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Concert of Rudnitsky's Compositions To Be Held in Carnegie Recital Hall

In the concert of compositions of Antin Rudnitsky, to be presented Saturday, March 22, 1952, in the Carnegie Recital Hall, New York City, there will appear Ukrainian and foreign artists of international fame.

Antin Rudnitsky

The first number of the program, Rudnytsky's First String Quartet" will be performed by the Shklar Quartet, consisting of three sisters—Helen, Olga and Minna—Shklar and the young American cellist Aileen Zurbrugg. The Shklar-Sisters—there is also a fourth one, the pianist Stella—were all born in Canada and lived there (Toronto) until recently. They were heard there from-ocean-to-ocean in innumerable appearances, solo and together; in the United States, where they made their home in Philadelphia. They formed the Shklar Quarter and are touring extensively, their "specialty" being new, modern music.

Fausto Esteves who will perform Rudnytsky's Concerto for violoncello, is the leading Portuguese cellist of today, and the former solo-cellist (concertmaster) of the Lisbon Philharmonics. After studying with Paul Grummer at the Vienna Academy of Music, and concerts all over Europe, he made his American debut in New York in 1946 and is recognized since as one of the leading exponents of cello in this country. Besides concertizing he is a faculty member of the Rutgers University and the Brooklyn Conservatory of Music.

Agi Jambor, the Hungarian pianist who will perform Rudnytsky's Piano Sonata, is a celebrity of an international reputation. She played in recitals and as a soloist with symphony orchestras in all countries and capitals of Europe—on the "right" side of the Iron Curtain, of course!—and after her first appearances in the United States scored here immediately such a success that when the Concert Committee of the United States prepared a special celebration in the Carnegie Hall — to commemorate Chopin's death anniversary, the pianist chosen to perform Chopin's works at this concert (with the New York Philharmonics) was Agi Jambor. She also was especially honored by President Truman, by receiving twice an invitation to play a concert in the White House. During the current season, as well as during the previous one, Agi Jambor appeared, and still has to appear respectively, with most major orchestras, including the ones in Boston, Philadelphia, Washington, etc. Mme Jambor also occupies the position of the leading piano teacher in the Music Academy in Philadelphia.

The vocal part of the program, which includes the cycle "The Chinese Flute" — four songs to lyrics of ancient Chinese poets, "Native Fields" and "Mother" from the "Four Songs about the Enslaved Ukraine", three folk songs, and the aria from Rudnitsky's opera "Dovbush", will be performed by the composer's wife **Maria Sokil**. Her name is well known probably everywhere where Ukrainians are living who are interested in music, as the popularity she gained with her innumerable recitals, appearances in operas and radios, etc., all over Europe, the United States and Canada, can hardly be matched by any other contemporary Ukrainian

(Concluded on page 2)

For Export Only

Every audience which Russian propaganda agencies can get to watch it can see a motion picture of how the Ukraine and its people are thriving "under the wise care of Stalin"—with the exception of the Ukrainians themselves. The film , on which the Soviet apparently has lavished great sums of money and concentrated artistic skill, is now being circulated through western Europe, wherever authorities permit.

However, it is not for Ukrainians to see. Their government tells them it's "for export only." The reason should be obvious to the most naive student of communistic propaganda methods. The conditions the picture purports to show just don't exist in the vast area where thousands were slain in days when the Reds were imposing their yoke of slavery.

(Editorial—"Boston Post")

Want to Learn How to Decorate Your Own Easter Eggs?

MYSTERY OF THE EASTER EGG EXPOSED!

Once again the Lenten Season is here,—and according to the ancient Ukrainian custom, it's time to start decorating eggs for Easter.

If you are among those who have wished you could decorate these beautiful works of art yourself, or are curious to learn the mysterious process, why don't you come down to the McBurney Y.M.C.A. (23rd Street and 7th Ave., N.Y.C.). Miss Gloria Surmach will hold weekly classes for beginners, starting this Wednesday, March 12th, from 7 until 10 p.m., in room 216.

Materials will be supplied (but if you have your own stylus, bring it down) and in just one lesson you will carry home your very own finished Easter egg!

Stassen Calls for Hard-Hitting Foreign Policy

In a public address given in Decatur, Ill. on Jonuary 28, 1952, Harold E. Stassen, aspirant for the Republican presidential nomination, declared:

"An of-to-date American foreign policy can and should be established which will win a victory for peace and freedom over Communism without a world war.

