



The Ukrainian Weekly
Supplement

5¢ в Зл. Д. Америка; 7¢ За кордоном

Тел. „Свобода“: BERGEN 14-0237 — 14-0807 — Тел. У. Н. Консу: BERGEN 4-1016

5¢ in the United States; 7¢ Elsewhere

WEEKLY: No. 14

JERSEY CITY and NEW YORK, MONDAY, APRIL 3, 1950.

VOL. XVIII

Gen. Howley Invited to Speak at Ukrainian Convention Banquet

Chairman of the Ukrainian American Veterans Convention Committee Joseph Lesawyer has announced that General Howley, former American commander of the United States Zone in Berlin has been invited to appear as featured speaker at the U.V.V. Convention May 6th, and 7th, at the Hotel New Yorker.

The New York Convention of the U.A.V. promises to be one of the most outstanding functions of the 1950 Spring season. In addition to the all important business sessions a gala program of social activities has been worked out for everyone's enjoyment. The highlight of the social program will be of course the unique "Thank You Girls" Banquet and Ball. The veterans will at that time officially show their appreciation to all the girls who spent so much time and effort sending them packages and letters. Each and every girl attending the banquet and ball will receive a very interesting and useful surprise package amongst other things. Remember New York in May, Hotel New Yorker, May 6th and 7th, 1950.

Artists Ready for Town Hall Appearance

Despite an apparent lull in activities the work in connection with the Metropolitan Area's Town Hall Concert in New York City on May 28 is, in reality, going on reports Anne Mitz. The five participants are busily engaged in polishing up their voices and instruments to the point where they will even surpass the brilliance exhibited in the recent auditions from which Town Hall Concert participants were selected.

rendered the Tosca aria with skill and traditional style and operatic authority. An all-around performance of excellence.

According to the summaries submitted by Leopold Mittman and Leon Carson, the two judges, the five selections out of a field of some 26 applicants are those whose talents are now of Town Hall caliber.

About Michael Minsky, baritone, Mr. Carson says: "This singer indicated a flair for operatic singing, giving evidence of a rich baritone voice with exceptional warmth and color"...

Appearing in the Concert will be Ann Trosciansky-Haines, lyric soprano, who tied for first place as female vocalist with Jennie Moskowa-Vinnichenko, dramatic soprano. Of Miss Haines, Leon Carson, nationally known voice authority, says she "exhibited a lyric voice of unusual beauty and considerable strength"...

The instrumentalists selected for the Town Hall appearance are both pianists. One, Cornelia Gayowaky, is comparatively well-known in Ukrainian and American music circles, having already given several concerts in the United States and Canada. She has been the winner of several prizes in musical contests both here and in Canada.

Mr. Carson's report on Mrs. Vinnichenko was equally as laudible. "Her voice is clear and full, employed in an effective fashion, with marked command of vocal line, including dynamics, throughout. She

The other instrumentalist, a Metropolitan Area Committee find, is little 10-year old Lois Ann Nerges, of Linden, New Jersey. An attractive youngster, Lois Ann's proficiency at the piano met exclamations of delight from Leopold Mittman, himself and internationally famous pianist. Mr. Mittman stated that the little girl's Bach rendition was excellent. In this piece she had excellent accuracy, good rhythm and a flawless memory.

N. J. League Adopts Constitution

A constitution has been formally ratified by two thirds of the member clubs. Mike Tizio, president of the Ukrainian Youth's League of N. J. announced. An outstanding feature of the constitution is the bill of rights section which guarantees control of the League by the member clubs by specifying that certain matters such as pledges, expenditures in excess of \$100.00, rallies, etc. be submitted directly to the member clubs for approval prior to an immediate vote. The League as now constituted is a confederation of clubs wherein each club maintains its independence but pledges its support to League activities. While every club has two votes any person who belongs to a member club can take part in discussions.

In addition to the trophies. If enough girls compete, special prizes will be awarded them. Entries are being received by George Tizio, 169 Hopkins Ave., Jersey City, N. J.

At a meeting held Sunday March 26th bowling trophies were displayed and their sheer beauty and size made all present more determined than ever to enter a team in the Bowling Tournament May 26 at the Star Bowling Alleys in Newark. Cash prizes ranging from \$100 down will also be awarded in

The Grand Ballroom of the Hotel Essex House in Newark will be the scene of a Banquet and Ball where the prizes will be awarded, Saturday evening May 26. Sunday evening a Farewell Dance will terminate the weekend at the Ukrainian Center in Newark.

The League's basketball program came under fire for still not having a recognized champion. After the smoke cleared it was seen that the fault was not in the program or athletic director but failure of the teams themselves to play on scheduled dates. With the playing of two more games this week the N. J. state champions will be announced, who in turn will play the Metropolitan area Champs for the Eastern Area championship. More particulars can be had by reading the Sports Column of this paper.

The Ukrainian Choral Society of N. J. announced that it was anxiously looking for more members to

LUBKA KOLESSA



Noted Ukrainian pianist will give a concert tonight in Carnegie Hall, New York.

UKRAINIAN EASTER EGGS.

During the coming week, just before Easter Sunday, many a young person of Ukrainian extraction, including those of the "stronger" sex, will in a sudden burst of creativeness try to decorate Easter eggs, a la Ukraine. The results may not do justice to the beauty of Ukrainian Easter eggs, which is steadily winning wide acclaim in this country and elsewhere as well, but the effort will be well worth it. And it should be made. To help such persons out, we describe below how Ukrainian Easter eggs are made in the old country, particularly in the Carpatho-Ukraine regions, by the Hutuls, Ukrainian mountaineers.

Before doing so, however, we desire to observe that the Easter egg is almost as universal custom as

offering gifts on Christmas. In fact, the Easter egg may be said to be as international as Santa Claus himself.

The decoration of Easter eggs is done in the last weeks before the Easter. The preparations naturally begin with the accumulation of eggs. Then a "kystka," the style, is prepared. Then the colors are prepared. Lately, dyes are bought ready made.

After all the colors have been prepared, each in a special sherd or utensil, the eggs are washed in warm water, wiped, and then dried in a warm spot, usually before the open hearth fire. Now a big potsherd is filled with live embers, and into the burning embers a small cup is placed filled with bees-wax. After the wax has melted the styles are placed into it.

"DON'T WE ALL?"

Shades of Kropivnytsky! The eminent playwright-actor-director probably never dreamed that the almost-immortal characters in his operetta "Poshylysh v Durnyi" would one day worry over their high blood pressure and low blood pressure, or braggingly gripe about the amount of income taxes they have paid, or that they would be "blessed" with a saucy offspring demanding immediate use of the family car. But when the Hirniak Theatre-Studio asked John Kernytsky to Americanize them, is what the two farmers in "They Made Fools of Themselves" were doing on the stage of St. George's Auditorium over on 6th Street in New York City, last Saturday. Judging from the reaction, the characters and situations in this modernized version of the old Ukrainian classic emerged as sly and witty caricatures of persons and events too, too familiar to the audience. And a finer, healthier, more democratic way of "letting off steam" could not be found than in the evening's sousing, hearty lughter.

al script at rural Ukrainian audiences, is retained in its barest simplicity and becomes quite cosmopolitan in the modernized version. It concerns the plight of two neighboring farmers, one with five and one with seven marriagable children—all daughters! Joseph Hirniak plays farmer Kuksa, while Mykola Herus plays farmer Dranko, both older generation immigrants, who have taken two young men, D.P.'s, in to work on their farms.

The fathers want their daughters to marry wealthy suitors, not penniless D.P.s, and the plot of course does not reckon without young love finding a way, but the resulting situations gives ample excuses for making barbed and altogether funny cracks about the D.P.s, about Americans, about pompous heads of various Ukrainian organizations and about our newspapers.

