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Chicago UNA Day A Great Success

The Ukrainian National Association Day celebration by Chicagoans and dwellers of nearby communities, Gary, Hammond, Joliet, and Calumet City, held Sunday, July 10, was "a great success... the most successful in that area's U.N.A. history, attended by 3000 persons, including some 500 DPs.," according to a telegram received from Mr. Stephen Kuropas, U.N.A. auditor.

$500 in cash prizes and another $500 in presents were awarded to eight girls in competition for the U.N.A. Jubilee Queen. Honor went to Miss Mary Anne Dutchak of Calumet City, Ill., a member of U.N.A. Branch 452 of East Chicago, Ind.

Dr. Samborsky, president of local branch of "Samapomich" (Self-Reliance), organization of former DPs, in the course of his talk, expressed surprise about the great vitality and activities of the U.N.A. in the Chicago area.

SERGEANT TELLS WHY HE FLED TO U. S. ZONE

The Newark Star-Ledger of Newark, N. J. printed a dispatch from Munich, Germany by its correspondent Fred Sparks about a Red Army sergeant, a Ukrainian, who recently deserted over to the American side.

The sergeant, 'Arnee Conn" by name, comes from the Kiev district. He decided to flee after talking with Lt. James P. Eilers of Dayton, Ohio, when they were both stationed in Frankfurt.

The sergeant's story, as told to Sparks, is as follows:

My father was a teacher of languages in a small village near Kiev. That is how I first learned German.

"In 1930 he wrote a letter to Communist party headquarters in Moscow telling how bad conditions were in our district—many people were starving. He blamed the party.

"He did not sign his name but because few people in our village could write he was soon arrested and sent to Siberia for three years at hard labor. He was arrested again after his return in 1937 during the purge. I have never seen him since.

"I was taken into the Red Army when I was 17. I was wounded twice. When the war was over, I was assigned a jeep driver and interpreter to a Russian liaison team in Frankfurt, headquarters of the American zone.

"I was amazed by what I saw in Frankfurt. I saw ordinary American soldiers as clean as officers and I found out that they ate the same food and wore clothes of equal quality.

"I was much impressed by the Negro soldiers. We had been told that American Negroes never had enough to eat. I saw in Frankfurt healthy Negroes wearing the same uniforms as other soldiers.

"We were not supposed to mix with Americans. But one evening I wandered by accident into a place reserved for Americans—I thought it was a German drinking place.

"I found a bar room full of American officers. I started to leave when a young officer—this Lt. Eilers, here is his name as he wrote it—asked me in German to have a drink.

"We had many drinks together. He then took me over to an officers' club for a fine dinner. During the next week we met several nights and I drove him around in the Russian jeep. He told me all about your life in America. It sounded fine.

★

"A week later he was transferred. Before he left I gave him my ring—just a cheap trinket, but it was all I had.

"Later I was sent to duty in the Russian zone. Things I had not before thought about now bothered me. In 1947 we were completely isolated in our barracks—like prisoners. They did not want us to see how the rest of the world lived—but I had already seen.

"Although it was forbidden I had a German girl friend. She was in the black market and used to cross at nights into the American zone in order to smuggle goods back and forth.

"Until then I had been afraid to go over to the Americans for I knew they were sending back deserters. But my girl friend showed me German newspapers printed in the Allied zones. These newspapers told about the Kasenkina case and Kravchenko. If they did not send back these two people would they send back a simple soldier?

★

"Because we were deeply in love I told my girl I wanted to go to the Americans. She agreed to help.

"One night she gave me some of her brother's clothing and we walked many miles across open fields, approaching the border near Marienborn, next to the British zone.

"I made her leave me near the border for I did not want her to be involved if they caught me. We embraced for a long time and then said goodbye.

"I had a pistol in my sleeve. If I was about to be caught by superior numbers I was going to shoot myself.

"But really, I was not nervous. I am accustomed to facing death. I don't pay much for life.

"I crossed safely and have been taken care of since. My one dream is to reach America and bring my girl friend over—and to meet again this Lt. Eilers, for he changed completely my life."

KIEV CHORUS ON TOUR

The Ukrainian National Chorus of Kiev, Ukraine, directed by Gregory Veryovka, is at present on a concert tour which started May 27 last in the Philharmonic Hall in Leningrad, Russian.

In its reportoire are historical "dumy," "vesnianky" (spring) songs, as well as some of the newer folk songs.

We have no doubt but that among the "newer folk songs," as they are described in a newspaper report, there must be, perforce, several paens in praise of Stalin.

The Ukrainian chorus will also give concerts in Latvia, Estonia and Lithuania.

20,000 ATTEND PANAS MYRNY ANNIVERSARY IN POLTAVA

Ceremonies held May 22 marking the one hundreth anniversary of the birth of Panas Myrny (1849-1920), nited Ukrainian writers, were attended by twenty thousand persons in the city of Poltava, Ukraine, where he had lived.

A writer who dwelt mainly on social themes, Myrny, whose real name was Panas Yakovlevych Rudchenko, also wrote several dramas, comedies, poetry, and translated into modern Ukrainian the classical "Tale of Ihor's Legion" as well as Longfellow's "Hiawatha."

Myrny's birth anniversary was also observed, May 16, in Kiev, in the Ukrainian State Philharmonic hall..

The Poltava celebration was attended by leading Soviet Ukrainian writers, who, as it is well know, have to conform to the Communist Party lines.

Speakers from amongst the writers were Honchar, Le, and Korneichuk. Myrny's son, Michael Panasovich Rudchenko, also spoke.

It is a safe bet, of course, that in extolling Panas Myrny as a Ukrainian literary classicist, the speakers did not overlook the little matter of extolling that other well known classicist—in tyranny and mass murder—Joseph Stalin.

Congressman Smith Quotes "Ukrainian Quarterly" Article on Genocide

Congressman Lawrence H. Smith of Wisconsin, introduced July 1 into the Congressional Record—Appendix, an article on "The Genocide Convention" by Prof. Smal-Stocky of Marquette University, which appears in the Spring number of the Ukrainian Quarterly, published by the Ukrainian Congress Committee of America.

Describing the article as "illuminating," Congressman Smith introduced it as follows:

"Mr. Speaker, it seems quite obvious that when the Russians joined with other nations of the General Assembly in adopting the convention of genocide, it was for the sole purpose of washing their hands of the blood of millions of people whom they have liquidated since 1918. It was a clever trick to fool the people of the world into believing that the Soviets will abide by world law. At the same time it hopes that this convention now limits the law so that Russia cannot be charged with violent acts of genocide against minority groups and nations of which she is guilty. Has it not by this act endeavored to legalize the murders at Katyn and many others?

"Mr. Speaker, the theory underlying the genocide convention is laudible but how can we join with a nation like Russia when the facts show that it is an outlaw; that it respects no other nation and much less any agreement?"

"I Am Ready for It"

The above captioned words were spoken by a young Ukrainian displaced person in Lauf, Germany, in the course of an interview by Mrs. Nola Bell of the Miami (Fla.) Herald, reported in the July 5 number of the paper.

The interview took place in an Orientation Class, sponsored by the Church World Service school in Lauf for displaced persons.

One young man, whom the correspondent describes as being Ukrainian, said to her, "There is unemployment in America. Suppose I get a job, comes bad times. I am laid off first, of course. What do I do then?"

"You take your chances with the rest," Mrs. Nolan said. She writes that she didn't want to paint the young Ukrainian DP a rosy, untrue picture.

She was happy then, Mrs. Nolan continues, when he replied, "That is good. That is what I expect. It is up to me and I am ready for it. Anything is better than a DP camp."

The orientation courses are for those destined for America. There were 15 in the class: Ukrainians, Czechs, Poles, Yugoslavs, Latvians and Estonians. They are learning English the hard way. In three months they are supposed to learn English, know all about America, be able to teach others and answer questions asked by their students.

They all want to ask questions at once, about the country, in which they hope to live. .

"What are the possibilities for civil engineer?... a chemist... a tailor? Will we accepted into the labor unions and have the same rights as Americans? If we wish to further our studies do we receive credit for what we have already done? What section of a country would be best for a farmer?

Both the Miami and New Jersey correspondents assured the DPs that after the government screens them they will be absorbed into our economy, no questions asked, and will become good Americans.

SAYS UKRAINIANS WOULD BATTLE IF GIVEN ENCOURAGEMENT

Dr. Stefan Rosocha, former vice-president of the Carpatho-Ukraine parliament in the days when it was neither Communist nor Nazi dominated, told a large audience at the Ukrainian Federation Hall in Fort William, Ontario, Canada, that "40 to 50 million Ukrainians under Soviet domination are willing to fight for their freedom if given the lightest encouragement." Extensive reports of the speech appeared in the local press.

Dr. Rosocha is a representative of the Ukrainian National Council, the coalition of Ukrainian political groupings in Europe outside the Iron Curtain.

He bears the welts from a steel thronged whip on his back, a souvenir of fifty lashes received in a German concentration camp where he was held from January, 1944 to May, 1945.

Among the resolutions approved at the meeting, which was presided over by Nestor Duszko, were the following:

"Ukrainians welcome the Atlantic Charter as a shield against further expansion of Soviet imperialism, and as a herald of liberation of the people enslaved under the Soviet regime. Ukrainians protest against the existing conditions of the doctrine which teaches that the self expression of the people belongs only to restricted nations."

"Ukrainians most decidedly protest against deceptive propaganda of the Russian emigres and the so-called Union of the Liberation of Peoples of Russia by A. Kerensky and we protest against dragging in the case of Ukrainian liberation into the sphere of his (Kerensky's) actions.

"Ukrainians will never agree to it, that Ukraine should remain an integral part of Russia, regardless of the change of regime in Russia. Ukrainians seek the breaking up of the U.S.S.R. into free and independent national states in their ethnographic territories of peoples enslaved by Russia, for only that will guarantee world peace and order, freedom from Eastern European menace."