"It should be a hard-hitting consistent palicy . . .

"It should skilfully and courageously build the resistance of the millions of prisoner peoples inside the Iron Curtain and hold the goal before them of ultimate freedom and self-government under God. This includes the Ukrainians, Moslems, Lithuanians, Latvians, Estonians, Armenians, Poles, East Germans, Czechs, Slovaks, Bulgarians and Albanians."

Four Musicians from Ukraine to Give Concert in Springfield

Of interest to music lovers in Western Massachusetts will be the concert in Springfield, Mass., March 15 to be given by four musicians from the Ukraine who have been working together since early November. This group consists of a pianist George Cybriewsky, violinist Victor Garguraki, his wife Valentina, a mezzo soprano, and Jacob Makucha, lyric tenor. They are being billed as "Artists from the Ukraine".

Mr. Makucha started his career early in life singing as a choir boy. He attended a Conservatory, for training and then had leading roles in such operas as Faust, Eugene Onegian and Pagliaccio. Later he was in Philharmonic and radio work for a number of years. In 1943, he was taken by the Germans into slave labor. At the close of the war, he toured the large cities of Germany with his accompanist, giving concerts for three years. Then he joined a Kozak choir of twenty-five voices and sang with this group until coming to America in 1950.

He is President of the Springfield Chapter of U.N.A.

Mrs. Valentina Gorguraki has always wanted to be a trained vocalist, and at last is having this desire fulfilled. She is a pupil of Mrs. Ruth Ekberg of Springfield at the present time. She came from a musical family, but because of the influx of Communism into the Ukrainian, her mother felt she should have a practical rather than artistic education. Consequently she was trained to be a chemical engineer. She, too, was taken by the Germans into slave labor for three years At the conclusion of the war, she studied under Joseph Korek at the Hanover Opera School. She and Mr. Garguraki met while performing with an international entertainment group who gave shows for the allied soldiers.

Mr. Victor Gorguraki started his studies at the age of nine in the Ukraine. He attended a Polish Conservatory but had his studies interrupted by the war, and his violin destroyed.

After two years of slave labor in Germany, he started playing in the Hamburg Symphony. He also played with the Hanover Symphony. He and Mrs. Gorguraki came to Springfield in 1949, where he was introduced to Dr. Elexander Lesli, Springfield Symphony director by Mrs. Victor Wesson and now playing in that organization.

Mr. George Cybriewsky was born in West Ukraine. He studied at the Lysenko Institute of Music, graduated with high honors from the Vienna Conservatory of Music, and had the honor of being a pupil of Paul Pichier, the assistant the renowned Leschetitzky. For one and one half years he was accompanist at the Salzburg Mozarteum for Prof. Martha Schlagel-Houstein who was leader of the outstanding vocal group there.

As guest artist for the March 15th concert, baritone Mr. Lev Reynarovych of New Haven will sing parts from Paglincci, Carmen, Cossack in Exile, and The Barber of Seville. Mr. Reynarovych was educated at the Conservatory of Lviw, Western Ukraine. After his political immigration into Germany, he appeared in many operas with great success. The German critics acclaimed him very talented, with a royal voice. In November of 1951, he appeared in New York City's Carnegie Hall and at the Philadelphia Opera House in the title role of "Mazepa", Tchaikowsky's opera. The New York Post wrote that Mr. Reynarovych did the best singing of the evening. Svoboda said that in both his acting and singing he featured the personality of the great Ukrainian ruler with success.

This concert, is being sponsored by Trinity Methodist Church Senior High Fellowship group. It will be held in the Trinity Community Touse at 8:15 p.m.

ALLENTOWN-ELIZABETH CONTINUE FRIENDLY BOWLING RIVALRY

These two cities have started a rivalry that began with trying to outbowl each other, which has now developed into a contest of oudoing each other as hosts.

It began in Allentown when the visiting Elizabethites were entertained so royally that they rode for 15 miles before they found out they were headed for Pittsburgh and not Elizabeth.

On Sunday, Feb. 10, the roles were reversed. A bus load of Allentowners invaded Elizabeth and were repulsed, at least on the bowling alleys of the newly opened Echo Lanes, with Elizabeth staying on top of the scoreboard.

Adjourning to the National Home the boys partook of high octane refreshments which time could be properly called the cocktail hour. Approximately 150 people then sat to partake of a turkey dinner. Ted Ohar presiding as master of ceremonies ontroduced various officers of the Allentown National Home and Elizabeth National Home who necessarily made short addresses of welcome.