From the moment the curtains first parted, laughter bubbled from the audience, for Volodymyr Lysniak's stage setting did much to induce a gay and laughing mood. He chose to embellish his gay scene of the neighboring farmer's perky, two-story homes with a billboard, emblazoned with such typically American-Ukrainian advertising as "Russian-Polish-Ukrainian Undertaker."

Hirniak, playing an ordinary, bald-headed, prosperous, but illiterate farmer, alternately convulsed his audience with a cannily timed punch line, then hushed them to stillness with a nostalgic bit of sentimentality. The man can and did sway his audience the way he wanted to. Mykola Herus gave a lumbering portrayal of the shock-headed, equally prosperous and equally illiterate neighbor, that was really funny. Both actors were a bit handicapped by choppiness in the script, but expertly carried each other over the disjointed spots to give the most amusing bits of acting seen in many a day which included clever singing and dancing by both.

And when Joseph Hirniak, director and star, appeared in typical "oberholi" and began the first act with a half-na-piv Ukrainian American monologue, the act settled into an hour-long hilarious groove, that seemed to pass in minutes.

They made Fools of Themselves" on the modern Ukrainian stage easily invokes many a chuckle and a "Don't we All?" from the audience.

The whole ancient structure, plot and characters of the Kropivnytsky perennial lends itself propitiously to the present-day American-Ukrainian scene and this adaptation is a happy one. Kernytsky, prolific writer and humorist, and editor of the newly-launched humor magazine "The Fox," has been in this country but a short time, yet in creating his American characters for "Poshylysh" he wielded his pen more like a scalpel, for the studies are just as penetrating.

M.M.

The play's plot, slanted in origin, fill out its soprano and tenor sections. Altos and basses are still welcome, however. They meet Monday evenings at the Ukrainian Home, 214 Fulton St. in Elizabethtown. The meeting ended with a bounteous spread of cold cuts, appetizers, hot dogs, and refreshments prepared by the hosts, the Choral Society of N. J.

and choreography are the same that have been presented in Kiev, giving an interesting example of the taste and talent of that segment of our people. Orchestration was by young Yaroslav Hirniak. The musical performance was more smooth at the following evening's performance.

They made Fools of Themselves" on the modern Ukrainian stage easily invokes many a chuckle and a "Don't we All?" from the audience.

ZOIA POLEWSKA



Noted Ukrainian cellist, who will give a concert, prior to a formal Town Hall debut, at the Fashion Institute Auditorium on West 23 St., New York. In Rome Miss Polewska received from the Vatican the medal (order) of "Dama L'Onore di Merito della 'Concordia'" for her artistic merit.

THE END OF BELLA KUN

One saving characteristic of the Soviets, at least, is their penchant for destroying themselves. A case in point is the downfall of Bela Kun of Hungary, one of the most rabid and most trusted agents of Stalin in the twenties and early thirties. The details of Kun's demise come from a source claiming to have been present at a meeting of the Comintern in 1937 in Moscow, during the course of which Bela Kun was adjudged a "deviator" from the Party line and expelled from this top international communist organization.

Of incidental interest to Ukrainians is the alleged fact that Dmitri Z. Manuilsky, now engaged in playing a dubious role as "Foreign Minister" of the Ukrainian Soviet Socialist Republic, was delegatized by Stalin to run the mock trial of his erstwhile comrade and fellow conspirator, Kun. According to the informant, Kun's trial took place in July 1937, during the monster trial era of the "Trotsky-Zinoviev terrorist center," which came to a close with the complete annihilation of anti-Stalinist opposition in the USSR.

The late Georgi Dimitrov, then secretary-general of the Comintern, called a meeting of the presidium of the Communist International in Moscow. In addition to the members of the presidium, two guests were invited: Bela Kun and Eugene Varga, both Hungarian communist leaders entrusted with communist agitation in Hungary.

Dimitrov opened the meeting by calling upon the present members of the Presidium to be "on guard and on the alert" for "spies and saboteurs" who were trying to undermine the discipline of the Party and thus wreck the "socialist construction."

Manuilsky first rose to talk. He

move the color now, but keeps on covering the egg with new designs. Now these new lines, covered with wax, would not be white, but of the color of first dye. Having finished the second part of the design, she drops the egg into another color. If she were to remove the wax after the egg had been taken out of the dye and dried, she would have an egg in three colors, but usually she still keeps on adding new designs, thus producing newer and newer designs, in a new color. While accumulating the colors in this manner, however, she takes care to make the colors follow in the right order, which is to start from the brightest color and proceed to the darker colors, for instance, from the yellow, through the green the red, to the black.

After the egg has been properly covered with designs and taken out of the last dye, the egg is placed into a hot oven to let the wax melt. Then the girl wipes the wax off with a cloth, and the Easter egg appears to her in all its brightness.

WANTED

Experienced young social worker of Ukrainian descent to work in Europe for the United Ukrainian American Relief Committee. Write to it at following address: P. O. Box 1661, Philadelphia 5, Pa.

dug out from his briefcase a batch of papers and began reading in Russian some excerpts from a circular of Kun's to the Hungarian Communist Party. The circular criticized the policy of the Comintern in Hungary; this was tantamount to criticizing Stalin and his policies in the Soviet Union. Upon finishing, Manuilsky turned to Bela Kun and, in a Vishinsky-like voice, demanded:

"Is it true that you wrote this circular?"

Pale and terrified, Bela Kun acknowledged that he was the author of the circular. Then, his gift of oratory coming into play, Kun began to defend his record from the very beginning of his communist career to the present moment. He reminded Manuilsky that he was a close friend of Lenin and that in 1919 he had almost lost his life trying to establish a communist government in Hungary. Calling his criticism of the Comintern as "just and in accordance with the teachings of Lenin," Kun declared that he had contributed to the establishment of the "Old Bolshevik Guard," and that since the death of Lenin the Kremlin leaders had unaccountably come to regard him, Bela Kun, as a foreign agent, and not as an old communist and friend of Lenin.

But his defense, although eloquent, did not move his former friends, now his judges—Dimitrov, Manuilsky, Pieck, Kuusinen, Togliatti and others, with whom he lived at the Hotel Lux in Moscow. He was foredoomed. Manuilsky resumed the attack, pointing out that Bela Kun had tried to stir disobedience and disloyalty to Stalin, and by so doing had committed treason against the Communist Party and its leader. At this moment Bela Kun jumped to his feet and vehemently denied that he ever wanted to harm or even criticize Stalin. His criticism was directed against such leaders as Manuilsky, who were opportunists and inevitable careerists.

Manuilsky's harangue against Kun, however, was supported by Otto Kuusinen.

Finally Eugene Varga, the other "guest" and former Commissar of Trade in the short-lived Hungarian communist republic of 1919, rose to speak. Varga furiously attacked his former friend, Bela Kun, accusing him of contributing to the fiasco of the communist revolution, of conducting "nationalist" policies with regard to Rumania and Czechoslovakia, of deviation from the Party line, which meant high treason, and of other heinous crimes.

When Varga finished his denunciation, Kun, who had been on his feet, now slumped into his seat, and muttered that he would appeal to "comrade Stalin," who "alone can recognize my innocence." But Manuilsky interrupted him, stating that Stalin would indeed know "all the facts" of his case, but that such would not be forthcoming from Bela Kun.

The final word directed against Kun came from Dimitrov, the secretary-general. He reiterated all the charges brought against Kun, and concluded that everything clearly pointed to the fact that Bela Kun was a traitor. He then proposed that Bela Kun be expelled from the Comintern and from the Communist Party as well, without right of appeal.

