непереможности та життєздатности.

„Вже Воскресла Україна" — це найновіша символіка писанки!

Коло поширення орнаментованих писанок територіяльно досить обмежене. Писанок зовсім не виготовляють на Московщині; у Польщі і Білоруси відомі лише на обмежених просторах, що сусідують з етнографічними українськими землями. Далі, писанки поширені на Словаччині, були колись в Чехії, знані у Хорватів і Словінців, у меншій мірі сягають до Сербії.

Але ніде писанки не були так поширені й улюблені, як в Україні. Майже кожна родина перед Великоднем готувала писанки.

Вони дарувалися взаємно найближчим — батькам, сестрам, братам, приятелям і тим найбільше улюбленим... Тому стільки уваги, старання і любови вкладалося „писанкарями" — звичайно жінками — до розпису писанки. Кожна з тих писанок неповторна, індивідуальна, одинока в своєму роді, унікат, що не надається до репродукції. А що техніка виготовлення дуже складна й клопітлива — недиво, що писанки звичайно не продавали, бо ж тяжко винагородити працю, яка виходить з пильности і радости її — зробити подарунок для тих найбільш улюблених... Лише в новіші часи продавалися писанки на ярмарках, але звичайно ті простіші, легші для виконання і повторної репродукції.

Орнаментальні мотиви українських писанок — це окрема, широка тема, ще й досі якслід недосліджена і не розроблена.

А це передовсім тому, що дає незвичайну різноманітність і багатство, як в часовому так і територіяльному розподілі. Кожна „писанкарка" хотіла виявити свою індивідуальність, свій хист і винахідність. Тому таке велике багатство композиційних засобів, орнаментальних мотивів і сполук барв.

Давніші писанки, звичайно, з перевагою геометричних мотивів та символічних знаків, що мають відношення до культу сонця (сяйва, свастика, звізди, спіралі), недавні — зі стилізованими рослинними мотивами. Ці останні переважають особливо у східніх землях, тоді як на Правобережжі і на західніх землях більше заховалося архаїстичних геометричних мотивів. Спеціяльно на Поділлі й Волині панують геометричні, абстрактні мотиви з дотепним поділом поверхні писанок на правильні геометричні фігури. Велику мальовничість рослинних мотивів дає Полтавщина і Сокальщина (Галичина). Дуже рідко зустрічаються на писанках тваринні мотиви (риба, коник, птиця) і то майже виключно на Гуцульщині.

Сама техніка виконання не дає можливости уживати багато барв, бо кожна послідуюча барва дуже комплікує рисунок. Найчастіше уживається — незафарбовані білі обриси, жовта і червона фарба на тлі червоно-чорної фарби. Якщо і вживається ще зелена і синя (злегка фіолетна) барва, то у невеликих плямах, точках і менших обрисах. В бідніших околицях, як на Поліссі і в Карпатах (Бойківщина), переважають двобарвні писанки з простішим рисунком і скромними засобами орнаментальних мотивів.

Велику різноманітність форм і прецизність рисунку мають гуцульські писанки. Тут теж переважають геометричні мотиви, а також хрести у комплікованих комбінаціях, чого не бачимо в інших місцевостях. Барви уживаються найчастіше біла, жовта і чорна на червоному тлі.

Не зважаючи на територіяльну різноманітність, українські писанки назагал виказують особливу стилістичну єдність, так що українську писанку не тяжко відрізнити від інших. В них передовсім бачимо незвичайне почуття міри у мотивах і кольорах. Нема надмірної переладованости орнаменту, зате панує велика дотепність і вигадливість у композиційних засобах та кольорах. Здається, що мистець просто не вичерпується у своїй винахідності та оригінальності. У самому поділі поверхні писанки немає кінця комбінацій — від найпростіших до найскладніших, симетричних і зовсім довільно-мальовничих. Один з прикладів такої дотепности т.зв. „сороківка", де бачимо сорок однакових трикутників, рівномірно розподілених на цілій поверхні писанки. Поза тим характеристична для наших мистців, як казав французький письменник Бальзак про українців — „винахідність комбінувати самі прості речі" — досягаючи при тім великої ідеї, великої сугестивної сили.

Таким чудесним виявом українського мистецтва, української умілости і вільної артистичної творчости є Великодні писанки — символ народження нового життя, перемоги над темними і пригнічуючими силами — світлого й радісного Воскресення!

В. С.

ГАГІЛКА

Вербове колесо, колесо,
Збік дороги стояло, стояло...
А ялова дощечка горіла, горіла,
Коло неї ласточка сиділа, сиділа...
Та решетом водиці носила, носила,
Та ялову дощечку гасила, гасила...
А йдуть дівки до млина, до млина,
На карупі до млина до млина.
Несуть дівки пшеницю, пшеницю,
На карупі житницю, житницю.
Кілько в млині промололо, промололо,
Тілько наших вороженьків прокололо, прокололо.
Кілько на решеті дірочок, дірочок,
Тілько в наших вороженьків болячок, болячок.
Кілько на решеті водиці, водиці
Тілько в наших вороженьків правдиці,
По горі стовпчики, стовпчики,
Роди, Боже, хлопчики, хлопчики.
По долині лавочки, лавочки,
Роди, Боже, дівочки, дівочки.

Юрій Клен.