UNITY, BUT NOT AT PRICE OF SURRENDER

A few days Jack Raymond, The New York Times' correspondent in Munich, wrote a long column on the strife now raging among the anti-Soviet political groups in Germany. The principals in this bitter controversy are, of course, the Russians and the Ukrainians, the two most important groups among the exiled organizations from the USSR.

The Russians, it seems, have at least temporarily gained the upper hand over the Ukrainians and other non-Russian peoples of the USSR, inasmuch as they have succeeded in convincing a few American officials that their line in combatting communism is more or less acceptable to all the peoples of the USSR, including the Ukrainians.

This is borne out by the fact that in the United States there was organized an "American Committee for the Liberation of Peoples of Russia," which purported to talk in behalf of not only the Russians, but of all the non-Russian peoples of the USSR as well. The Committee made many tactical mistakes, particularly in Europe. For example, it tried to organize a working committee, known as the SONR (after its Russian initials **Soviet Osvobozhdenia Narodov Rossyi**) under the auspices of Great Russian chauvinists, such as the Kerensky group and the notorious NTS Russian nationalist organization. The latter, known to have actively cooperated with the Nazi totalitarian regime and to be thoroughly permeated with Great Russian imperialism and nationalism, as such is violently opposed to aspirations of the non-Russian peoples to freedom and independence. The head of the American Committee was Mr. Eugene Lyons, who established himself as no friend of the Ukrainians, Georgians, Byelorussians, Armenians and other non-Russian peoples, whose aspirations to independence Lyons considered a movement directed against the "Russian people."

But the non-Russian peoples were not alone in objecting to the leadership of the "American Committee for the Liberation of Peoples of Russia." For the Russian groups the American Committee was not extreme enough. Thus the groups of Kerensky and Melgunov denounced it and withdrew their support, precipitating the fall of the SONR.

To remedy the situation a new chairman of the "American Committee for the Liberation of Peoples of Russia" was appointed a few weeks ago. He is Admiral Alan G. Kirk, former U. S. Ambassador to Moscow. It is hoped that his personality and prestige will serve to bring about a united front of all the nationalities. But inasmuch as Admiral Kirk is still on vacation, the deep rift remains and the drastic and substantial reorganizational steps necessary for a genuine consolidation are still very much in the future.

Meanwhile the non-Russian peoples object to the very name of the American Committee. These oppressed peoples do not consider themselves "peoples of Russia," and charge that this appellation has been inspired by the Great Russian imperialists, who consider that Ukraine, Byelorussia, Georgia, the Caucasus, Turkestan and other non-Russian lands, forcibly conquered by Moscow, should belong to the future Russian state, no matter what its form and character, and above all, disregarding completely the will of the non-Russian peoples who do not want to belong to any form of the Russian state.

Secondly, they object to the entire structure of the American Committee, charging it is patterned after Russian political lines, which thus tends to mislead the American government and the American people at large into thinking that the maintenance of the Russian territorial empire intact is necessary, if the Russian people are not to be driven over to Stalin.

Having failed in bringing any responsible non-Russian group into the Russian-led anti-communist committee, the Russian agents here and in Europe have resorted to a line which is widely practiced by their Soviet brothers in the satellite countries. They simply pick up a few stooges from the nationality groups (who very frequently are Russians in disguise) and present them to the Americans as "geniune Ukrainians, Byelarussians, Georgians," etc.

Unfortunately, this trick works; many well-intentioned Americans fall for this Russian maneuver and are "surprised" to hear that the Ukrainians and other non-Russian peoples are against "unity."

The Ukrainians have answered that this "unity" would be unity at the price of their total surrender and future enslavement by a non-communist Russia. Even a casual inspection of the Russian exiled leaders, who include anti-Semites and anti-Ukrainian NTS, leave little doubt that they are mainly interested in the preservation of the Russian territorial and imperialistic structure rather than genuine freedom for the Russian people themselves.

This issue of "unity" on Russian imperialist terms was the main reason why the Ukrainian Congress Committee of America withdrew from the "Psychological Strategy in the Cold War," which was taken over and thoroughly dominated by the Russian nationalists ("solidarists") and yesteryear Fascists and allies of Hitler.