Upon the termination of the meeting, one uttered a single word o Bela Kun. When he left the room, two NKVD men joined him and escorted him to a police car. That evening his room in the Lux Hotel was searched and locked up; his wife and two children disappeared.

Later on it was learned that Bela Kun was executed in the city of Uman in Ukraine, fifteen days after the meeting of the Comintern.

Thus Manuilsky brought about the end of a man who had worked all his life for the imposition of the communist system upon the world, and who had almost succeeded in establishing a Soviet republic in Hungary in 1919.

We for our part applaud the decision of the Comintern, although on altogether different grounds. Now we patiently await the inevitable "trial" and execution of Manuilsky, the man who has done much to discredit Ukraine, the nation he "represents." Let him deviate, and deviate well!

EASTER IN WESTERN UKRAINE

AS WRITTEN BEFORE THE SOVIET RUSSIAN ATHEISTIC REGIME ENSLAVED UKRAINE

Christmas and the Easter are the two-holidays which are considered by Ukrainians the greatest festivals of the year. Indeed, so much importance is attached to each of them that not less than three full days are devoted to the full solemnization of each of them.

Which of the two holidays is more "important" will, naturally depend upon the individual, which is upon the richness of associations connected with each of them in the given individual. It might, however, happen that each of them is laden with such a mass of different associations that one might be at loss to decide which of the two festivals is richer in those associations. This is because of the fact that each of the holidays is rich in its own original way. Though both date back to the earliest days of Ukraine, indeed, to the pre-Christian era, each of them is stamped with significance of its own, quite unlike that of the other. Christmas is on the whole a festivity of the fireside, Easter one of the free space. Christmas being the festivity of the promise of the conquest over winter, Easter the festivity of the spring already victorious. Hence we are disappointed with a mild Christmas just as we are disappointed with a cold or slushy Easter.

The Race Home

As soon as the blessing of victuals is over, there begins a race home. A genuine race it is as the belief is that who will be the first to enter his house with the paska, he will be this summer the first with his harvest in his barns. In the light of this race, you can understand the irritation of the mountaineer, whose bundle with victuals got untied, spilling his eggs, sausages, down the slope, while his "paska" rolled down the hill to the brook. "I am not astonished at those small things," he said about the eggs, and turning to the "paska," could not restrain himself from rebuking it, "but that you, old cow wanted to frisk so far, I'm really astonished at you!"

At home a ritualistic repast is taken, full of significant magic, replete with well-wishings, and then men run back to the church yard, each of them trying to climb the belfry and to ring the big bell, as this is very propitious for the harvest of buckwheat. These various games are played by the youth, of them the best known being "havyevka," a dance in honor of the sun. The "tower," or the "church," is a ceremonious march of young men around the church, in which a row of strong six lads carry three lads, standing on their backs.

A Sunny Easter

We expect Easter to be sunny as Easter is primarily the festival of the sun. It is in a way a long hymn to the glory of rejuvenated power of the sun, that is going to grow now rapidly stronger and stronger, that is going to keep on making everything sprout, grow, and ripen, that eventually is going to raise crops and feed us all. Little wonder, therefore, that the man tries to assist nature in this process with all kinds of magic actions of his own. This is first of all the date fixed for changing dresses. The farmer believes that he should be dressed in everything new, giving in this manner a suggestion to the sun, as it were, to do likewise and to dress the whole nature in everything new. Nature is expected to be renewed, and the man hints at it, symbolically.

Because of this sensation of newness the man strives also at spiritual rejuvenation. Hence the precept of confession and communion, without which the Ukrainian farmer would not dare to touch any of the Easter delicacies. The coming of Easter is announced in a ceremonial manner on the Palm Sunday, on which the children and adults bring home from the church twigs of pussy willow and striking friends and acquaintances with it, announce, "It isn't I who is beating you, but the willow! In a week from today there will be Easter." Often they add to this a wish, "May you be hale and hearty as a water, tall as a willow, and rich as the soil!"

In fact with this begins a truly magic week, in which every act, in fact every word, may each thought, may have far-reaching consequences at some future date. Upon the skill of the housewife in baking the Easter cake, paska, its size, shapeliness, and brown color, depends the richness of the harvest of rye and wheat.

The most festal ceremony of the Easter is the blessing of the victuals by the priest in the church, or outside by the church. The Easter cake, the common bread, eggs, white, colored, and painted, salt, sausages, butter and cheeses, bacon, occasionally a whole young pig, baked and specially decorated with a root of horseradish in its snout, all this is placed in a wooden pail, ornamented with burnt lines and dots. The scene of "povyvachenia," with the parishioners lined up in two rows, with paskyky standing before them, and the procession, headed by the priest, with banners flapping in the wind, is a scene never to be forgotten by a man who has witnessed it. That is why it is one of the staple themes of paintings, not only by Ukrainian, but also by Polish, Russian, Czech, German and Hungarian painters.

Impressions...

By WILLIAM SHUST

"But shall I crucify your king?"
"We have no king!"
"I do not want to assume the responsibility for the blood of an innocent man."
"His blood be upon us and our children! We will be responsible!"
"Very well... I wash my hands of the affair. You may crucify him."

And it was done!
The rest is history. It is a story of utter defeat yet glorious victory, ignominious death and triumphant rebirth.

And again we mark in remembrance the Friday of sorrows and the third day of the Resurrection. The passion and death that ended a life of three decades which has influenced the ages.

The turbulent present comes closer to Him who died on Golgotha, but it has yet to grasp His truth.

His word is alive today as it was on that Passover feast two thousand years ago, but His truth and teachings have been twisted by many little minds who have seen fit to "interpret" His words. These who find His objective truth too hard to live by, these who need halfway measures, these who are the modern Judases.

His sublime teaching promulgates love as its basis, in reaction to hate. Those who hate openly and unashamedly are at least consistent in their evil, but those that

"bend with the wind" are even more evil.
Those were the times of decision. His call still echoes and reverberates in every human heart, but now it can only be heard through the soul.

And we recall that the Glorious Life died a failure, the most complete failure in history. His mission to bring a rebirth of the soul ended in ignominious death. For He came among them and they knew Him not.

He came to those whose prophecies had foretold the arrival of the Messiah, but they rejected Him. In the face of overwhelming proof, they shut their eyes and walked willingly in darkness.

But, even with His ignoble death, even with the abuse, calumny, and disgrace that was returned for His love, He sacrificed His life so that all might know its meaning.

With hatred as its greatest foe and despite persecution, this, the most radical of doctrines, has endured. While others flourished and passed away, while perversions of its own dogma blossomed and withered, the tree which grew from the seed endured and grows today, as strong as ever.

And it will endure, until such time when He of Infinite Love, He of the soft-spoken, soul-touching word, He who breathes the breath of life, stretches forth a pierced hand and beckons into eternity.

Medical Science in Ukraine under the Soviets

By MICHAEL MISHCHENKO

The Russification of all aspects of Ukrainian culture in Tsarist Russia was not allowed to make itself felt in the development of Ukrainian medicine which did not exist as a medical science of a separate nation. Under such circumstances the medical schools of the universities in Ukraine, though of a high standard, could not be regarded as centers of a distinct Ukrainian medical science. Most of the names prominent in the medical world of the 19th century in Ukraine were foreign. There were very few Ukrainian scientists; they were mostly Russified and their work did not leave any mark on the life of the Ukrainian people. All of the most famous among them (e.g. Best, Mechnikov a.o.) were always regarded by the world as Russian and were listed as Russian celebrities.

At the beginning of the 20th century and especially during the national revolution in Ukraine (1917-1921) Ukrainian medical scientists began to grow in number, and developed a definite Ukrainian character in their work and in their attitude towards the national life. Today, however, Ukrainian medical scientists in the Soviet Ukraine find themselves once more under an oppression similar to that of the pre-revolutionary days. The Soviet policy of russification, of terrorizing and destroying scientists who do not conform to the line accepted by the Communist Party, tends to force Ukrainian scientists once more into the general stream of Soviet, that is of Russian, life.