Concluding, the resolutions asked for a "rightful recognition" of the "U.P.A. (Ukrainian Insurgent Army) as the regular army of the Ukrainian people."

VETS OPEN MEMBERSHIP DRIVE

The Ukrainian American Veterans, U.A.V., opened last week an intensive membership drive.

In placards which they are posting at various Ukrainian American community centers throughout the country, they describe themselves as a national organization "of and for American veterans of Ukrainian descent."

"We are united in peace," they announce, "as we were in war, to aid our country and protect our future."

They point out that, "membership in our U.A.V will not conflict with your membership in the Catholic War Vets, American Legion, V.F.W., or Amvets."

The vets are urged to join the present U.A.V. or organize their own U.A.V. posts.

Further details can be obtained from National Commander Walter Shipka, 127-28 102nd Rd. Richmond Hill 19, L. I. 19, N. Y.

DP Singer Televised

Singing Figaro's aria from "The Barber of Seville" which was rewarded with a thunderous burst of applause, Lev Reynarovich, baritone, made his successful American television debut on Sunday, July 7th, over television station WABD-TV, at 7 P.M.

The newly arrived Ukrainian opera singer, now conducting a New Haven choir, appeared on "Ted Mack's Amateur Hour" which enjoys a wide listening and viewing audience and has been the stepping-off point for many successful musical careers. It's genial announcer, Ted Mack, introduced Mr. Reynarovich as a Ukrainian Displaced Person, whose story of his escape from behind the Iron Curtain was then related by the New Haven radio announcer Mr. Doolittle. Invited to say a few words in Ukrainian, the singer expressed his hapiness at being in the United States and thanked his friends for helping him.

Gen. McArthur on Communism

The statement which General McArthur issued from his headquarters in Tokyo on July 4 was intended primarily for the Japanese people and for others in Asia whom the communists are trying to bring under their control. It is, however, as pointed out by several commentators, a studied indictment of Communism as to make enlightening reading for others. The General contends that when extreme Marxism failed to gain wide support, its exponents coupled it with terroristic nihilism with the following result:

> Communism, as presently advanced, neither is based upon political philosophy or economic doctrine nor has any serious pretense thereof. It has emerged as an instrument of force and intimidation to permit minority elements by stealth, infiltration and deceit to seize the political power from the majority ruling under constitutional process... To such end it becomes the rallying media for the malefactor, the corruptible and the fool and it welds these sub-normal elements of society into an organized, disciplined and effective force in order, by the spread of confusion, unrest violence, to disrupt the cohesion and strength of an otherwise orderly society... That it should continue to advance its treacherous purposes behind the shield of those very freedoms which to succeed it must destroy is one of those paradoxes of this age and poses the question as to whether the movement should longer be accorded the validity, sanction and protection of the law.

General McArthur is of the definite opinion that in the long run such a system cannot displace its rival, based on what he called the universal longing of mankind for high personal dignity and broader individual opportunities.

AN INTERVIEW WITH ESCAPED UPA SOLDIERS

On June 23 last another detachment of soldiers of the UPA (Ukrainian Insurgent Army, the underground force fighting against Soviet Russian rule to win Ukrainian national independence, some of whose exploits are recounted in the "Ukrainian Resistance" book published by the Ukrainian Congress Committee of America), crossed the Czech-Bavarian border and entered the American zone of occupation in Germany. They were interviewed by a Ukrainian journalist. He described them as being weary from the long march, interrupted from time to time with skirmishes with troops, police and guards who sought to halt and imprison them in their escape from an untenable position they had had to quit on orders of the Higher Command of the UPA. Their uniforms were well-nigh in tatters, their faces deeply bronzed. Their eyes, however, were bright and alive with hope when they were given sanctuary by the Americans.

Following is the interview:

Question: When did you arrive in Bavaria and how long did your trek last?

Answer: We crossed the Czech-Bavarian border during the night of June 22-23. How long it took us to get here is hard to say, for we could not take the shortest road, and then from time to time we made raids upon our enemies.

Question: Well, roughly speaking, what route did you follow and where did you raid?

Answer: In Poland we went by way of Keltsi, Częstochowa and near Walbrzeg we crossed the border. We moved only by night. During day we camped wherever morning found us, in the forest, fields or in some peasant hut. In the evening we went to the village or town to replenish our food and and supplies. Polish peasants, although impoverished, welcomed us and gave whatever they could. During our march we were very careful and thereby avoided a lot of trouble. One time, however, when two of us went into a village to reconnoiter, we were spied by Communist Polish police patrol which tried to capture us. We opened fire, wounded one, while the others fled. The wounded man was a lieutenant of the WP (Polish Forces). He begged us to spare his life. We let him go after disarming him.

Upon reaching the Czech border our group split in two, and each went its own way.

Enroute through Czechia we passed the town of Dvor Kralov, Cheslav, Beneshov and Kliatov. The Czech peasants gave us a warm welcome. One of them, an old man, who let us into his home one evening, invited us to stay overnight and throughout the next day in order that we would get the rest we so badly needed. He dined us as best as he could. He even sent his son into town to buy us some of the supplies we needed. What really moved us was when in parting the old man blessed an egg and after distributing bits of it among us, said, "I wish you a happy journey and the best of success to the sacred cause for which you are fighting." He added that he hoped he would some day see us once more, but under happier circumstances. As we set off, both he and his wife made the sign of the cross after us.

Question: In what area did you UPA-ites conduct your operations, raids, etc.?

Answer: Our main base of operations was in Pidlasye. During the past winter, our raids penetrated central Poland. But in Spring our Commanding Officer detached our contingent from the main body and ordered us to proceed westward.

Question: How does the Ukrainian liberation fight in Pidlasye appear today?

Answer: During the summer of 1947 the Polish-Bolshevik authorities forcibly removed the entire Ukrainian populace from Pidlasye to the former German populated districts of the Polish Pomorze and of East Prussia. At about that time our enemy then sent a large body of troops and armed constabulary, aganst which the Ukrainians in the process of evacuation could offer no resistance. By midsummer all of them had been evacuated. UPA action then was principally directed against not only this forced evacuation of the Ukrainian people from their ancestral heaths but also against those Reds who were particularly prominent in the persecution of the Ukrainians, and the denial by them of their national freedom.

Having completed the evacuation of Ukrainian civilians from our operations area, the enemy opened an offensive against us. Faced with overwhelming odds and with the necessity of conserving our strength for future engagements with the enemy, the Supreme Command of the UPA regrouped in 1947 its combat units. Some of them were dispatched into the Ukrainian SSR, to pursue the light there. Another group proceeded to join the UPA raiders in Eastern Prussia. Still another group was ordered to remain where it was for the winter and on arrival of Spring to conduct raids towards the West. I was in this group, under the command of B.

Question: Does that mean that the UPA is inactivated beyond the Curzon line in Poland?

Answer: As far as I know, many detachments have left Poland and are campaigning in the USSR. Some of them went over into the American zone. Certain other task forces of the UPA are at large in Poland. Occasionally raiders from Soviet Ukraine make their appearance there.

Question: What is the situation in Ukraine beyond the Curzon Line?

Answer: The Polish-Bolshevik regime is attempting to settle this area with Polish colonists from Central Poland, in order to make it once and for all Polish territory. Already way back in 1942 Ukrainian territories beyond the Curzon line were largely barren of population. Most of the villages had been burned down by Polish-Bolshevik bands even before their inhabitants had been evacuated. Sometimes the people quit their villages on their own volition, in protest against their persecution my the enemy. Today the policy of the government is to give all possible help to the newly arrived Polish colonists in order to make permanent their settlement there.

Question. How does the fight for national liberation appear in Ukraine?

Answer: The Ukrainian Liberation movement under the Soviets has a character somewhat different from that under the Poles. In Soviet Ukraine the struggle consists mainly of an armed underground resistance and of raids by small UPA detachments. Their combined action is concerted on the propagation of nationalistic ideas, and the defense of the Ukrainian populace against the terrorism of MVD, Russian secret political police. Besides there are special cadres operating, mainly in the larger town and cities, against the higher-ups of the Soviet regime who have "distinguished" themselves by their cruelty in the treatment of patriotically minded Ukrainians. Armed underground elements are also active in industrial centers. On the whole they concentrate upon the political orientation of the workers.

To counteract all this, the Moscow Government assigned a large force and began strong action against the UPA in the Carpathians, the Podilye and Polisye.

Question: What prospects face the liberation struggle of the Ukrainian in their native land?

Answer: The Ukrainian resistance fighters are persons who have dedicated their lives to the Ukrainian cause, and are prepared to die in the struggle. UPA action in Soviet Ukraine has destroyed the myth of the invincibility of the MVD, and made clear to all peoples of the USSR that it is possible to fight the powerful, and seemingly invincible Red rule,

(Concluded on page 2)

The Revived Myth of Ukrainian Anti-Semitism

By LEV E. DOBRIANSKY

(Courtesy, "Ukrainian Quarterly," published by Ukrainian Congress Committee of America)

(Concluded) (3)

Free Ukraine—Free Jewish Life

In his able comments upon the guarantees given to minorities by the Ukrainian government and and the manner by which it literally solved the Jewish question, Dr. Mark Vishnitzer, Jewish historian and editor of the "Jewish Encyclopedia" and the "History of the Jewish People," elaborated further by saying, **"during the two years the independent Ukrainian State has existed, public Jewish life has been able to develop freely. The Jews in Ukraine have the most extended national rights... The Jews in Ukraine will lose much if the imperialistic aspirations of the Poles, Russians and Roumanians for Ukrainian land should become a reality".** Much the same was expressed by Dr. S. Zarchi, Counselor of the Ukrainian Delegation to the Peace Conference and a Jewish physician, in a lecture on "Ukraine and the Jews" at the Jewish Institute (Beth Hamidrasch) in London on November 29, 7919. Most significant was the parallel he drew between the Ukrainian movement for independence and Jewish aspirations for a free Palestine.