Ukrainians Desire the Unification of All Anti-Red Forces

In point of fact, the Ukrainians above all desire the unification of all the anti-communist forces for they know from the experience of their struggle for freedom that only through the complete harmony and unity of all anti-communist and anti-Russian imperialist forces will the liberation of their homeland be realized. Nor are they hostile to the Russian people; they do not consider the great mass of Russians, suffering equally under Stalin's regime, responsible for the outrages and bestialities of the Kremlin hangmen.

Mr. Michael Piznak, Legal Counsel for the Ukrainian Congress Committee of America, speaking at the "Psychological Strategy Conference" in Washington two weeks ago, made it emphatically clear that the Ukrainians are fighting for their liberation and do not bear malice towards the Russian people, despite the fact that they furnish in the main the driving force behidn the present Soviet agressive policies.

The complete unity of all forces that oppose Stalin is possible only if the Russians accept some basic principles. These principles were eloquently presented by Hon. Edward M. O'Connor, Member of the U.S. Displaced Persons Commission, at the Unity Rally of Anti-Communist Forces, sponsored by the Philadelphia:

1. Clear and unqualified recognition of the principle of self-determination and the need for its full and unfettered application;

2. Acceptance of the principle of equals among equals in the organization of the common cause and in carrying out its purposes. There should be no big brother any more than there should be a little brother;

3. Dedication to the spirit of independence, which is so well demonstrated by our own historical struggles and to attainment of full human freedom through governments based on moral laws.

MINISTER SAKHNOVSKY DISAPPEARS

By an ukaze of November 27, 1951, signed by Hrechukha and Nyzhnyk for the Supreme Soviet of the Ukrainian SSR, Mykola O. Shetyn was appointted the new Minister of Finances of the Ukrainian SSR. The government decree does not mention what has happened to Shakhnovsky, who occupied the same post only a few months ago.

OFF THE EDITOR'S DESK

Because of reportorial error, last week's issue of The Ukrainian Weekly listed Mrs. Daria Kulczytska of New York City as a vice president of the Ukrainian Women's Exposition Committee. Mrs. Olena Hordynska, of Newark, N. J., and not Mrs. Kulczytska, was elected vice president of the U.W.E.C. at the meeting held on February 22.

Also, Mrs. Maria Holoway, elected an auditor, is a resident of New York City and not of The Bronx, while Mrs. Irena Shoh, elected Information Committee Chairman, is also a resident of New York City, the Bronx, while Mrs. Irena Powzaniuk, Chairman of the Hostess and Refreshment Sales Committee is a resident of New York City.

The abbreviation, C.Y.A., as listed in the article, referred to The Ukrainian Women's League of America, Inc., or as they are more widely known, Soyuz Ukrainok.

Minnesota Ukrainian Organization Anti-Communist Manifestation Draws Over 700

Ukrainian Americans of St. Paul and Minneapolis, Minnesota, held a well attended manifestation in protest against Russian and Communist imperialism.

Over seven hundred persons from the Twin Cities unanimously expressed in form of resolutions their gratitude to the American government for granting an asylum to the thousands of political refugees from Ukraine, not enslaved by Soviet Russia (text of resolutions on page 2). The affair was held January 27.

Greetings to the manifestation were received from thirty-three Americans prominent in public life, including Senators Tydings, Hubert, Humphrey, Governor Elmer Anderson of Minnesota, the Mayor of the city, and prominent scholars.

The principal speaker was Prof. Alexander Granovsky, of the University of Minnesota. He brought out the fact in his address that there should be no comprise by America with the Soviet Union, and that only the unconditional surrender of the Kremlin will free world from "the Bolshevist imperialism and Stalin type of fascism just as western democracies freed Europe of Hitlerian fascism."

Chairman of the Manifestation was General Constantine Osmowsky.

The speakers were presented in English by Dr. Mikola Haydak. The greetings were read by Mr. Fedir Luciw.

Leading city officials as well as representatives of various nationalities addressed the gathering.

An Arrant Boast

Professor Avveds Kalninsh, laureate of the Stalin premium, recently said in a lecture over the Riga Radio:

"In England only eight consumptive patients are being treated with anti-tuberculose matter (whatever it is was not said); in our country, however, it has been manufactured in great quantities since 1948. The USSR will march in the forefront of the world as regards the struggle with consumption. Our factory which was awarded a premium also contributes towards this struggle. The USSR minister for public health, Smirnow, himself is taking an interest in our factory."