ЯБЛУКА

4) (Докінчення)

Ціла буря ріжнородних почувань хвилями залила душу Перебийносову. Так ось вона, та панночка з ясним волоссям і темними очима, вимріяний ідеал юнацьких днів, що голосом і рухами своїми взяла його в полон! Якби не гамував він весь час свого почуття, то сторч головою полетів би в оте кохання, що, мов пурпурова хлань, кликало і вабило до себе юнака. Кохання до тої красуні, що віддала своє серце другому. Злодієві, за якого вона ладна покласти душу свою, бо чи ж не урятувала вона його щойно, сказавши, що у вічі ніколи не бачила не знає. Урятувала Антося, щоб Антін Перебийніс віддав життя своє за того другого, негідного. Бо ж життя Перебийноса надто дешеве. Коли поклала його на шальку, то шалька пішла вгору, переважило те інше.

Тоді тільки помітив він, що Оксана плаче, що ридання стрясає все її тіло. Це його трохи змякшило, підійшов і спитав: „Чого ж Ви, панночко, плачете, коли все для Вас склалося так гаразд?"

— О, як Ви мене мусите ненавидіти", — хлипаючи, крізь сльози проказала вона.

— „Чому ж ненавидіти?" — безпорадно запитав він.

— „Чому?" А чи не пішли Ви, не заперечуючи, отим підземним ходом, щоб тільки утекти від отого ненависного Вам шлюбу? Чи ж не дивилися, як би вискочити Вам з вікна? Чи ж не воліеве піти у вовчу пащу, аніж під вінець зі мною?"

— „Та ж Антось..."

— „Хай собі той Антось світ-за-очі йде! Не хочу його ні знати, ані бачити".

Перебийносові все в голові переверталося. — „Та ж я тільки чинив те, що вимагала від мене моя честь лицарська", — лише спромігся він сказати.

— „А що та Ваша честь лицарська наказує робити козакові, коли дівчина каже, що його кохає, що жити далі не може без нього, та й не хоче; що серце їй розірветься, коли він геть відійде та покине її самотню!"

— „Оксано" — то був крик тріюмфу, що вихопився з грудей юнакові, коли він раптом пригорнув дівчину до себе. А вона все ще хлипала, поклавши голову йому на плече, та то вже радше були сльози щастя. Волосся її запашною хвилею розсипалося йому на руки, він його тихенько пестив і казав їй: „Підемо з тобою до батька твого, удвох йому все з'ясуємо, і все буде гаразд, бо ж згоду ми вже наперед маємо".

— О, який же ти милий та благенький", — сміючись, крізь сльози казала вона йому: „Та коли ми підемо до батька, згодні одружитись, та розкажемо йому, як усе було, то він справді повірить і тоді попросить у тебе пробачення, а мене примусить чекати, поки з'явиться Антось, який їм висмикнувся сьогодні з тенет.

— „Правда твоя", — засміявся він. І коли, обнявшись, вони обоє увійшли до покою батькового, Антін урочисто промовив: „Пане полковнику! Я за ніч надумався і зі щирим серцем і любов'ю беру за дружину Вашу доньку".

— Давно би так", — промовив: „Чи не простіше було так учора сказати? Отже ходім. Сонце зійшло, і пан-отець певне вже чекає у церкві".

Хвилин за 20 усі зібралися в полковниковім покої. Господар частував вином, що наливалося в позлотисті пугари. Пилося за здоров'я молодят. Трьом тут присутнім козакам було трохи ніяково. Один, напівжартома, просив пробачення за „контумелію", вчора заподіяну пану підхорунжому. Другий, плеснувши Перебийноса по плечу, запевняв, що справу з вовками не треба було аж надто поважно брати, бо полковник в останню хвилину однаково надумався б та мабуть до грецьких календ відклав би змагання. А якби справді дійшло було до цього, то напевне не всіх вовків заразом, а по одному, щонайбільше по два пускав би на нього. Третій запевняв, що в усьому завинив Макар, той 16-літній хлопак, що мав доручення стежити за непроханим гостем, який поважився вечорами ходити до панночки. Отой дурний хлопак і запевнив, що запопадливий відвідувач яблуневого садка то Антось Кшетуський. Тому й сталося, мовляв, таке прикре непорозуміння.

Перебийніс казав на те, що найбільше йому дошкуляє думка, що всі присутні одної певне гадки, а саме, що він, Антін Перебийніс, злякавшися вовків, до шлюбу йде. Щоб довести противне, він ще сьогодні, після вінця, готовий приступити до змагання. Зовсім інші причини, про які він зараз не хоче говорити, спонукають його принаглити вінчання. Отже, хай вовків ще не ведуть до пивниці.

На це старий засміявся і сказав, що тепер йому, як батькові, належить виключне право визначити день, годину й умови змагання-вовчого. Отож, хай ніхто інший тим не турбується.

Ще хвилин за 10 усі гуртом рушили до церкви. Похід замикав старий полковник.

На півдорозі наздогнав його Макар і, захеканий, заговорив:

— „Пане полковнику, пане полковнику! То ж отой молодий, що з панночкою до вінця йде, то ж не є той самий, що заходжував до неї в садок".

Та старий кинув на нього погляд з-під насуплених брів і мовив:

— „Та, може, я вже й без тебе дещо розкумекав. А ти, дурню, не встрявай у чужу справу, коли тебе ніхто не питає!"

(Літаври.)

ЮРА ШКРУМЕЛЯК

* * *

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Опромінить грядучі времена.

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Як захитався стан ворожих лав, —
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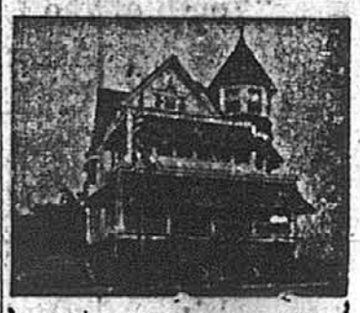

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