In the interview mentioned previously, Dr. Arnold Margolin, makes statements identical with those abive and adds to them the following important observation: **Nearly all Jewish parties and organizations were united on the question of the right of the Ukrainian people to determine their ultimate political destiny on popular lines."** Referring to the Central Representative Parliament sponsored by the Petlura regime, he avers, **"This Parliamentary body showed its willingness to grant more concessions to Jews than had any other constituent assembly in history."** Concerning the pogroms he declares, **"They were instigated by criminals, Black Hundreds and Bolsheviks who wished to discredit the Ukrainian Government ... there is no anti-Semitic tendency in the Ukraine Government, which differs in this respect, very notably, from that prevailing in Poland."**

To this testimony given by enlightened Jews themselves much more can be added—telling the same story. Yet the weight of the false propaganda circulated by Petlura's enemies in the ignorant West proved to be overpowering for him, his government, and the Ukrainian people. The injustice done to the man followed him to his assassination in 1926 by a Samuel Schwartzard. Many maintain that the assassin was an OGPU gent, which certainly is plausible. Others claim that he was trying to avenge his relatives who had been allegedly murdered by some of Petlura's soldiers, something which is equally plausible when one considers again the conditions of the time. Some Russian Tsarist elements managed to infiltrate his army at certain times and places. However, definite proof is lacking for either theory, but whichever may be true, it still remains intrinsically unrelated to the acts of the man himself and his government toward the Jews. In the light of the factual evidence provided here and what has transpired in Eastern Europe since 1920, the essential significance of Petlura, his democratic government, and an independent Ukraine for the maintained ideal of democracy itself, for hundreds of thousand Jews in the Soviet Union, yes, and even for the peace that might have prevailed in Europe, could well be pondered.

B. The Current Ukrainian D.P. Situation

The myth that was viciously created to becloud the preceding situation is today being revived with the apparent purpose of destroying our whole D.P. legislation and the harmonious relations existing between the Jewish and non-Jewish agencies in America that are occupied with this problem. The anti-D.P. memorandum prepared by Mr. Duker, which has been tactically circulated almost exclusively among Jewish organizations and upon which the articles of Mr. Nussbaum are evidently based, is calculated to achieve these sinister ends. It bears fundamentally on the anti-Semitic issue, charging the non-Jewish D.P.'s in Western Europe, especially the Balts and Ukrainians, with the perpetration of pogroms and murder. Obvious aim of this familiar and serious accusation is to incite the Jewish organizations, with the prospect of a larger Jewish immigration held out to bait, to propagandize and fight against the entry of the large majority of non-Jewish D.P.'s on the basis of this substantially groundless charge. The net result unquestionably would be a prolonged struggle between the existing interested agencies here, which would exasperate Americans generally with the final consequence of a severe limitation placed upon both Jewish and non-Jewish D.P. immigration ihto the United States.

This deceptive memorandum is a masterpiece of comouflage, slanderous and unfounded general assertions, and calculated omissions of pertinent facts. Examples of each of these characteristics will suffice to indicate the distortions committed by the author to misguide the gullible and naive reader into lending support to his objectives which are suspiciously identical with those expressed by the Soviet regime.

To take the first point, the memorandum is heavily studded with documentary excerpts drawn from the United States' publication, "Nazi Conspiracy and Aggression," containing the evidence given at the Nuremberg Trials. The immediate impression conveyed is that the author's generalizations and assertions are based upon authoritative material. The camouflage is quickly disclosed, however, when any one with even a superficial knowledge of the events that occurred in Eastern Europe during World War II begins to assess the author's deliberate misuse of them. Excerpt after excerpt is cited, notably that from Hans Frank's memo of 1943, to show that the Ukrainians, Balts and others voluntarily took up arms during the German advance to fight aganst the Soviets and the "gallant partisans." The inference drawn by Mr. Duker for an ignorant audience is that they therefore "collaborated" with the Nazis, fascist themselves, and consequently were anti-Semitic. He then shrewdly intermixes with this evidence further memoranda to show the pogroms staged by Balt, Ukrainian and other S.S. troops. The stunt fails when one realizes as one honestly must and which Mr. Duker purposely does not, that the nationalist Ukrainians saw in the German advance their opportunity to fight for their long-sought independence from the Soviet tyranny and then tried to sustain it against German domination. Like Soviet spokesmen, he particularly attacks Bandera, Melnik, and other Ukrainian nationalists as "fascist bandits," but avoids the contradiction of explaining why they fought the Germans as strenuously as they are now combatting the Red dictatorship.

Slanderous and Irresponsible Assertions

Consider also some of his many slanderous and irresponsible assertions. He speaks, not unlike the villifiers of the earlier situation, of the "historic hatred of Jews by Ukrainians." He asserts that the American authorities in Germany "have never bothered to check their identity (that of the D.P.'s) too closely," this despite the fact, as shown by Mr. David Martin of the Refugee Defense Committee, since UNRRA days may have been screened more than thirty times. He contends that "no mention has made of the presence among the D.P.'s of Nazi collaborationists of many nations," which is patently false. Moreover, it was easy to detect the relatively few S. S. men because of their body identifications incurred upon their admission into the corps. The peak of his falsification is reached, however, in his explanation of why so many of the earlir D.P.'s returned home. Simply the impulse to go back home—the implication being that those who remained fear for their supposed crimes. He fails to mention that those who were captured in German uniforms were immediately sent back by our authorities. He omits the marauding activities of Soviet units sent into the Western sectors with the benighted consent of our authorities to forcibly round up thousands of D.P.'s for shipment back "hme." Above all, the existence of Communist tyranny "back home" is of no import to him. Is Mr. Duker seeking Nazis among D.P. Ukrainians because of their well-known hatred for communism as Albert Kahn did during the war among Americans of Ukrainian descent here? Mr. Kahn, who wrote his articles for the New York Post as has Mr. Nussbaum recently, was eventually revealed by official Washington to be the head of a Jewish Communist organization.

From a moral point of view, to accuse a person or group of anti-Semitism without sufficient cause is reprehensible as any intent to practice it. The injustices and inhumanities that flow from both are morally equivalent. The false accusations made against Petlura and his government played no small role in precipitating the disastrous consequences that befell the Ukrainian people. This cannot be undone. The current accusations, as embodied in the Duker memorandum and the Nussbaum articles, and to which Congressmen Klein and Cellar have given their stamp of approval, can produce similar results. This can be properly created. It is difficult to believe that leading Jewish representatives who rightly insist upon the maintenance of just relations to the benefit of their and all peoples would let pass these notorious writings. Fair play, as the saintly Rabbi Lazaron has always insisted upon, is not unilateral.

Encouraging Signs - - by G. H.

Bobby Ford is not yet six months old. By virtue of his mother's Ukrainian descent, Bobby became a member of U.N.A. To which chapter he will some day be assigned—we will let the future decide. The fact remains that Bobby is already tied up with a Ukrainian institution. We hope that when he grows up he will appreciate his membership in the U.N.A. It may be his only link to Ukrainian Americans, and again we hope that this link grows stronger as the child advances in years.

There are many other children in U.N.A. like Bobby, whose one parent only is of Ukrainian descent. It is no longer a novelty for a boy on a Ukrainian team to carry with him his baptismal certificate in order to prove his nationality and become eligible to play against another Ukrainian team. A list of new U.N.A. members, published in Svoboda every month, contains several names that do not sound Ukrainian. Unless the parents' names have been changed or modified, these are the children of mixed marriages. There are good reasons for welcoming them to U. N. A.

It is a very discouraging event for a Branch secretary when a young man, whose U.N.A. dues have been paid by his parents, drops his membership upon reaching maturity. In most cases the young man immediately buys his insurance elsewhere, paying higher premiums for the privilege of doing business with a glib insurance agent. Such an event is even more discouraging to the parents of the son or daughter who spurn the institution that the parents helped to build.

But when grown sons and daughters marry out of their nationality, and not only continue their membership in the U.N.A. but sign up their children too, then there is reason for rejoicing for they are not a loss to us.

Another discouraging experience is encountered by the Branch secretary after a member dies, leaving several grown children who do not belong to U.N.A. The secretary delivers the checks from U.N.A. to each of the beneficiaries, cautioning them to use the money wisely. The secretary is proud that the checks arrived in record time without a hitch, and points to the efficiency in the U.N.A. office. Then he asks the bereaved sons and daughters to become members of U.N.A. and perpetuate their father's name in U.N.A. But NO! They will have nothing to do with Ukrainian organizations for they are "americanized"!

It takes someone who is not Ukrainian to appreciate the U.N.A. Jack Roppke married a Ukrainian girl. Insurance to him was a business proposition. He compared the U.N.A. rates and benefits with the figures given by the agent of a leading insurance company. The agent would not believe that U. N. A. offered better terms than his company until Jack showed him his U.N.A. policy for $3,000. Jack is now waiting for the next U.N.A. Convention to raise the insurance limit to $5,000. His only objection is to the wearing of U. N. A. button until he learns enough Ukrainian to converse with any stray U.N.A. "brother" that recognizes him by the button.

And so, the chapters are marching on, and we welcome them to U. N. A. But they do not march into U.N.A. of their own accord; we must look for them and bring them into our organization and make them feel at home there. They are the replacements for our lost yong people who think too much of themselves.

Arcadiy Lubchenko and His "Puppet-Show"

By VLADIMIR BEZUSHKO, Ph.D.

(Concluded) (2)

Youth

The nation is cherished by its youth. The wish of the writer is that the nation might pay more attention to the youth. About the little girl, the heroine of the "Pantomine" we read such an observation: "the little girl a joy forever, reminds us of the old Asiatic saying: 'The people who do not love children, have no future.'" The chapter "Pantomine" may be deemed as an acknowledgement of the irrational in man, besides presenting a man's behavior in a crowd. The poet defends the youth against the unjust accusation. He thinks that the "youth in many cases is quite innocent.' at first we should be well acquainted with the youth. The youth should be rightly directly (for example, it should be seriously warned against the sexual abuse). For the youth the author has such words: "Our youth is as strong as the earth itself; our youth is imbued with the southern sun, our most worthy youth." The actual life brought such a remark about the conditions concerning the development of youth: "One thing is good intentions and hopes, the other thing —the life itself and the Asiatic country." "One thing is the attractive banner of progress, the other—the Asiatic custom."