Three Medical Institute Presidents Executed

It is enough to mention that under the Soviets three presidents of the Medical Institute of Kiev were purged within a short period of time: Prof. Strelchuk was executed in 1929, Prof. Levytsky sent for 10 years to a forced labor camp, and Prof. Volkovsky was executed. Apart from them the following prominent Ukrainian medical scientists were severely punished: Professors Chernyakhivsky, Kudrytsky, Drapaluk, Udovychenko, Puchkivsky, and others. In Kharkiv among the victims of Soviet purges and repressions were Dr. Zhuravel of the Tuberculosis Institute, and two presidents of the First Ukrainian Medical Institute. Many medical scientists of the Kharkiv Medical Institute perished. It is interesting, therefore, to trace the work and achievements of Ukrainian scientists, and especially of the medical scientists, which have taken place in spite of Tsarist and Soviet restrictions and limitations. By the end of the 19th century some prominent scientists of Ukrainian origin were well known throughout Europe (e.g. Vedensky, Zabolotny). Even before World War I Scientific Research Institutes such as the Psycho-Neurological Institute in Kharkiv, the Bacteriological Institute in Kharkiv, and the Pasteur Institute in Kharkiv and Odessa had attracted attention in Western Europe.

During the national revolution and the period of the Ukrainian National Republic these scientific institutions grew rapidly. The creation of the Ukrainian Academy of Sciences at that time and scientific studies at the Ukrainian universities gave a new impetus to this movement for a Ukrainian national medical science.

At first, the Soviets based their policy towards the sciences on the theory that science "should be national in form and socialist in content." Later, however, they were forced by the emergence of independent scientific research among the various nationalities of the USSR, to resort to the policy of Russification and regimentation. The strategic considerations of Russian expansion make necessary an extensive system of medical research stations which are wholly devoted to the study of military medicine. Thus most scientific institutes have their secret medical, bacteriological, physiological, chemical, toxicological, and blood transfusion research branches. Large sums are needed for their maintenance.

(Continued on page 5)

On Record - by Ted Victor

CANASTA

It is not often that I come in contact with those bits of slick, colored cardboard known as playing cards these days. Of course I remember only too well a period not very long past when these same cards were a source of amusement, income and, quite often, the cause for a loss of income. Those war days I'm glad to say have passed and I have since returned to the wonderful abnormalities of civilian life. No poker, except on rare occasions when we toss pennies around instead of pounds or hundred franc notes. No craps, no black jack and very little pinochle. In other words an ordinary life where there are enough things to do without depending upon playing cards for relaxation.

Being in this frame of mind you can imagine my surprise when I began reading about this phenomenon in card playing world called Canasta. Of course I knew it was a game but I didn't realize to what proportions it had grown. Walk into a supermarket and you find Canasta kits featured on the register counter. The "smart" pages of the slick magazines and papers cover the entire Canasta field from how to sit while playing and what to wear. Why, people even have begun to tear themselves away from the television sets on certain evenings. On Saturday night, instead of going out to a movie, concert or dance, it has become quite the fad to make a date with other Canasta-craving humans and spend the entire evening locked in the erratic period of talking known as canastaversion.

This would be all well and good if people would remember to keep Canasta in its proper place. However, like most fads, as Ma Jong of yore, it has gone beyond all bounds of reason. Instead of playing the game for amusement, an interlude between interesting conversations, a method of passing time, the game has become a mania with some people. They seem to saturate themselves in the cards as though their very life depended upon it. If you play with them

and dare to make with the jokes or play merely for fun of it they become so agitated that you become fearful lest they throw something at you. The hours go by and your back is breaking from the strain of sitting in one position. You switch from the chair that is too high to the floor which, of course, is too low. You try to remember who played what and when it was played. You cast soulful glances toward the score keeper in the hope that he may end the misery sooner by forgetting how to add. He, however, is most efficient for he loves any type of gambling. In fact he probably is the only honest player in the group. He just likes to play anything with a bit of chance to it. You, on the other hand, have agreed to play in order to be cooperative. The hours drag on and on, and soon you lose all sense of feeling and merely sit, a robot tossing out rectangular bits of paper, your mind a blank or off in some faraway place.

The end draws near, and you begin walking up again, enough to wonder about these other people who do this sort of thing several times a week. You ask yourself a big—why? Certainly they must have nothing else to do. If it is a fellow and a girl then if they must depend upon cards to amuse themselves then they had better forget about one another. If it is a group of people, then they should go out into the world and seek new friends. Why as far back as I can remember all you had to do with any average Ukrainian was to put another one next to him and you had either one wonderful party or a fight of similar proportions. But never, never a game of Canasta or Hearts. If ever there was a game I'm sure utilized.

Ah well, I suppose we just aren't refined enough. But then again perhaps it is just well that way. Too much refinement takes away that the playing cards were not the really health qualities of a thing. It's better to be a bit rough and to enjoy life honestly rather than to depend upon a ripping game of Canasta for it.

Political Unity Among Ukrainians Abroad

THE UKRAINIAN NATIONAL COUNCIL AND EXECUTIVE COMMITTEE

The breakdown of the Austro-Hungarian Empire and the Russian Revolution during World War I brought freedom, statehood and independence to the Ukrainian people in the same way as to the Baltic peoples, the Poles, the Czechoslovaks, etc. On January 22, 1918, the Ukrainian National Central Council proclaimed Ukraine an Independent National Republic. This day is still being celebrated annually as Ukrainian Independence Day. November 1st this same year after the collapse of the Austro-Hungarian Empire the Ukrainian National Council proclaimed the independence of the Western Ukrainian National Republic. Two months later, on the first anniversary of Independence, January 22, 1919, all the Ukrainian lands were united into one United Ukrainian Republic. This Act of Union represents the national objective of the Ukrainian patriots, the then and since.

Lack of understanding and the appeasement of the Allies (much as after the recent war) gave the newly established Ukrainian Republic a short history indeed, and 1921 saw the "temporary" dismemberment of the Ukrainian lands among Russia, Poland, Roumania and Czechoslovakia. In each case there were agreements for autonomy, national rights, etc., but none of these materialized.

The Government of the Ukrainian National Republic, headed by Ottaman Simon Petlura went into exile, without laying down arms, hoping to continue the struggle from abroad. In 1926 Petlura was assassinated in Paris by a Communist agent, and his place at the head of the Ukrainian government in exile was taken over according to constitution by his deputy and Foreign Minister, H. E. Andriy Lwickyj.

For thirty years this government in exile continued the struggle from abroad and maintained the tradition of the Ukrainian state,

and government established by the people in 1919. The movement for liberation grew and developed, particularly in the largest part of the Ukrainian lands occupied by Soviet Russia.

World War II created no favorable opportunity for regaining their freedom and statehood for the Ukrainians, although Carpatho-Ukraine did enjoy six months of independence in 1939 until overrun by the Hungarians with Hitler's consent. The cessation of hostilities in 1945 found nearly half a million Ukrainians from all the ethnographic regions of the Ukraine in exile. In addition to the hundreds of thousands from Hitler's slave-labor and concentration camps there were thousands of intellectuals and political refugees who had always been associated with the Ukrainian liberation movement and had always strongly opposed the Russians and Communism. To remain or to return to their native land meant liquidation and certain death. There was nothing else but to choose exile and emigration and resettlement abroad, still carrying on the fight for their land and their people now totally enslaved by the strongest oppressor and persecutor, Russia.