This boast does not accord with the facts. As late as in 1949 and 1950 persons behind the Iron Curtain working in pharmacies wrote to their friends and relatives both in Sweden and England requesting them to send penicillin and streptomycine and even aureomycine. These letters looked like private requests for the writers' own use, but the quantities demanded were very large: from one to three kilogramms. The recipients are convinced that their friends and relatives had been compelled to write these letters in order to get hold of the drugs for the pharmacy where they worked.

Furthermore, a grave lack of medicines is also found in the satellite countries. All refugees from Ukraine, say that the above medicines can be obtained only at the black market, if at all.

THE PROMISE OF FLOATING GARLANDS

By GERALD J. KOSTIUK
(Courtesy, "Keryx")

Reason for Sprinkling the Couple

The act of the sprinkling is to purify the couple, especially the bride, so they may be worthy to bear children. This sprinkling is repeated with the young wife each time she has a child. A few days after the child's birth, the mother is blessed with holy water to purify her once more. This action brings to mind the verse from Psalm 50.

"For behold I was conceived in iniquities; and in sins did my mother conceive me."

Another interesting ritual utilizes water. This occurs during the time of the Feast of St. John the Baptist or after Epiphany. The young girls and bachelors met at the river at night, bearing flowered garlands. They floated these down the stream. If two wreaths touched or came close, their owners would marry.

I wander through the orchard,
planting ivy,
Planting, ever watering them.
From the ivy, I will weave a
wreath
And float it down the silvery
stream.
Who will grasp the blushing
flowers,
Will take me as his own.

Fire Purification

Fire: as water was a symbol of purification. The young couple was led through small flames placed on the road. Sometimes the entire company completed this ritual. This was a very important moment in the marriage ceremony, for if a wife was not led through these low lit flames, she was not worthy of bearing children and would not be long under the paternal jurisdiction of her husband. The husband was then not allowed to beat her, even if he found it necessary, nor could he force her to remain with him if she did not complete this ceremony. This use of fire dates back to the household gods, the Laures et Penates, of pagan times.

Symbol of Bread Very Common

Bread: the symbol of bread is very common. It was considered the sustainer of life. With salt it signified the entire material wealth of a family. More important is the large dish in which the dough fermentes before baking. The growth of the bread in this dish symbolized the future progeny of the couple.

Bread possessed an economic and husbandry importance. Wheat or other bread-producing grains was the main product of the farmer, the typical Ukrainian, and of the eomestic household. The term farmer in the Ukrainian is **khliborob** or maker of bread. The bread itself was a blessing to the young couple. As in the **svatanya**, the exchange of bread between two families was the marriage treaty. This action was the final decision of acceptance. It is interesting to note that at one time the exchanging of bread was the marriage treaty. This action was the final decision of acceptance. It is interesting to note that at one time the exchanging of bread was the marriage itself. The marriage company encircled a large mixing bowl in which was pleaced bread. After a short ceremony, the couple receivee the marriage rights.

Modern Youth

By RUTH La VERNE MATUS

Clothes — tweeds, gabardines,
wools
In checks, solids and plaids.
Cars, new, bright, shiny
In blue with silver chrome.
Running here, driving there,
Dances, night clubs, theaters.
Falling in, rushing out,
Love, affairs, romances.
Loving one, leaving one,
Smiles, tear drops, discussions.
Kissing this, kissing that,
Hard, tender, meaningless.
Thinking now, thinking then,
Bad and good, confused
thoughts.
No time now, can't think now,
Must run here, must drive
there,
Dances, night clubs, theaters.

In 1951, Canadian factories shipped a total of 413,722 motor vehicles, an all-time record. The figure for 1950 was 390,836.

BOOK REVIEW

By PROF. R. SMAL-STOCKY

Recent months have seen the appearance of the twelfth publication of the non-periodical series "Slavistica" edited by Prof. R. Rudnickyj of the of the University of Manitoba, and published by the Ukrainian Free Academy of Sciences.

From two points of view this event merits particular attention. First, the whole series was edited without any grants from American foundations which support scientific research, but was published through the munificence of Canadian and American Ukrainian organizations. Secondly, this first dozen of the publications, which include the proceedings of the Institute of Slavistics of the Ukrainian Free Academy of Sciences, is a very valuable contribution to American Slavistics and a proof of the unbroken will of the Ukrainians to enrich present American and Canadian scholarship by their cultural activity, and to secure for their culture a leading position in free Slavic research, which in the whole of the Soviet union and satellite countries has been liquidated.