We see that the conditions for the development of the Ukrainian youth under the Soviets were deemed by the author as unfavorable.

The author believes that the new Woman will raise the better youth. The new Woman will revive her country and the country will duly appreciate the Woman, the beauty of maternity.

Athletics

In the chapter "Athletics" our attention is drawn to the achievements of the industry, to the mineral riches of Ukraine. "Only the man," writes the author, "who having gathered his powers, knows how to move fast, will be victorious." The physical health is extoled. The poet sings of the work-

(Concluded on page 3)

On Record - - by Ted Victor

Y.U.M.A.C. OUTING:

Forty five days no rain. Forty five days of sunshine, hot humid weather. Forty five days of roasting in hot offices and hotter subways. Forty five days of plain unadulterated heat. On the forty sixth, a Sunday, a natural day for the Young Ukrainian Metropolitan Areas's outing, it rains. Not just for a few minutes, a couple of hours, ah no, a good healthy rainfall. Of course if couldn't start in the early morning so that the entire thing could be called off. Not at all. In a true weatherish spirit it waited until the busses had left from Journal Square, Jersey City, and were well on their way to Denville, N. J. The happy choristers and dancers from the "Echoes of Ukraine" show unaware of the fate that awaited them upon arrival at the Sokol picnic grounds, armed themselves with sun tan lotions, sun glasses and a galaxy of strange outlandish garments for the sun. All to no avail. It rained practically all day.

An ordinary group of people might have been frustrated by such unsympathetic climatic conditions. Not so with the Umakie. No sooner had the busses stoped in the drenching rain than Dolores Figurski, Jeanne Kosik and your's truly were off for the lake. (Better to be under water, than out in the cold rain) We were soon joined by a number of the more rugged dancers and singers. Swimming, floating, tossing each other into the lake, rowing a boat with an improvised oar, sinking the boat with passengers, doing a million and one things that made the YUMAC outing a truly memorable one.

Floating in the middle of the lake was a raft. Upon it in the pouring rain could be seen the ??? figures of our girls, lying around as though "Ole Sol" was shining. One the funniest sights of the day was seen when George Wasylchiow, Nick Oprisko, Fred Pavlenko, Mike Markow, and John Flis converted the rowboat into a submarine. At least so it seemed. They paddled it, either side up while it was two feet under water.

By this time the singers from the Ukrainian Choral Society of New Jersey were also in the water (it was a joint outing). It was simply amazing to see all the girls falling for the fellows. Right into the water each time. Turned out that the fellows had a lot more push so that most of the girls just had to get wet. Of course they tried to get back at us poor fellows but it just wasn't their day. Everything seemed to be down on them (including their hair). Finally afterf knocking ourselves out for a few hours we went off to change into some clothing which as yet was not wet.

Most of the crowd by this time was located in the large dance pavilion. When we walked in, there was very little space for dancing but plenty for eating. It was very interesting to pass from one table to another. The Walter Michaelsons together with the Shumeyko tribe and Redchuks had a royal spread plus the only pitcher in the place. Then over to the Cenkos and Natalka Andrushyn for some pickles and a little bite of this and a little more of that. Of course those two gourmets, Bacad and Chupa, were really living, thanks to the very excellent buffet prepared by Nina Kamenko and Stephanie Turash (those two rally like to eat). Right in back of them was located a nice long table. Seated around it was a major portion of John Flis' dance group, united with the boys and girls from Dance Ukraine, and the Ukraine Dancers. Mike Markow and Mike McKee were passing out some very excellent spirits. What I can't understand is how those boys dance so well after eating so much. (And they beat the singers in baseball too. Must have been the weather. ... Someone mentioned that it is better for the dancers when it rains since they are usually all wet anyway). During all this eating Willie Husar was cavorting in his usual party spirit. Next to eating I suppose most everyone talked about the weather. That is everyone except the boys and girls from the Jersey chorus. They were out in the water all this time having a wonderful time.

Around four in the afternoon the rain slackened to a nice ??? miserable drizzle. This then offered an excellent opportunity for the singers to challenge the dancers to a game of wet baseball. Pete Mikiten (Hetman Bohdan) chose for the singers and Nick Oprisko for the dancers. What a game? Lefty Mikiten chose to bat first. Good thing too for it was a long time before the singers came in for more licks at bat. For the singers this first time at bat was uneventful. Then the dancere got up. They got up and stayed there. Seems as though they took out a mortgage on home plate. They got seven runs. After knocking Mikiten out of the box, they forced Joe Laskow to take cover in the second inning. Your's truly went on the mound in third and stayed there despite all the dancers' swings. Of course there are many details to the game, however neither time nor space permit me to do them justice. Suffice it to say, "I'm a singer." The score was twenty six to nine or something like that in round figures. Comments on the game heard from the side lines: "Steve Shumeyko swings at the ball just as though he had an axe in his hands." "George Koval needed a hose (he's a fireman) rather than a bat." "The dancers better check on Pete Tynetsky the ump. for the day. He was calling them fair despite all the dancer's threats etc." (Wonder if Pete is still alive in New York?) "The singers are the more resourceful of the two teams. They actually began getting good in the last innings of the game." "If Bacad had joined the dancers in the first innings of the game, the singers would have had a chance." Well it was a good game and we all had fun. Too bad though that the singers' heavy hitters didn't arrive soonre. Mrs. Joe Lesawyer and Steven Marusevich arrived in time to pinch hit. Joe had to be satisfied with only a pinch. Steve managed to get up at bat. The game ended and we were all wet.

Got back into the dance pavilion in time to hear the strong, healthy singing of the fellows and girls. It seemed the director for the afternoon was supposed to be anyone that managed to get hold of a little blue mixer. Johnny Mostich and John Protak managed to get a monopoly on it and conducted for two solid hours. What a repertoire! They sang and they sang. Nothing too hard and nothing too loud. Such production. Walter Danko was seen standing and waiting for his favorite number, "Mnohaya Lita" (he knows it without notes now). Action really started when "Peesok" (Sandy) Avramenko led the boys in stirring "Arkan." After that everything began stirring. In fact it stirred so much that by the time the orchestra started playing people remembered that Walter Bacad had a birthday. I don't know how old he became but they did have a cake with one candle on it (someone said that he looks young after a century of living). Everyone wished Walter a very happy birthday and then rushed him off to the lake to baptize him. He was lucky, he had his bathing trunks on. John Flis, eager to see Bacad get wet, got pushed into the water with all his clothes on (looked just as though he had on a seer soaker suit). Then back to the dance hall and seeing one more oddity of the day, Larry Savercool practicing his fiddle lessons under the dripping maple trees throughout the bedlam. (by the way, he's an accomplished violinist).

When I got back into the dance hall, most of the Umakie were tapering off from the strenuous activities of the day. For me they just began anew. Sandy and I danced. Of course we had fun but to this day I am nursing a very sore body. Dancing, singing and finally the hour to leave. Surely it rained all day long but everyone will admit that it was a wonderful day. Who else could have enjoyed himself more than a Ukrainian in the company of a hundred more Ukrainians. We were all wet and we loved it.

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

Letter to the Editor

ANENT TED VICTOR

In reading Ted Victor's reply to Mr. Drance's letter I would like to clarify his statement in reference to the Ukrainian Orthodox Youth League and its organization.

Ted states and I quote that, "the Orthodox League was begun mainly through the efforts of one priest and a group of hand picked workers," as a representative to the Seventh Sobor which was held on October 26th, 1946, I feel that I have the privilege to correct this statement. It was at this Sobor that the young delegates who represented a cross-section of the country met to discuss the various needs of the church. The need for a church league was then felt and the delegates voiced their approval for such an organization. It is true that Rev. Bukata, and other advisors to whom we are greatly indebted, have given a great deal of their time to develop the league. However, it takes much more than a few individuals to have a functioning organization.

I believe that there is a definite need for a church league. The future of any church depends on the enlightenment and efficiency of the youth to whom the responsibilities are gradually being conveyed. The youth must be prepared to shoulder these responsibilities regardless to what organization they belong.

A sermon at Mass is not sufficient, due to the fact that the youth cannot understand fully the Ukrainian sermons, also to limitation of time and the fact that generally the text of the sermon is based on the biblical topics for that Sunday. The youth needs a common meeting fround to discuss the religious problems, to interchange opinions and knowledge of the problems confronting them. A church youth convention provides this ground. Our churches are the bulwark in Ukrainian life. The must therefore unite their youth and strive to develop a better understanding of their respective churches as to their beliefs, history, policies and modes of operation.

Once the churches accomplish this, their young members will face the future with more tolerance toward each other and will strive to perpetuate their common Ukrainian cultural heritage.

OLGA REDCHUK.

UPA.

(Concluded from page 1)

and, what is more, to attain in the end—victory. The war that the UPA is waging against Bolshevist misrule and terrorism, prepares not only the freedom-loving Ukrainians but other peoples of the USSR as well for the final D-Day attack upon Bolshevism, victory, and the establishment of states free and independent of Moscow.

The heroism and fearlessness of the UPA are well-nigh legendary throughout all of the USSR. Moreover, the political, economic and social ideas of the UPA have been warmly received among the liberty-loving elements of the Soviet populace. We know as a matter of fact that these ideals have caught the warm interest of many Red Army rank officers, workers, kholkhozites and the intellectuals. This has been reflected in their attitude towards us. This in itself has been a source of encouragement and inspiration to the UPA fighters in their most trying moments. Our fellow UPA-ites well know that even if they fall in the battle, it will not be in vain; for the ideals for which they are fighting are now well ingrained in the peoples of the USSR. That in itself is a guarantee that the fight will go on after they are gone.