In 1948, all the Ukrainian political parties in exile, including outstanding intellectual and political figures from all the ethnographic Ukrainian territories (Great Ukraine, Polish-Ukraine, Carpatho-Ukraine and Bukowina and Ressarabit), after many months of consultations and negotiations agreed to reorganize the Ukrainian government which went into exile after the first war on a much larger scale, and thus formed the 'Ukrainian National Council.' Eight political parties entered the National Council, the only party remaining apart, although places in the Council were and still are reserved for them, are the monarchists—followers of Skoropadsky. Of the eight

Youth and the U.N.A.

NEWS ITEMS

There are now 95 American-born delegates to the Cleveland convention of the Ukrainian National Association, slated for the week of May 21st. This does not include three delegates who were born in Canada. All in all it will be the largest youth representation in the convention history of the organization.

The home office of the U.N.A. has started work on the 1949 dividend. All members admitted on or before December 31, 1947, will receive dividends. This means that all of the 57,000 members of the fraternal benefit society, except those who became members during 1948, 1949 and 1950, can expect dividends. As in previous years, the dividends will be paid via individual checks. Juvenile members who hold Class 1, 2 and 3 certificates will receive a waiver of one month's dues. The checks will be distributed via branch secretaries after May 31st.

Mrs. Olga Zuk, secretary of New York City U.N.A. Branch 203, which she organized, has been with the Recording Department of the organization during the past few years. She is an expectant mother and will soon join the ranks of former U.N.A. employees. Branch 203 will have a new juvenile member.

A number of U.N.A. and Svoboda employees are delegates to the U.N.A. convention. Heading the list is Dr. Luke Myshuha, Editor of Svoboda and president of Jersey City Branch 25. Next is Walter Kushnir, linotype operator, who is secretary of Jersey City Branch 70. Then there are four representatives of the younger generation, namely, Daniel Slobodian of the Financial Department, a member of Branch 3 of Elizabeth, N. J.; Mrs. Stella Ryan of the Recording Department, secretary of Jersey City Branch 171; Theodore Lutwiniak of the Recording Department, a member of Jersey City Branch 287; and Stephen Kurlak of the Financial Department, secretary of New York City Branch 435. All six have been delegates to previous U.N.A. conventions.

The U.N.A. has pamphlets in both the English and Ukrainian languages which contain much information about the organization. This material will be sent free of charge to all interested parties, members and non-members alike. Address your card or letter to the Ukrainian National Association, Box 76, Jersey City 3, N. J., and ask for the "U.N.A. Facts" brochure. Those desiring to become U.N.A. members should give their ages and the U.N.A. will send membership applications with the facts pamphlets. There is no obligation of any kind.

parties who entered the Council, seven united to form a coalition Executive Committee, one remaining in the Opposition. The president of the government in exile, became the new president of the National Council, H. E. Andriy Lwickyj. Prof. Boris Iwanyckyj was elected chairman of the National Council and Prof. Isaac Mazepa became chairman of the Executive Committee and representative for foreign policy and affairs.

Thus the fight against the Communist aggressor goes on. In every country in the Western world, in Europe, and the Americas, there are official representative committees of the Ukrainian National Council authorized and empowered

SUBSCRIBE TO THE UKRAINIAN WEEKLY: \$ 1.00 FOR UNA MEMBERS, \$2.00 FOR NON MEMBERS.

"SVOBODA" (UKRAINIAN DAILY) FOUNDED 1893 Ukrainian newspaper published daily except Sundays and holidays by the Ukrainian National Association, Inc., 31-83 Grand St., Jersey City 3, N. J. Entered as Second Class Mail Matter at Post Office of Jersey City, N. J. on March 16, 1911 under the Act of October 3, 1917 authorized July 31, 1918.

Bandurists Perform in Minneapolis

The original Ukrainian Bandurist's Chorus which is making its debut in America, performed to a near capacity crowd at the Lyceum Theater, Minneapolis, Minnesota on Sunday evening, February 26, 1950.

chorus, each bandura, a native Ukrainian instrument held upright on the lap, with a delicate plucked tone resembling that of a harp or zither.

Don't Wait Too Long, Girls

Unless a girl has that peculiar something that attracts men and unless Fate throws her in contact with marrying men her matrimonial chances are dim.

ment of conception right up to death. The trend toward more women in our population started recently in the early '40's.

EASTER IN WESTERN UKRAINE

many and dismay to some. On this point we cannot see anything more appropriate than the following poem by Lucio of the Manchester Guardian Weekly:

WEEKLY BANTER

Culled from the News The U. S. tax court at St. Paul, Minn., recently held that a farmer's dairy cows and breeding hogs are machines and that the farmer should list only 50% of the profit from sale of the hogs and hogs for taxation purposes.

Graduates Club Entertain DPs

Instead of a regular business meeting in March, the Ukrainian Graduates Club of Detroit entertained the Ukrainian DP professionals and intellectuals who had recently arrived to the Detroit area.

Peter Golej, Staff Photographer for the Detroit Board of Education and in direct contact with all Visual and Auditory Branches of the Detroit School System will make the presentation sometime before Easter this year.

MEDICAL SCIENCE IN UKRAINE UNDER THE SOVIETS

At the same time much attention is given to the problem of methodology, the selection of scientific personnel, a means of fighting the idealistic and mechanistic ideology of "bourgeois medical science."

according to Marxism—a social being. Therefore mechanistic or idealistic views in medical science are regarded as the greatest sins.

Party Highest Authority in Science

The Communist Party is established today not only as a political force, but also as the highest authority in all matters of science.

More on the Party Line

Thus the party respects the theories of Lomarek, Weismann, Morgan, and Kretschmer in the field of development and heredity, branding them as mechanistic and harmful, and basing this judgment on the unfounded theories of Michurin and Lysenko which are accepted as being true to Marxian Leninist philosophy.

VETERANS DRIVE FOR DIRECTORY JOURNAL CONTINUES

A great many parents, families and friends have already have sent in the names, branch of service, address, decorations and in many cases the specific outfits in which the veterans served to the Ukrainian American Veterans, Hotel New Yorker, 34th Street and 8th Avenue New York City.

UYL-NA CONVENTION MAILING LIST BEING MADE UP

The Ukrainian Youth League's Convention Committee's mailing list is now in the process of being compiled. All persons, wishing to receive correspondence and circulars pertaining to the UYL-NA's 13th Annual National Convention which will be held this coming Labor Day Weekend in New York City, are requested to send their names and addresses to the UYL's executive secretary, Michael Wlochorek of 1314 Vassar Drive, Detroit 35, Michigan.

COOKED HUSBAND

Mrs. Elroy Schaefer, Chilton, Wis., has a recipe on "How to Cook a Husband."

POLITICAL UNITY

to act for and on behalf of this central, and only legal and representative political and state centre, of Ukrainians abroad. These representatives or their committees where such exist work closely with the local Ukrainians and all the Ukrainian social, cultural, religious and political organizations, since the aim and purpose of all Ukrainians abroad is the same as is the aim and purpose of all Ukrainians in the Ukraine—a free, independent and democratic Ukrainian State within a free and democratic family of European States working together.

ST. GEORGIANS AMAZE U.N.A. KEGLERS

After having spent months, in the deep recesses of the league's "cellar," the "never-say-die" St. George Post of the C.W.V. team finally crashed through to achieve in a blaze of glory what top-notch teams had found easy to do—to capture most of the high honors for the night.

The results of the matches among the other eight teams reveal a narrowing of the gaps between the teams. With two wins to their credit, the St. Johns C. W. V. team remains in first place by only five games over its nearest rival, the U.N.A. Branch 272 of Maplewood which won all three games from Jersey City's "Junior" "B" team.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

Table with columns: Won, Lost, High, Game, Total, Aver. Lists standings for various teams like St. Johns C.W.V., U.N.A. Br. 272, etc.

and do speak for the true Ukrainian spirit, hopes and beliefs are those who have managed to escape and choose freedom.