In the first issue, the editor-in-chief outlined the task of Slavic Philology and Ukrainian Slavistics; in the second, Prof. V. Chaplenko presented the Ukrainism in the language of M. Hohol (N. Gogol); in the third, I. Sydoruk, Ph.D., discussed the problem of the Ukrainian White-Ruthenian lingual boundary; in the fourth, Prof. J. B. Rudnyckyj recorded the activities of the Slavic and Baltic Universities in exile; in the fifth issue, J. Byrych pictured an important page from Czech-Ukrainian Relations, the creation and activities of the Ukrainian Museum in Prague before World War II; in the sixth the present writer gave a new explanation of the word **Rus**, which had been on the agenda of Slavic research for decades; in the seventh, Prof. V. Chaplenko gave an interesting report of the peculiarities of "Slovo o Polku Ihorovi"; in the eighth, Prof. I Mirchuk enriched Slavistics with an illuminating comparison of the demoniacal forces in the Russian and Ukrainian world outlook; in the ninth, Prof. J. B. Rudnyckyj gave a survey of **Slavistica Canadiana**; in the tenth, the eminent Canadian scholar, Prof. W. Simpson, of the University of Saskatchewan, analyzed the names **Rus, Russia** and **Ukraine**, and their historical background; in the eleventh issue, the Most Reverend Metropolitan Illarion discussed an early 17th century Ukrainian-Russian dictionary; and finally in the twelfth publication, Prof. V. J. Kaye-Kysilevsky surveyed the Slavic Groups in Canada.

All the issues presented something new, — areas previously neglected in Slavic research. As we discern from titles, the central geographical location of the Ukraine in the Slavic World opens, and surely will reveal in the future, new vistas upon Slavic past and present. The Canadians and Americans of Ukrainians descent, who made this edition possible, can be proud of their contribution to liberal arts.

CANADIAN ITEMS

During its four and one-half years of operation, the International Refugee Organization cared for more than 1,600,000 refugees, transported approximately 1,045,000 to new homes in countries all over the world and assisted 73,000 to repatriate. In the process, it spent approximately $400,000,000 contributed by its 18 member governments.

The Okanagan Valley of British contains 24,000 acres of fruit trees, the total for the entire province being 35,000 acres.

Settlement began on Vancouver Island in 1843, when the Hudson's Bay Company established a trading post at Fort Victoria. The settlement became the seat of government in 1866.

Work has begun at Cooper's Hill, overlooking historic Runnymede, England, on a memorial to Commonwealth airmen who died in World War II. On stones within its wall will ultimately be included the names of more than 20,000 men who lost their lives while serving from bases in Britain and North-West Europe, and who have no known burial place.

During 1951, 1,291,733,000 pounds of salt-water fish were landed in Canadian ports. Their cash value totalled $72,660,000.

Etude In Snow

By K. LEVKIW

The Winter Monarch from his
lofty throne
Surveyed the frozen scene
Then, satisfied with one task
done
Called Night to intervene.

A myriad of crystal flowers
Covered the vast domain below
While silently, more irridescent
flakes
Joined the glistening quilt of
snow..

The earth, attune to quiet repose,
Lay steeped in fleece - like,
snowdrift folds
Unruffled save for ice capped
trees and shrubs
Frost insulated against cold.

Snow studded cottages arose
From spotless canopies of
white,
Discernible by wisps of smoke
that trailed
Like phantoms in the night.

Windows declared soft luminance
Beaspeaking warmth and cheer
within,
And cast networks of quicksilver
Outside onto the snowy fins.

The stern Monarch looked
again
And felt surprise at his own
power:
Here were the winters of a
thousand years
Reflected in one magic hour.

Land of white-pastelled wizardry
Trimmed with radiant pearls
of frost;
Silent splendour that took on
The semblance of a world lost.

Impressions . by *William Shust*

We are the dream keepers. The ones who can lift our faces to the rain or drink in deep a purple sunset.

We can take a summer's breeze, the roar of seaside waves, and the sparrow's morning song as special musical tributes.

Moving autumn leaves and gentle snowflakes can be easily exchanged for warm spring rains or the pretty flowers in our bag of dreams.

For in this mystic sack, bound by cords of sleep, are the children from the valley of the mind. Warm images we breathe into life by our sighs. Gentle dreams—stories of our hearts.