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WOMEN IN THE SOVIET UNION

(1)

Summary:

The position of Soviet women is at best a contradictory one, and its reality is further obscured by a haze of propaganda. Women in the USSR have had "equality" thrust upon them from above and, whether they wished to or not, have been forced to accept it as far as work is concerned. At the same time, they are being eased out of any real voice in the actual government of the state. Their present status suggests that the price of "equality" has been extremely high.

Equal status is not only granted the women of the USSR—it is to all intents and purposes forced upon them. Particularly since the inauguration of the Five-Year Plans (in 1928) women have, in an ever-increasing measure, been coerced into exercising the "rights" that exist on the statute books. The compulsion is sold to the Soviet people under the guise of the "privilege of sharing in the great work of socialist construction."

Women's emancipation at the time of the Revolution was far-reaching, though not the overnight transformation from a status of rigid restriction to complete equality with men which Soviet propaganda depicts. On a scale unknown up to that time, women entered professions, government, public life, and the economy. They gradually won acceptance from Soviet men by successfully demonstrating their capacities in an ever-widening field of activities.

However, the unrestricted character of their new position remained unchanged only so long as it served the purposes of its originators. When political and economical emphasis shifted, modifications of the original concept of equal status appeared as well. At present, the trend is away from rather than toward complete equality of the sexes, particularly in urban areas.

The Main Criterion

The principal criterion of true equality for women is the ability to decide freely on careers for themselves, whether these careers be within the home, in the professions, or in industry and trade. For the Soviet city woman this freedom of choice has become more and more circumscribed. For a short period after the Revolution, the Soviet woman could decide when and how to exercise her new equal status. If she so desired, she worked outside the home primarily for the incentives offered: to supplement the family income, gain the advantages of trade-union membership offered at that time, or secure use of the facilities provided by the various ministries for their employees. There was no outside compulsion for a married woman to work, though there was much fanfare over the establishment of creches, communal kitchens, kindergartens and the like to meet the needs of those women who did decide to expand their field of activities. There was also emphasis upon maternity leave and free medical care for working mothers. Legalization of abortion—eradicating the "enslavement of involuntary parenthood" as contemporary publicists put it—and the revision of marriage and divorce laws to ease and equalize marital obligations, were other devices adopted to facilitate woman's freedom.

The Five-Year Plans of economic development, now a fundamental force in Soviet society, changed the entire structure of feminine equality. While formerly the participation of women in the economy had merely been encouraged, it now was treated as a necessity. The Plans were set in such terms that they required the mobilization of every possible worker, regardless of sex, into the labor force. The policy struck the feminine sector of the population with a dobule vehemence: they themselves were expected to participate full time in the nation's economic development and, at the same time, were to produce and raise the next generation of workers. It was no longer a matter of choice; pressure direct and indirect was exerted in both instances.

As part of the campaign to raise the birth rate, taxes were levied on unmarried adults and on childless couples, the divorce and marriage laws were gradually tightened to stabilize home life, and despite unmistakable popular objections to the change, abortion was declared illegal. After 1944, mothers were given money grants for the birth of each child after the second, and extensive propa-

Simultaneously, woman's exalted the glories of motherhood place in industry was constantly emphasized and the possibility of her remaining out inexorably diminated. The decline of the ruble's purchasing power effectively restricted a wage-earner's ability to to support a family, or even a wife, on his own salary. Low wages and high prices made more than one bread-winner per family essential.

War Labor Mobilization

The sweeping labor mobilizations of the war years were further supplemented after the war a drastic reduction in the quantity of food obtainable on a dependent's ration card (**Pravda**, September 16, 1946), the type held by all non-working housewives. Such dependents could secure on their cards only salt, cereals and matches. Women already employed and those mho took jobs only to obtain a worker's food card were prevented from leaving industry after rationing was abolished in December, 1947 by the usual penalty incurred in leaving a job without official permission — three months' imprisonment in a labor camp.

Thus the question of the Soviet woman's sharing in the economic life of the country is no longer a matter of individual preference. For the average family it is imperative that the woman work outside the home and at the same time care for her family as best she can.

Living Conditions

A woman "sharing in the great work of socialist construction" leads a fairly standardized existence in the cities of the Soviet Union. She, her husband, and their two children generally occupy a single room in what was originally intended to be a three- or foru-room apartment. The apartment is now shared by three or four similar families. Single rooms shared by two or more families are still to be found as well. Ordinarily, there is a common kitchen where all residents cook their meals on electric hot plates. Running water (cold only) is customary in the newer developments but is far from general, even in cities the size of Moscow. A single indoor toilet for a three- or four-family apartment is usually found only in the better residential sections.

Some households also include an elderly relative or retired woman who, in return for room and board, does the housekeeping and shopping and cares for the children during the day. The disadvantages of this addition to an already overcrowded household are more than offset by the fact that she frees the housewife from domestic duties which would otherwise have to be managed after a day's work. Most housewives cannot afford such assistance—they are forced to manage on their own.

The day begins early for the mother of the family. Not only must she herself be at work promptly (the cost of twenty minutes' unexplained tardiness can be three months' corrective labor) but the children must be dressed and fed before she leaves, and some types of shopping attended to which can only be done in the early morning hours. (One such example often noted noted is the extensive queuing before dairy stores by 4:30 and 5 a.m. during the winter months when supplies are always short.)

Breakfast is usually a meager meal—tea and black bread. Eggs are too expensive for the ordinary household, and meat is a rare treat. Families generally depend upon a noontime meal provided by most industries for the main meal of the day. Kindergartens also normally serve a daily meal, but most city schools do not, since these operate on a two-shift schedule because of crowding, with the first shift leaving and another beginning just at lunchtime.

Juvenile Deliquency

Parents leave home before the children start for school and rarely return before seven in the evening. The children are thus lect to their own devices for a good part of the day since the school shifts last only five hours at the most. The results of this lack of parental or any other kind of supervision are evident: Juvenile delinquency is widespread, and the **bezprizorni** (homeless waif) gangs are again growing despite the efforts of Soviet authorities to curb them. Discipline in the home is, at best, difficult to maintain under the circumstances, and the working mother has little time to cope with the problem after working hours.

The occupations in which Soviet wives and mothers engage outside the home are diversified and limitless. As elsewhere, they maintain the customary feminine predominence in the teaching and nursing fields and now form a majority in the medical profession. The traditional female monopoly at the lower clerical levels is also still in evidence. The most spectacular change in avocations has come in the realm of heavy labor where the use of womanpower never fails to jar the Western observer.

There is apparently no work considered too strenuous for the Soviet woman. She works as a stevedore, on road gangs, on construction crews, on railroad repair crews and in coal mines, digs subways, logs timber, chops ice off the streets, stokes blast furnaces, puddles steel, and acts as a porter. Ironically, the supervisors on most of these jobs are men.

(To be concluded)

Youth and the U.N.A.

GET NEW MEMBERS!

During the years before the war the Ukrainian National Association granted charters to a large number of newly-organized branches. Many of these branches are located in Canada. Also, about fifty of the new branches, consisting largely of young people, are classified as youth branches. This progress was due to the extensive U.N.A. membership campaign promulgated by the organization before the war.

Several of the youth branches have become quite large, having memberships exceeding the 100 mark. These branches are unusually active. Their members take active interest in meetings, affairs, and other club functions, and they participate in sports on an inter-city basis. They see to it that everything they do is widely publicized. Some of these up-and-coming groups issue publications or bulletins for the purpose of attracting new members. Such lodges are definite assets to the parent Ukrainian National Association.

Inactive Branches

On the other hand there are branches which, unfortunately, are entirely inactive. It is a fact that the majority of lodges are formed with only a few charter members, and it is up to the members themselves to build up their clubs and establish a good reputation. It is understood that branches do not become large overnight. The groups in question, however, have been functioning for years without the slightest increase in membership; as a matter of fact, some of them have lost members. There are not many inactive branches, but that there are any at all is disturbing nevertheless.

An inactive club does not attract new members, and that is the main reason why some U.N.A. youth groups are as small or smaller as the day they were formed. A small lodge cannot expect to keep its members a very long time because the members will probably transfer to branches which are more active. Worse yet, some members may leave the organization because of the inactivity in the branch. Lodges also lose members through death or untraceable change of address. It can be seen from this that small groups are in constant danger of being disbanded. A disbanded branch is a total loss to the parent organization.

Small, inactive lodges do not have the privilege to elect delegates to the quadrennial conventions of the U.N.A. as the by-laws of the fraternal benefit society stipulate that a branch must have forty-five or more adult members in goodstanding to be entitled to a delegate. The U.N.A. strives to have large youth representations at its conventions and it is up to the youth groups to make this possible. Every lodge should strive to be in a position to elect a delegate, as it is important that everyone has a voice in matters pertaining to the U.N.A. A delegate's duty is to voice the wishes of the members of the branch he represents. A branch which is not in a position to elect a delegate does not have such a privilege.

This is a good time to remind all concerned that the next convention of the Ukrainian National Association will be held next year. Only branches with forty-five or more adult members in goodstanding on December 31, 1949, will be entitled to elect delegates. Lodges which do not have the necessary number of members should start getting new members without further delay as time is getting short. A word to the wise should be sufficient.

"Get new members!" That is not as easy as it sounds. It requires work, time and patience. Getting the ball rolling is always the difficult part of organization work. Since "nothing ventured, nothing gained" still has plenty of meaning, however, the reader is urged to consider these words seriously and help his branch, as well as the parent organization, by getting new members. Should it be that the reader is not a U.N.A. member, it would be to his advantage, as stressed so often in previous "Youth and the U.N.A." columns, to join the organization without delay and participate in the numerous benefits of membership.

Any U.N.A. member, young or old, male or female, may organize members. The U.N.A. will supply information pamphlets, application forms and rate books to all serious persons, and will render all possible aid. Rewards are paid to organizers of new members and information concerning this wll be supplied on request. Write to the Ukrainian National Association, P. O. Box 76, Jersey City 3, N. J., and ask for material necessary to an organizer; give your U.N.A. branch number, if you are a member. There is no obligation of any kind.