КАРПЕТИ ГОЛ, ПОНЕДІЛОК, 3. КВІТНЯ, 8:30 ВЕЧЕР КОЛЕССА

Brand New Book EXCELLENT ARTISTIC PATTERNS Old Ukrainian Embroideries SIXTEEN PAGES IN COLORFUL DESIGNS FOR BLOUSES, JACKETS, SHIRTS, TABLECLOTHS, SCARFS AND PURSES.

UKRAINIANS IN THE UNITED STATES By WASYL HALICH, Ph. D. Сторін XII+174. Ціна \$2.50, 22 ілюстрації.

Subscribe to THE UKRAINIAN WEEKLY

You can get a subscription to the Ukrainian Weekly for \$1.00 if you are a member of the Ukrainian National Association. Name _____ Street _____ City & P. O. Zone _____ State _____

Іван Марчук

Біля Джерела Духової Сили

(Враження українського католика з прощі до вічного міста)

Моя мрія побачити Рим, — джерело духової сили християнства, помолитися в святих місцях, побачити святишого отця — несподівано здійснилася. Враження такі сильні, що запаморочують пам'ять.

На прощу до Риму я ввійшов, поставивши собі завданням своєю участю засвідчити перед святим престолом нашу непоборну волю провадити боротьбу за Христові ідеали миру на землі, скласти протест перед святим престолом проти гвалтовної ліквідації української греко-католицької церкви на західній Україні і злочинного закріпачення української автокефальної православної церкви та проти національного й соціального поневолення українського народу, а також скласти подяку їх ексцеленції Кир Іванові.

Я їхав з доручення СУВІ та СУВ. У паломницькому поїзді був зразковий німецький порядок, у всьому відчувалася ввічливість господаря цього поїзду єпископа д-ра Нойгойзера. Я познайомився з товаришами прощі і почав вивчати програми паломництва.

На пропам'ятній паломницькій відзнаці написано: „Pax Dei in Mundo“ — „Мир Божий на землі“. Дедалі з наближенням до мети набирають у душі гостроти цілі й завдання Святого Року, що їх, уже сівши до поїзду, ви переживаєте.

Відряду після Розентау ми в'їздимо в гористу місцевість. Прекрасна панорама гір, ви не встигаєте ще перетнути вашіх вражень, коли вже ось німецько-австрійський кордон, і поїзд, немаче гадюка, в'ється проваллям головного ландшафту Австрії і через довгий тирольський в'їздукт минає мальовничий Інсбрук, продирається довгим тунелем через гірську загороду, і тут уже — італійський контроль паспортів та документів. Італійці перебирають провід над паломницьким поїздом. Дрімачучи, ви минаєте Верону, Болонью, Флоренцію і прокидаєтесь швидко в Ассізі. У містечку св. Франціска ви потрапляєте в чисту атмосферу прощі. Протягом цілого дня я відвідую всі достопам'ятності містечка, слухаю службу Божу, переживаю зустріч з історичними пам'ятками першого християнства. В „келії смерті“ св. Франціска, в церкві Сан-Джорджо в критіє є Кларі, в сарацінській капелі в Сан-Даміано і, нарешті, у вечірньому поїзді я повторюю: „Хвалюмо Тебе, великий Боже!“ — і тут ми вже бачимо Рим, що чарує райдугою вогнів.

Паліаскі автобуси вправно розвозять нас по мешканнях, що їх приготувала німецька місія з великою точністю, і, полагодивши формальності, ми масмо вільний час. Перші мої кроки я спрямовую до їх ексцеленції Кир Іванові. Ватикан. Великий будинок української колегії з духовним семінаром, інтернатом для українських вихованців, репрезентативні, — комфортабельні

кімнати. Серед тих, хто чекають на авдієнцію, багато різних представників духовного й політичного життя, серед них українці. У просторій авдієнційній залі владика зустрічає мене усміхом і лагідним батьківським привітанням. По вступній привітальній розмові ми переходимо на суспільні теми. Мене радує, що владика докладно ознайомлений із справами СУВІ та СУВ, іменем яких я складаю візиту. Владика радіє з приводу того, що СУВІ лишився об'єднанням, що йде шляхом співпраці з усіма громадськими установами, що в основу своєї праці поклав християнську етику. Оцінюючи долю воєнних інвалідів на терені Німеччини, Австрії та Англії, владика вбачає причину байдужності до них українського організованого життя в нестачі християнської любові та християнської етики в політичному житті української еміграції. З виразу його голосу відчуваю, як сильно владика переживав ці всі наболілі справи.

З великим зацікавленням слухав владика мій звіт про діяльність другого з'їзду СУВІ. Вибір його на почесного члена СУВІ він приймає не тільки як особисте визначення, але й як символ тісної співпраці світської установи з церковною ієрархією. Грамота почесного члена, яку я йому підношу, зображує св. Софію та св. Юрія в тіні розпростертих крил архангела Михаїла та його огнистої мечі. Тут же зображено емблеми українських військових частин, під знаменами яких боролися українські ветерани. Владика цікавиться найменшими подробицями, немов би хоче перевірити, чи здалася мені собі справа з зобов'язань, які кладє на нас визнання цих символів.

По привітальній авдієнції, прийнявши архієпископське благословення, а також за поручення підтримувати обидва товариства, скріплені душею, я попрощався з владикою. Описати враження з Риму не було б у моїх силах. Відвідини базиліки й гробу св. Петра, базиліки в Лятерані, ватиканського музею, капітолій, святковими церемоніями та папським благословенням, — друга, т. зв. приватна, для обмеженої кількості представників організації, яка відбувається в присутності папського дипломатичного корпусу та преси в авдієнційній залі. Появляючись відповідні документи, я входжу в багато прибрану за-

лю. В перших лавах стоять представники, призначені на авдієнцію. Їх появає єпископ Нойгойзер. За бар'єрами непроглядні маси прочан. Багатовісячна юрба вибухає вигуками: „Боже, благослови нашого святого отця!“ — На ношах вносять палу, юрбу охоплює ентузіазм. Папа Пій благословляє паломників і шістьма мовами висловлює привітання. Тиша, притасні віддихи, прочани жадбно ловлять кожне слово святого отця. Авдієнція починається. Чергою підходять прочани, їх появає єпископ Нойгойзер, вони вітають святого отця і складають усно звіти (письмові передаються до папської канцелярії), дістають поради та папське благословення.

Я стою четвертий з ряду. Папа Пій вислухав мій звіт. Діставши благословення для нашого народу й для себе, я, облеглий у думці, прощаюся з святим отцем. Авдієнція тривав далі.

Сильне враження лишає в нас подорож до катакомб, підземних сховищ перших християн, та кольосеуму, де Нерон кидав перших християн на розтерзання диким звірям. Коли поодинокі відвідувачі забирали слово, я, своєю чергою, вказав, що переслідування християн не скінчилося на Нероні, що на наших землях обидві наші християнські церкви зазнають ще й сьогодні жорстоких переслідувань. Але ми, сказав я, як і перші християни, не падаємо ниць перед тими, хто нас переслідують, а віримо незламно, що Христові ідеали запанують над світом. Мої скромні думки, висловлені німецькою мовою, знайшли глибокий відгомін, і численні присутні висловлювали почуття симпатії та солідарності до українського народу. Журналісти з Америки, Італії, Іспанії, Франції, Німеччини, Бельгії дали мені свої адреси і просили поінформувати їх про існуючі на наших рідних землях обставини.