Write right now, while this is fresh in your mind.

Get new members!

T. L.

JUVENILE U.N.A. MEMBER DIES

Patricia Lee Yarema, a member of the juvenile department of Br. 74 of the Ukrainian National Association, located in New Castle, Pa., died on July 9th at the age of 4 years 8 months, reports Jennie Kuch, Secretary U.N.A. Branch 74. The deceased, who was born in New Castle, is survived by her parents, two sisters, grandparents, and several uncles, aunts and cousins. The funeral service was held on July 11th in the Holy Trinity Ukrainian Orthodox Church.

ARCADIY LUBCHENKO

(Concluded from page 2)

er (70 p.): "Not a single weak gesture—only courage. No sign of doubt—firmness only no cloud in the eye—clearness. No cloud in thought—precise estimation."

The Woman

In the chapter "Her Name—The Woman" we have the rebirth of the Woman. It is brought forth by Spring. The horrible storm witnesses the blazing up of the love. She fells in love with a worker. Both seek shelter in our writer's lodgings. They all feel inspired for the better future of their country.

Love, courage, creative gift are necessary for the renewal of the community. The contradictions should not discourage us as they improve the life. "May everything live," writes our poet (p. 87) "that hates gloom and loves power, everything that does not acknowledge rest and despair, for we have plenty of fallow and many springs before us. May the advancing ones be crowned with success!" The belief that the country will enjoy a better future, is the greatest value gained from the work.

"The Puppet-show," not being a play, has nevertheless some distinctive features of a play: the heavy is linked together with the light. We have a prologue and an epilogue. The prologue (The Village of the Lyrical . . .") may be deemed as an overture. "The Order" (epilogue) emphasizes what the writer wanted to express in his whole composition. Lubchenko sees development from the inhabitant of the steppe through the worker to the scientist in Ukraine.

The principal heroine of the work is the Woman. For us she is a symbol of Ukraine, steppe, soil, lover, wife, and mother. "She represents the eternal life which while suffering, loves and begets." "She—for ever beautiful and fruitful, always suffering and full of creative powers, yet joyful" (Sherekh). Her joining the common worker, disturbs us in comparison with her idealized picture in former chapters. The men unite not only physically but also so spiritually and the similar education makes the life more harmonious.

We still want to draw attention to the case that it is not for the first time in the Ukrainian literature that the woman plays the most important part. Already Panteleymon Kulish wrote that other nations excel in various values but Ukraine may be proud of her woman. The cult of woman and mother is also connected with several works of Taras Shevchenko. As the woman enjoys a special protection and is highly guarded by law in America, the mentioned works are worth reading.

UKRAINIAN SPORT NOTES

By WALTER W. DANKO

Interesting Indeed:

. . . is the story of a recently arrived Ukrainian DP, youthful Volodimir Makara of Sanok, Lemkivschyna in Western Ukraine, who came to this country approximately three months ago to live with his aunt and uncle. Upon arriving to these shores, he learned much to his surprise and utter dismay, that these relatives of his were members of various "Russian" organizations and they themselves were claiming to be Rusnaks or as most of these people commonly refer to themselves as—"Soft Russians." Well now, for Volodimir, who is quite an intelligent chap and equally important a very good Ukrainian, this represented quite a problem . . . But after a great deal of discussion and debate, he finally showed them the light and today they are just another well informed Ukrainian American family.

Now then we ask ourselves . . . why are so many of our Ukrainians here in the United States professing to be of Russian, Slovak and even Polish background? Well, the simple truth of the matter is that the Ukrainians in the "old country" have been under foreign domination for so long a time that some of the less-nationally concious of our people have become victims of the ruling country's propaganda plus the fact that education 40 years ago was practically an unknown commodity to most Ukrainians; as a result, some of the really confused became assimilated into the ruler's masses. . . And this situation is just a carry-over to these shores where today many of the Lemkos, Carpatho-Rusini and a few others are still claiming to be "Russian". . . Also adding to the chaotic conditions caused during the period of greatest Ukrainian emigration into this country, the early 1900s, were the many Russian Czarist agents sent here with stacks of dollars at their disposal to set-up Russian churches and halls for these immigrants. Without a doubt, a great deal of their endeavors were successful but enough about the methods utilized and the causes. Anyone wishing to read more on this matter should read Prof. Wasyl Halich's "Ukrainians in the U. S." which to my mind is one of the most informative works dealing with this problem.

Tieing this problem into the field of sports, we find a great deal of athletes of a proper knowledge of their lineage. They are: Andy Vasyl Seminick of the baseball Philadelphia Phillies, Paul Stenn of the Chicago Bears and Steve Senko of the Rutgers University football team, also not excluding Frankie Tripucka of Notre Dame. Then there is weight-lifter Johnnie Terpak, boxer Gus Lesnevich and basketballer Andy Kostecky . . . oh yes, there is also Harry Dorish of the Boston Red Sox and guess who else . . . Eddie Stanky of Boston Braves.

These are but a few but in reality there are many, many more. Now the problem is, how can we set these people straight insofar as DPs such as the above mentioned Volodimir will undubitably rectify the erroneous beliefs of but a small percentage of these "Russians"? . . . How about the others? To my mind this is indeed the big problem in our Ukrainian American life and if solved, it will mean a tremendous boost to our numerical, material and organizational strength.

News Notes:

Alex "Mike" Katrishen, former "Little All-America" at Mississipi Southern College, who excelled in his initial year in the "play for pay" ranks with the Washington Football Redskins last season, recently sent in his inked contract to the Redskins' home office . . . Mike, who is definitely one of the best linemen in the National Football League, now makes his home in Red Bank, N. J.

Checking into the records of the two known Ukrainian boys playing in the International (AAA) League, we find that third baseman **Mike Goliat** and pitches **Tom Poholsky** are definitely big league material. As of July 7th, we find that Goliat has had 97 basehits while being up at bat 333 times thereby sporting a .291 average. Also he has hit 8 homers and has 39 RBIs which is pretty good considering the fact that he is second up in the lineup for the Toronto Maple Leafs. As for Poholsky who chucks for the Rochester Red Wings, a St. Louis Cardinal farm club, we find that he has won 9 games and lost 4 for a .692 average. He has 73 strike outs to his credit and has allowed only 109 hits during a total of 124 innings which is really a little better than just good.

Mike Feddish, well known Ukrainian semi-pro baseball star in the North Jersey League, whose brother Marty played with **George "Whitey" Kurowski** in the minors, informs me that Kurowski, the former St. Louis Card's third-baseman, is of part Ukrainian ancestry. In fact, Whitey, who is now a player-coach with the Cards, frequently visits the Elizabeth Ukrainians . . . well what do you know . . .

Al Monchak, veteran baseball campaigner from Bayonne, N. J., set a batting record for the Odessa Club in the Texas Longhorn League when he belted two home runs in one inning plus a double and two singles to lead his mates to a 20 to 6 victory over Vernon which holds down the number two spot in the standings. Monchak, who played with the Philadelphia Phillies in the National League, hit both round trippers in the eigth inning, during which Odessa scored eight runs. Adding to his laurels is the fact that the big Ukrainian is batting a cool .380 which is really something!

Pitcher **Pete Kowalchyk** of the Utica Club in the Eastern (A) League is currently drawing raves from all the opposing teams. Pete, who is really a handsome Ukrainian kid hailing from Watervliet, N. Y., won 16 victories for his team last year and the Philadelphia Phillies at this writing are displaying a keen interest in him . . .

New Haven "Banduryst" Active

The cultural society of New Haven, Conn. "Banduryst" has in the past given evidence that the size of the parish on which membership is dependent, has little to do with the scope of its endeavors. With its reorganization on June 5th this thought was kept in mind and a plan of action formed. Elected officers are: President, John Telliuk; Vice President, T. Zelechowsky; Secretary, Helen Stolar; Treasurer, W. Gina; Dramatics, Mary Burbella, Choral, L. Rainerowych.

Discussion Evenings

We have instituted a unique series of discussion evenings which we believe can be used to advantage in other communities. The purpose is to establish a common ground and better understanding between old immigrants, newly arrived displaced persons, and the Ukrainian American generation. June 12 this idea was put into test. Mr. W. Shmata, a man well known in Ukrainian organizational work and recently arrived to our city, spoke on causes for immigration before and after the first and second World Wars. An open forum was followed by a social. For August a date has been set for another such event. Lecture to be given by W. Gina representing the American point of view.

To Present "Kozak Beyond the Danube"

Our second project is presentation of "Kozak Bekond the Danube." Rehearsals for this have been started and we are happy to report that the chorus and dancing groups are rapidly becoming a well knit unit, one that will represent this traditional Ukrainian operetta to its greatest advantage. We are happy to announce the roles of Odarka and Karas are to be interpreted by Mary Burbella and Levko Rainerowych respectively. The former well known to the Ukrainian and American public, the latter of repute in Ukrainian operatic circles. The rest of the cast and exact date of performance is to be announced shortly.

The unusually excellent cooperation between the three generations represented and individuals guiding this project give promise of a truly successful ventures. It should also prove interesting to persons concerned about inter-generation problems. We promise to keep you posted.

A. ILKIW

sidered in this country.

It is usually known that the works enjoy esteem the longer the more values they contain. The great works are full of meaning and every epoch finds in them something peculiar, matching its needs. Thus we come to different comments. Our work is also full of meaning. Out of its riches I desire still to cite a passage proving the ability of our writer to appeal to different senses. His words: "The dew blooms on plants and breaks out with a violent glare of a diamond (p. 31), its refreshing draught splashes your face with rapier shaped ice; wine drunk infuses strain and power in your body" (p. 29).

We think that "The Puppet-show" will draw attention to itself again and again, being meaningful, containing deep thought and agitating feelings. It is new and harmonious in its form. It is not an everyday event.