5. лютого в церкві св. Павла відбулася велика церковна церемонія, що її вчинив папа: — канонізація еспанської черниці Марії Деколято Торрес Акоста. На цю врочисту церемонію, що на неї спеціально прибули комбатанти Блакитної дивізії, численні гурти студентів та духівників, був запрошений і я. Мені припало почесне місце в еспанській групі біля самого гробу. Після закінчення церемонії еспанська група запросила мене до себе, прийняла з великим ентузіазмом і докладно розпитувала про визвольну боротьбу українського народу. Я надзвичайно скоро заприятнівся з цими симпатичними людьми і широко говорив про всі справи.

Шість днів побуту в Римі я згадую, як чарівний сон. Я вперше побував у церкві католицького світу і немаче співживотворчий напій з його вічних джерел. Тепер я заклинаю кожного українця, незалежно від віросповідання (в Римі я зустрічав людей різних віросповідань) узяти участь в українській прощі, яка, згідно з інформацією єпископа Кир Івана, відбувається у вересні.

8. лютого я попрощався з нашим владикою і з проф. Круком, який з доручення владика бере участь в організації української містечкої виставки при Ватикані. Водночас я попрощався з забувним Римом.

(„У. В.“)

Носин Сірді.

ВІДЬМА

(Спогад)

(Докінчення).

Відьма з цілого розмаху кинулася у воду і поплила в мій бік. Панічний страх охопив мою істоту... Я кинувся втікати... послізувся на мокрій кладці і полетів у воду.

За хвилину відьма стояла біля мене в двох кроках. Вода сягала їй по груди. Тримачись рукою очерети, вона, широкими, якись скісними очима, пронизливо вдивлялась в мене.

Я був безпомічний — смішний. Мій капелюх тихо гоїдався на воді. Увесь мокрий я тримався за кладку — зуби у мене цокотіли.

— Хто тут? — озвався придурений голос відьми. Мені вдалось, що вона хоче на мене кинути. В мене вдивлялись гарні, чорні, скісні як у японки очі...

— Де я ці очі бачив? — подумав, — такі дуже знайомі, японські очі...

Відьма, несподівано, засміялась...

— Усміх теж знайомий... — Що за мара?

В цій хвилині, на противному березі, я побачив другу відьму, в образі пса... Там стояв білий понтер і приязно махав хвостом.

— От так несподіванка, — промовила відьма і залилась сміхом... Петре Володимировичу, це ви? От поганий, заховався і підглядає мене... За цей нечиста сила шобовснула вас у воду... Так вам і треба... Не підглядайте.

Страх минав. Вдивляючись у відьму, яка тепер сиділа у воді, я пізнав мою добру знайому Маргариту Миколаєвну, яка з чоловіком проживала в Київі, майже, що літа приїжджала в нашу сторону, до родичів.

— Маргарито Миколаєвню, який чудом ви тут з'явилися? Оце так штука! — з радінням здивованням промовив я.

— Яким чудом будемо доходити пізнеша...

— Я змерзла, — говорила вона гоїдаючись у воді, — сядьте на кладку та відверніться, а я тим часом одягнусь.

Прийшлося сісти на кладку. Після теплої води в повітрі було холодно. Я чув, як вона поплила до берега, вийшла з води і щось ніжно говорила до пса.

— Дивні жінки, — подумав я, — каже відвертатись після того, як я її всю перед хвилиною оглядав. Але так мабуть воно у нас годиться, — заспокоїв я свої міркування.

За кілька хвилин почувся її голос з тамтого берега: — Я вже готова!

— Я став. Мені було холодно в мокрій одежі.

Витяг фатку, де тріпотіло кілька малих рибок, витрусив їх до води і вніс фатку на берег.

— Петре Володимировичу, як до вас переїхати? — почувся голос Маргарити Миколаєвни.

— Зараз переходжу до вас, — відзався я, — заждіть на мене хвилиночку.

І взявши на плечі фатку, пішов до перехідної кладки. За хвилину я був на тім боці і вивта Маргарити Миколаєвни. І улюблений білий пес зпочатку насторожився, а потім поточав до мене ласитись.

— Ви мене на смерть налякали, Маргарито Миколаєвню, — сказав я цілуючи її дрібну, холодну, вогту ще руку.

— А ви думаете мене не злякали... Я пішла купатись, а тут бачу в очереті сидить водяник.

— Правду кажу, що прийняв вас за справжню відьму.

— Чи ж я подібна до відьми? — жартівливо повела на мене очима Маргарита Миколаєвна.

— Ще б пак... Гарна. Всі відьми гарні... Місячна ніч... З початку показалась в образі білого пса, а потім прекрасної жінки.

— Годі! Ви як завжди не поправний... Дійсно якось оригінально все склалось... Але нехай це залишиться нашою таємницею. Згода?

— Звичайно. Миліші спогади, що це таємниця наша...

— Ну, ходім, а то я зовсім змерзла, тай ви починаєте дзвонити зубами, — з цими словами вона повернула на доріжку, що провадила до млина.

— Я пішов за нею, несучи фатку і порожню торбу, а Нерон замикав наш нічний похід.

— Розкажіть же мені, Маргарито Миколаєвню, як ви тут знайшлися? — спитав я.

— Не люблю я того величання, пане Петре, — кажить до мене просто Ріта.

— Гарзд, згідно наказу, пані Ріто. Отже коли і як ви приїхали?

— Ми приїхали сьогодні, на відпустку. Чоловік дістав два тяжкі вільних. Наш потяг прийшов о сьомій вечора, а поки підшукали коней, то до вапшого дому приїхали о дев'ятій: до наших родичів, як вам відомо, це пара добрих верств і чоловік запропонував переночувати у вас.

— Дуже гарно.

— Ваша мамця зараз же дала нам перекусити, трохи поговорили, лишачоки ширші оповідання на завтра, тай пішли спати. Мій „Сашко“ зараз же заснув. Цей чоловік має спосібність зараз же засипляти, де б не положився...

Я заснути не могла, видавалось мені в кімнаті душно і я постановила взяти зі собою, для товариства Нерона та піти скупатися.

Шукаючи доброго місця на купіль, забрала до Зарічка, — знаючи, що тут дуже чиста вода.

— А не боялись іти так далеко?

— А чого мені боятись? А Нерон?

— Цікава зустріч...

— У воді. І вона залилась своїм перлиним сміхом.

Ми порівнялись з моїм кошом.

— Ви ідете до хати, пані Ріто? — запитав я стукуючи зубами, як в лихорадці.

— Не хочеться мені спати, очоче поговорила б з вами, але ж ви мокрий... Ідіть сушитись! Лягайте спати!.. Нехай вам присниться...

— Відьма! — докінчив я.

— Промене... хай і відьма... Доброї ночі! — Ріта лукаво усміхнулася і хутенько пішла до хати.

На сході починало ясніти... — Свіжий, ранилий вітрець, дмухнув раз і другий. Десять писнула пташка, одна-друга.

Було тихо, лише вода на лотках шуміла.

В кожній українській хаті повинен знаходитись часопис „Свобода“.

І. Боднарчук

Жінка з кімнати Ч. 9.

Вчора Антона покликав бос до себе й як ніколи: поклав йому на плече руку, посміхнувшись. Антонові пригадалось невразне в сні чесь обличчя й його прояв холод. Це трапилось йому на п'ятому тижні його праці, — до того часу вони не розмовляли з собою; розминались у вузькому коридорі без слова. Антон не звик був у своїйому житті мати боса. Праця, яку він виконував, не мала нічого спільного з його професією, він не знав її міри ні ваги й тому, може, робив більше, чим було цього треба. Йому вже раз хотілось почути голос свого боса. Тут-там дармо вистоявав зі своєю працею, дожидаючи когось. Він виконував працю нічного сторожа цієї каменниці. За зеленою заслоною вікна чергувались ночі з днями, а тут: жовті світла, глибокі коридорів і ця нерозгадана мовчальність його боса. Ця мовчальність стала гнобити Антона.