(In our next issue Dr. Bezushko's translation of Lubchenko's Introduction to his "Puppet-Show" will appear).

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SUNDAY July 31

Ол. Смотрич.

На третьому кілометрі

Хоч по суті в подіях того ранку природа не відогравала жадної ролі, все ж в ім'я об'єктивної правди можна ствердити, що ранок був, препаскудний. Це не був дощ, а попросту в повітрі висіло щось мокре, холодне, і до самих кісток пронизливе. Це „щось" пахло кизяками, смолою і сирою землею.

Десь на станції сичав, спускаючи пару, єдиний паротяг, і доносилось мелодичне гостре обстукування колес. Все це з туману, здалеку. А тут, на третьому кілометрі, допіру вийшла на роботу робоча бригада. Ще вчора їх було восьмеро, а нині п'ятеро. Цієї ночі німці забрали Говоруху й Цегельського. Третій — Білоус — встиг вікном утекти. Сам Гайліґ — начальник станції — вихопив пістоль і трьома безладними пострілами, здавалось, розстріляв темну ніч... А після пострілів вона була іще глухіша і страшніша. Послали шуцманів шукати трупа. Шуцмани довго не поверталися, а коли повернулися, на них були мокрі шинелі. Вони були всі потомлені і переминались з ноги на ногу. Білоус утік.

Ця ніч так усіх приголомшила, що й тепер ніхто не озивався, а так, мовчки, брали шпали й переносили на другий бік насипу. Працювали якось похапцем, ні на що не зважаючи, немов хотіли разом з тими шпалами скинути тягар минулої ночі, кошмар, який стояв перед кожним. А може й ще те, що їх тепер було лиш п'ятеро, а роботи, як і вчора. Знали, що й сьогодні підкрадеться й ніким не помічений слідкуватиме за їхніми рухами, приглядатиметься до їхніх облич — Гайліґ — собака... Здається, тільки раз озвався худий, високий Никифоров. Він, сплюнувши слину, що була замішана кров'ю, сказав:

— А тим, щоб знали, не кінчиться... — він похитав головою, — я знаю, що не кінчиться... Собака, як уже присікався — всіх видушить, проклятий...

Інші якось байдуже вислухали його і нічого не відповідаючи, зігнулись над рейкою. Взяли, і тільки хтось з поміж них вигукнув хрипким баритоном — „раз-два... взяли раз-два.. взяли..." — і, збиваючись з ніг, гусаком поплентались на другий бік насипу. Вони носили шпали, п е р е т а с к у в а л и розібрані рейки, нахилялись і випростовувались, брели гусаком і час до часу вигукували — „раз-два... взяли... і ще взяли". Вони тепер не зважали навіть на мжичку, що холодною лозою сікла їхні спини. Вони упарились, і над їхніми спинами здіймалася легка пара. Тільки Никифоров усе здавав. Він відпльовувався кров'ю і слабів. Те, що він плює кров'ю, нікого не дивувало — Никифоров завжди такий. А от коли він не мав більше сил піднести свій кінць шпали, а тільки тужився усім своїм патикуватим тілом, хрипів і відпльовувався, до нього підійшов Сидір Бучайко. Він поклав своє лаписько на плече Никифорові і хрипло сказав:

— Ну, кинь, пахан... бо тільки здохнеш здря...

Никифоров кинув, а Бучайко, якось задушевно, мелянхолійно докинув:

— Тобі, пахан, да-а-вно на ніч пора... да...

— В могилу! — махнув рукою „пахан" — в могилу!

І велика жалість у всіх пробудилась до хворого товариша — один кинув на шпалу свою куртку і посадив його, другий простягнув шматок хліба з покраяними помідорами, а Бучайко, ще раз затягнувшись, подав солідний недокурок... Він сказав...

— В обід, пахан, відбарабанимо тебе в больницю — відлежишся хіба.

По тому всі покинули Никифорова. Вони схилилися над рейкою взяли її і гусаком побрели на другий бік.

Зі станції чулося сонне ревіння худоби — напевно з околишніх сіл пригнали і саме заладовують у вагони.

Сонно і туманно — розмазано тягнуться хвилини. Десь у селі, під насипом, прокричали півні, десь шляхом протарахкотіло возом. Потому і те стихло. І тільки зі станції доносились лайливі перегукування пастухів.

Все ж, що трапилося у наступні хвилини (буквально — хвилини) було таким ґвалтовним і непередбаченим, що ніхто з товаришів не встиг опам'ятатися, як Гайліґ уже лежав долі лицем і спазматичними рухами пальців загрібав камінці насипу. З його проваленої голови сочилася кров і починала стікати густими смужками по шиї.

Як луною озвався крик Бучайка.

— Так ти старого бить, собака...а...

Тепер Бучайко стояв трохи оподалік. Він робив великі очі, і все ще міцно стискав кирку. На його обличчі мішалися — страшна людь, переляк і нерішучість. Може йому чувся його ж гістеричний крик, що так різонув по мокрій мжичці туману.

Швачка перший підскочив до Гайліґа. Він похапцем скинув з себе куртку, зірвав з тіла сорочку, відірвав шмат, і, схилившись над головою Гайліґа, витер йому потилицю і дико прошепотів:

— Мозги... мозги ж... Так ти ж, сумашечий, убив його...

Тиша, і тільки хрипіння Никифорова, що з відкинутою через шпаду головою намагався відплюватися кров'ю, що все набігала й давила в грудях. З рота у нього тягнулася тоненька стьожка крови.

— Ти, сволоч, — спльовуючи, здавленим голосом звернувся Петренко до Бучайка, — ти не його, а нас убив...

На обличчі Петренка була намальована сама огида. Може його найбільше вражала така кількість неприємної суміші, що ліниво стікала з пробитої лисини Гайліґа. Він навіть відвів очі і, потупившись у шпалу, голосом, що починав дрижати, запитав:

...а тепер що ж... що!?

Усі мовчали. Навіть Гайліґ, не мов би учувши його страшне запитання, зовсім перестав хрипіти і битися важким тілом.

— Тепера що! — раптом гістерично обводячи всіх напівідіотичним поглядом, закричав Петренко. — У мене ж діти й жінка удома! — З його очей бризнули сльози. — Ти, раклюга бездомний.. ти їх угробив... усіх угробив!

Петренко обома руками схопився за голову і, чіпляючись за шпали, кинувся бігти кудись у туман, на станцію.

Швачка ще раз стер потилицю Гайліґа, по тому хотів мацати пульс:

— Кажись, капут — і по надумі — кажись капут.

— Е, капут-капут, — перекривив його Бучайко і зрушив з місця; він відкинув кирку, — розревілися, неначе й справді вартий плачу. Не бійсь, поїздівавсь на свому віку. Стерво! Старого бить! Больного! А ну, ти там, бери з плечей...

Швачка слухняно взяв з плечей, сам Бучайко взяв за ноги, у кожну руку по нозі, малий Митюха, що весь час стояв над Гайліґом і з великого страху мав розкритий рот, узявся підтримувати посередині.

— Ну, раз-два... взяли... — хрипло пробасував Бучайко.

Пішли. Нести було важко. Кожен крок мусіли переступати через шпали. Гайліґ мав велике черево, і Митюха з перших же кроків кинув. Він узявся допомагати Швачці з плечей — Гайліґ мав слабкі й тоненькі руки й ноги — на них тепер висіло тяжке черево.

Так волокли до спуску. Потому кинули, і тіло само покотилося додолу. Збігли, знайшли і поволокли до канави, що протікала за яких сто-двісті кроків, глибоко під насипом. Доволокли, розхитали і кинули в темний, бетоновий тунель під насипом. Тіло важко плеснулось, і тільки фалди синьої тужурки спливли і якийсь момент трималися на поверхні, потім і вони зникли в канаві. .

— Ну, а тепера, хлопці, — сказав Бучайко, витираючи травою руки, — в розсипку, понятно... так, і дорогами не йти, понятно... ну...

Вони мовчки і похапцем потиснули один одному руки, і всі троє пірнули в густий туман і зникли...

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Роман Колос.

На пластові теми

Осяги майже 40-літньої праці пластової організації великі. Для української справи „Пласт" придбав чимало. Згадаю лише такі дати: 1941 рік а визначні пластуни в перших рядах Січових Стрільців. 1919-1922 роки по програній війні великий занепад духа, а пластове братство — пластова молодь розбурхує нове життя. 1939-1941 роки під большевицькою окупацією пластове братство проводить безупинну боротьбу з окупантом — а в цій бороьбі послуговується навіть суто пластовими уміннями. Від 1945 року дотепер на еміграції, а головно в Німеччині та Австрії, „Пласт" своїми міжнародними звязками, стрічами з чужинецькими пластунами, поважно популяризує український визвольний рух — українську державу.

В нутрі нашої еміграційної спільноти, пластове братство чи не одиноке здало іспит зрілости. Серед страшної партійної гризні „Пласт" у своїх рядах організує всіх — а доказом високої моральної вартости пластової організації є факт, що ніхто з пластунів не відважився розділювати пластової організації на будь які прибудівки. Хотяй в „Пласті" є зорганізовані пластуни різних політичних та релігійних переконань.

Коли я причитав, що серед державних прапарів на українськім жіночім конгресі у Филаделфії маяв теж пластовий прапор — я був дуже приємно вражений а відтак по надумі ставлю, що пластовий прапор за вислід довголітньої пластової праці серед української молоді а навіть суспільности має повне моральне право маяти на всіх всенародних зіздах чи манифестаціях.

Це за пройдений шлях, але ми пластуни ще не дійшли до цілі. Перед пластовим братством, а головно тими, що вже опинилися тут в Америці, нове поле до праці. Тому я позволю собі пригадати всім пластунам-кам, що на Пластовім Ювілейнім Святі в Авґсбурґу — ми дали пророчисту відповідь Сірому Левові, що ми готові і згідні до дальшої праці в пластовій організації. Ми потвердили це на дальших пластових зіздах і конґресах.

До Америки приїхало тепер багато пластунів всіх уладів. Настав час до праці на цьому терені, тому кожний пластун

1) є обовязаний зголосити свою теперішню адресу до уповноваженого Г. П. С.:

Leonid Romaniuk
1271 Ruberta Avenue,
Glendale 1, — California.

2) Булава Уладу Пластового Сеньорату назначила мене референтом У. П. С. на Америку, тому прошу всіх пластунів-ок Сеньорів подати мені свої адреси.

3) Пластуни всіх уладів стейту Мариленд мають подати свої адреси до:

Roman Rudnitsky
1710 Hollins St.
Baltimore 23, Md.

На підставі Ваших зголошень зможемо виробити організаційну сітку і почати правильну пластову працю, згідну з нашими пластовими правильниками.

Всіх пластових виховників прошу надати проєкти, пляни, поради правильної пластової праці на тутешнім терені.

1) Задумуємо: відбути пластовий зізд або пластові зізди;

2) зорганізувати пластову кватиру, яка заступала би пластові справи та вела правильну — виховно пластову працю.

Вкінці відповідаю на запити пластунів деяких стейтів, що Пластова Організація є тільки одна, з одним проводом а то: Головною Пластовою Радою, яку вибрали пластуни, та Головною Пластовою Старшиною, яку до праці покликала Г. П. Р.

„Пласт" обєднує всю українську молодь, яка визнає:

а) 3 головні обовязки пластуна;

б) 14 точок пластового закону.

Микола ЩЕРБАК

ЖИТА

Жита!... Зелений мій розмаю!...
Як часто на лану чужім
Я ввесь здригну, як пригадаю
Лани над Тясмином моїм.

Я вмить побачу: стигне колос,
Неначе молодість моя!
І раптом голос, рідний голос
Мені почується здаля.

Це клич землі... О, знову, знову
То затихає, то зроста...
Як важко слухать рідну мову,
Що шепотять чужі жита!

Карел Шульц.

ПАПСЬКА МЕСА

3)

Знов розгорнув подинокі аркуші й уважно розглядав їх, приголомшений цією уявою. Чує він хвилі юрб, несуться, як море, розбиваються об мури, відступають, знов женуться на стіни, знов відкинуті. Середина храму зводиться сама по собі, рішуче одмежована, без зв'язку з каплицями. А каплиці — зовсім самостійні собори, приліплені з чотирьох сторін світу, нема тут дороги до середини, до розети. Викунлення. Храм — це ж Христос, і з давніхдавен будівничі, що молилися своєю працею, будували храми раз-у-раз у формі хреста або Тіла на хресті. Брамантові ротонди завжди перебивали цю стародавню кам'яну молитву. Одним із його винаходів був також поворот до круглих храмів античного світу, пристосованих до християнства. Але храм — — це не Христос, і порушення цього закону завжди мститься. Тоді вже склепіння перестає бути образом надії та туги за раєм, долівка покорою, олтар головою, а поперечні кораблі розп'ятими на хресті раменами. І тут це мститься. А не пов'язані одна з одною каплиці як голівки міцно забитих цвяхів. Круглість центрального собору — це не античний периптр, і тут це висковзнуло з-під плянування будівничого, це понад нього. Цей круг не терновий вінець.

Мікель-Анджельо м о в ч к и кладе начерки назад на скрині й випростовується. Допитливий, гострий погляд Юліїв стежить за його повільними рухами.

— Багато гробниць святих буде зрушено й розметено цим, — каже Мікель-Анджельо, пригнічений цим поглядом.

— Я перенесу їх де інде, — відповідає папа.

— Могили святого папи, апостола П е т р а, безоглядно відсунута,

— Цього я не дозволю, — говорить папа.

— Чоло храму повернуте, нема місця для хору, ці четверо рамен — ці каплиці, ані хори, ані кораблі.

— Але вони прекрасні й розкішні, — говорить пала.

Мікель-Анджельо схиляє голову і помалу каже: — Ніде нема хреста, Браманте не поставив хрест.

— Я поставлю його сам, — говорить папа.

Тоді Мікель-Анджельо відступає мовчки, а старий кричить йому:

— Ти противишся мені?

— Я не противлюся Вашій Святості, — відповідає Мікель-Анджельо, — я завжди хотів виконати ваші жадання. Але досі я ніколи не працював з наказу й так не підготувавшися — —

— У мене працюватимеш з наказу, — відповідає Юлій. — А підготовано все, це все викрути. Чи хочеш бути так як — — ті, решта?

— Я ніколи не хотів бути як ті, решта, — вибухає Мікель-Анджельо. — Я завжди боровся проти тих, решти. Я завжди з ними боровся. Мармуром, каменем. Мій Давид доводить це. Я йду сам, як і він, зажди проти решти. Сам, зовсім сам.

Юлій мовчить хвилину. Потім, сівши і поклавши руки на свої гострі коліна, каже:— Що ти знаєш про самотність. — Його голос чужий. Ніби цими словами старий звертається до самого себе. І відповідає собі мовчанням. Тільки його рука, сунучися поволі від колін, розбитих довгими молитвами, аж до очей, що горять неугасно, промовляла замість слів. Але згадав про молодика й стягнув уста в усмішку: — Ти був у Каррарських горах, але самотність не там..

— Там нема нічого іншого, тільки самотність, — відповідає Мікель-Анджельо. — Там я найбільше хотів би працювати. Я створив би величні твори, якби міг там лишитися. Була тиша над мармуром. Високе, зоряне небо над мармуровими горами, що по їх стежках я блукав, завжди без проводиря, без відпочинку. Я чув звідусіль мову каміння, і це була самотність, каміння й моя. Там прагнеш вирізьбити велетенські статуї з тих гір, величні фігури, видні вже здалеку так, як колись різьбар Дінократ хотів цілу гору Атос перетворити на статую свого улюбленого Олександра Великого. Врубати долото в ці скелі, сповнити всі гори луною свого молота, витесати постаті велетнів, що мармуровим кроком ішли б аж у хмарах, найбільші гори перетворити на статуї. Але я не вмів. Чому?

— Є не тільки гори, — відповідає пала. Вирівнює висхлою рукою бганки свого плаща. — Є й провалля. Розумієш? Не гори треба опанувати, найперше мусиш опанувати провалля, бо інакше все розпадеться в тебе і провалля поглине гору й твій твір. Боїшся глибини? Звикай до них, щоб голова не паморочилася тобі. Провалля! Ти бачив їх тільки в порожнявах безплідих Каррарських гір, там, поза нами. Але там, де нема людей, ти ніколи не зможеш бути сам. Поза нами є багато такого, з чим мусиш безнастанно розмовляти, і для людини духу, для подвижника пустеля — найпожаданіше місце розмов. Тільки поміж людьми ти можеш бути сам, цілком і остаточно сам. І найбільші провалля не там. Вони тут. Опануй їх.

— Я багато думав про провалля, — відповідає Мікель-Анджельо. — Таж вони були підо мною. Я ступав неухильно вгору.

Папа посміхнувся. Його усмішка врізалася в Мікель-Анджельо д в о м а стрілами: глузуванням і поблажливістю.

— Я ступав завжди понад тими проваллями, — повторює Мікель-Анджельо зухвало.

— Я схиляюся до них, — відповідає папа. Тихо. Мікель-Анджельо непевно й питально поглянув на папу.

(Кінець буде.)

Сміх — це здоров'я

Ой, дуб же, дуб...

Старокраєву п о б р е х е н ь к у про те, як та батько з синами в лісі кашу їли — напевно знаєте. Набрав перший син повну губу каші — і за зуби зловився.

— Що таке — в один голос спитали батько й другий син.

— Ой... дуб же дуб!... — відмовив запитаний, вказуючи на поблизького дуба.

Набрав другий син каші в губу — аж із місця підскочив.

— Ой та й зелений же той дуб!... — пояснив отетерілому батькові.

Аж як сам старий попробував каші, зрозумів і її відношення до дуба і спільноту синівських інтересів. Синам ішлося про те, щоб кожному ближньому дати змогу попектися гарячою кашею. Дуб грав тільки ролю маски, за якою вони ховали свій біль.

Я дуже люблю цей „новий край", проте не розумію, чому наші старші іміґранти ні словом не писали нам, що тут такий „зелений дуб"... І то п'ять місяців на рік!...

Вчора моя господиня пояснила мені, мовляв, тут не гарячіше, як у старому краю; що це тільки злуда високої поділки термометра Фаренгайта. Але я дякую за такі злуди: я ввесь купаюся в поті, здихаю в поті. Процесом потіння я перейшов біблійного прабатька Адама (йому було сказано, що їстиме свій хліб тільки в поті чола — а я їм свій „ланч" в поті цілої своєї анатомії!) Процесом пиття я перевиконую норму леґендарного краківського смока (хоч я не їм гіпс, як він, тільки „порчапси" і „гамбурґер"!)... Про яку тут злуду говорити — тут голий, як автор цих рядків, у час їхнього писання, „зелений дуб"!

Ще якби наш брат був із політиків — було б пів-біди. Тоді бодай міг би сказати, що потиться для народу. Але я? Кому яка користь з моего поту?... Хіба тільки „льондрисі" і фабрикантові „севенап"...

Скажете: фейлетон, жарти жарти — тимчасом мені аж ніяк не до жартів. В часописах щодня вісті про сонячні вдари, про смерть від горячи. І що було б, якби так — хорони Боже! — і справді? — Грошей покищо обмаль, похорони тут дорогі — хоч сядь, сонячний небіжчику, і плач по смерти... Мабуть, як не крути, таки до У. Н. Союзу доведеться вступати.

А покищо, мусимо зірвати з традиційною тайною „зеленого дуба". Раджу таки зараз сісти до стола й вислати до таборів діпі такі телеграми:

— SOS — стап. Тут „зелений дуб" — стап. Вимагайте в консула румів „ер-кондішинд" — стап. Як нема, спасайтеся до Венесуелі!

О. Сип.

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