На третій підлозі — в цей час коли Антон приходив сюди забирати сміття, з кімнати число „дев'ять“ виходить якась жінчина. З першого погляду вона видавалась Антонові людиною, що вже десь раз в житті колись її бачив. Останнього разу він знайшов в смітнику непошкоджену її світлинку. Збиралась віддати, сховав до кишені, тепер вона з'явилась і, тепер вже її показувати не випадало... Антон навик був до цієї зустрічі. Він не міг би був сказати, що почував при зустрічі з нею, — в глибині її погляду добачував він собі співчуття й одинокою цей погляд став відпруженням в його праці. Він ждав, що вона колись зачепить його, — він отвориться для неї й почує вона те, чого не знайде в великих томах світу.

Тепер бос вказав йому на фотель — вони розговорились: їх розмова була коротка, нагальна, уривчаста. Бос кудись спішився.

— Як почуваетесь?

— Нічого...

— Що робили ви дома?

— Неважне, обставини і людина...

— Праця наша вас гнобить...

— Він вручив Антонові папірець, що тут його називають „лейдофом“, а далі говорив: — „Хай вас це не турбує, це явище нормальне, без цього й наше життя було б монотонне й безбарвне“.

В сірім комбінезоні людина обертала в руках папірець. За широкими плечима боса ховалось сонце, розприски його проміння згасли на рожевих стінах.

— Ви кажете, що це несподівано вас заскочило, що не відповідаєте, що з вами стаеться за порогом... Ми також люди і дивитися на вас — наша мука. Ми не можемо дивитися як ви нидієте, западається кудись на наших очах... — говорив бос.

— Я багато дечого маю сказати, я б хотів тепер говорити з людьми...

— Це наговоритеся... Про що саме ви тепер хотіли б говорити?

Антон переступив з ноги на ногу. Він подивився на обличчя боса й був певний, що нічого йому не зможе сказати. Між ними зависла порожнеча. Але в цей мент заскрипіли двері, коридором почувлись чийсь кроки, електричний дзвінок і вони вийшли. З вікна другого поверху в слід їм дивилась якась жінчина. Бос всів до авта, положив руку на керовницю й сказав ще до Антона: —

— Не оглядайтесь тепер, я це все ради неї. Останніми часами вона дуже перенялась вашою особою. Вона, моя дружина, треба вам знати тепер, у вагітному стані. Тепер їй треба якнайбільш погоди духа...

треба їй якнайбільше погодних облич спостерігати, — при виході з дверей вона все зустрічає лише вас... ваше страшне обличчя являється їй у снах, — я боюся, щоб це не мало поганих наслідків для нащадка.

Автомобіль, жінка з вікна другого поверху вслід йому кинула пошматований листок. Антон оглянувся: то була жінка з кімнати Ч. 9.

Вступайте в член У. Н. Союзу

НА ПРОДАЖ
СКРИПКУ поновартісну, правду італійську (привезену з Італії), стару — виграну до вагіми роками, марки „A Stradivarius Cremonensis Faciebat Anno 1721. A.S.“ — а також італійську випулку мандоліну, багато інструментів перламутром і сріблом, марки „Napoléon-R. Calace“. Продам, лише для знавців.
Адреса: Професор музики Михайл Боднарчук М. Боднарчук, 501, W. Frederica St., West Fort William, Ont. Canada.

3. БЕРЕЗОВСКИ
УКРАЇНСЬКИЙ ПОГРЕБНИК
УПРАВІТЕЛЬ
BERRY FUNERAL HOME, Inc
525 East 6th Street,
New York 9, N. Y.
Phone ALgonquin 4-5746

Дві нові в модерні колоридальні стилі шпалери.
Першорядна обслуга в усіх похоронах без різниці мастового стану.

ІВАН БРОЦАК, нотар.

ІВАН КОВАЛЬЧУК
FUNERAL HOME
COMPLETELY AIRCONDITIONED
ЗАНІМАЄТЬСЯ ПОХОРОНАМИ
В СТЕПІ
NEW JERSEY
ЦІНИ ПРИСТУПНІ ДЛЯ ВСІХ
ОБСЛУГА ЧЕСНА І НАКРАЩА
У випадку смутку в родині
кличте як в день так і вночі!
JOHN KOWALCHUK
129 GRAND STREET,
cor. Warren Street,
JERSEY CITY, 2, N. J.
Tel. BErgen 4-5131

ІВАН БУНЬКО
УКРАЇНСЬКИЙ ПОГРЕБНИК
виправду погребам по сім і по шістьма по \$150.
ОБСЛУГА НАКРАЩА
JOHN BUNKO
Licensed Undertaker & Embalmer.
457 East 5th Street
New York City
Dignified funerals as low as \$150.
Telephone: GRamercy 7-7661.

LYTWYN & LYTWYN
UKRAINIAN
FUNERAL DIRECTORS
501 SPRINGFIELD AVENUE
NEWARK, N. J.
and IRVINGTON, N. J.
ESsex 5-5555
OUR SERVICES ARE AVAILABLE
ANYWHERE IN NEW JERSEY

ПЕТРО ЯРЕМА
УКРАЇНСЬКИЙ ПОГРЕБНИК
Занімається похоронами
OUR SERVICES ARE AVAILABLE
В BRONX, BROOKLYN, NEW
129 EAST 7th STREET,
NEW YORK, N. Y.
Tel. ORchard 4-2568

НОВІ РЕКОРДИ ДО ГРАМОФОНУ
(Найкращі які досі були в Америці)
ХРИСТОС ВОСКРЕС — АНГЕЛ ВОПІНШЕ, Хор Сурма — \$ 79
СТРИЛЕЦЬКИ: Чувств Братів мій. Ой у Лузі. Ой видно село. Хор Сурма. 3 реєстри — 2.37
БАНДУРИСТИ (наприси в Україні) 4 реєстри — 4.20
ЗАПОРОЖЕЦЬ ЗА ДУНАЄМ з акорди. Оркестри. 3 реєстри — 2.37
СОЛІ: Ой не шуми Луже. Та не жаль. Дивилось я на небо. 3 реєстри — 2.37
ВСІ 14 РЕКОРДИ за \$10.00 (з пересилкою).
Повищі рекорди зареєстровані в Україні. Тут перевидали. Наклад невеликий. Замовляйте сейчас, щоб мати чого послушати і гостей забавити. Посилайте Моней Ордер, або десятку в реєстрованих листі. Адресуйте:
SURMA, 11 E. 7th ST., NEW YORK 3, N. Y.
P.S. Масмо на складі Рекорди Хору „Бурака“ з Лондону. Давани, Птичний хор. Почаїська Божа Мати. Страшний суд і інші. 4 рек. \$9.00. Пісня Херувимська (Екстеня до Сл. Божої, Удільного) в додатку до Лондонського сета рекордів.

GET YOUR COPY NOW!
UKRAINIAN ENGLISH
GRAMMAR
REVISED EDITION
— by —
ELIAS SHKLANKA
\$1.50 per copy
Order from
"SVOBODA"
P. O. BOX 348,
JERSEY CITY 3, N. J.

„БЕЗХАТНИЙ“ НОВА КНИЖКА
Написав — О. ЛУГОВИЙ.
Повість з життя українців у Канаді в двох частинках.
Нагороджений на Літерат. Конкурсі Укр. Народ Союзу За Держав. 300 СТОРІН ДРУКУ. ЦІНА \$2.00
Замовлення слати до:
"SVOBODA"
Svoboda, P. O. Box 348, Jersey City 3, N. J.