Bring forth a ship to cross fleecy clouds and, in losing time, to gain sentiment.

Or delve for a broom to sweep the cobwebs of day and reveal a star-crystal night.

They are all there awaiting the touch of a tender heart.

Wind on a face.

Burning August moon.

A throbbing rhythmic melody.

The phantasms only we can conjure.

For—we are the dreamers of dreams.

Concert of Rudnitsky's Composition

(Concluded from page 1)

singer. After occupying for several years the position of the lyric premadonna of the State Opera at Kharkiv and Kiev, Maria Sokil was able to leave Soviet Ukraine in 1932 by marrying her present husband, at that time citizen of a foreign contry, and for five following years was active in operas and concerts in all Central European and Baltic countries. The spectacular success of her concerts—with Antin Rudnitsky — in the United States, where they arrived for the first time in 1937, and in Canada during the next season (over 100 concerts during the first two seasons!) is widely knewn, as well as Maria Sokil's appearances with the Chicago and Philadelphia Operas, in the N.B.C. Studios, etc.

The composer, Antin Rudnitsky, will play himself the piano parts of all the vocal compositions and of the cello concerto.

RESOLUTIONS

ADOPTED AT THE MASS MEETING CALLED BY THE UNITED UKRAINIAN ORGANIZATIONS OF THE TWIN CITIES, PROTESTING AGAINST RUSSIAN AND COMMUNIST IMPERIALISM

We, the Americans of Ukrainian descent and the recently arrived Ukrainian immigrants, residing in the Twin Cities area, assembled on January 27, 1952, in the Minneapolis Auditorium for a manifestation against the Russian and Communist imperialisms, solemnly resolved:

1. To express our gratitude to the American people and the Government of the United States of America for granting an asylum to the thousands of political refugees from Ukraine, now enslaved by Russian and Communist imperialisms, enabling them to live in freedom and peace in America, the freedoms of which they have been deprived of in the Russian prison of nationalities —the U.S.S.R.

2. We welcome the initiative of the American Government in putting a stop to the further expansion of the Russian Empire and are pledging our whole hearted support to this effort.

3. We support the wise and just pronouncement of the Secretary of State, Dean Acheson, that the present policy of the Soviet Government is a continuation of the process of encroachment and aggression by which Russia has grown in the last five hundred years from the Duchy of Muscovy to a vast empire, must be stopped. Ukraine was one of the first victims of this Russian expansion in the 13th and 17th centuries, and again in the twenties of this century, when the Ukrainian National Republic was overrun by the new Russian imperialists—the Communists.

4. History has shown that all of the compromises with Communist Russia were only "the breathing spells" for the next aggression by her, accumulating resources and and awaiting the proper time to strike. The proponents of the Communistic Doctrines have never abandoned the idea of spreading Communism throughout the entire world by the Communist ideology. Therefore we caution the American Government against any compromise with Russia, because only the unconditional surrender of the Kremlin will free the world from the Bolshevist Imperialism and Stalin type of fascism just as western democracies freed Europe of Hitlerian fascism.

5. We are alarmed by the signs of this type of compromise with Moscow, which are apparent in the pronouncements by some governmental public institutions and publicationes of various American writers advocating the liberation of the Soviet satellite nations, which are outside of the 1939 boundaries of the Soviet satellite nations, which are outside of the 1939 boundaries of the Soviet Union, but professing their entire indifference to the fate of the enslaved nations within the bounearies of the U.S.S.R.. This attitude will never bring peace in the world and Europe cannot be free with the enslavement of the non-Russian peoples in the Russian Empire.

6. We call attention to the fact that over one hundred ten millions of non-Russians, including about forty five millions of Ukrainians, are still under Soviet oppression. These nationalities are fighting for their national liberation from both the Soviet prison and the Russian imperialism. They are certainly against the forced federation of the peoples of Russia, which some of the old Russian emigres, the apostles of Russian imperialism, are planning with the financial and moral help of private American organizations and misled American public. The enslaved peoples in the Russian prison nationalities will not be satisfied by the mere changes of rulers and slogans of the same Russian empire, from the U.S.S.R. to Federation of the Peoples of Russia.

7. We proclaim that such plans do not correspond to the present trends in world history, and such plans cannot turn the wheels of history backward. At the time when the most backward regions, not only in Europe but in Asia and Africa, which are without developed industries and with low literacy are gaining their national independence, the efforts to keep Ukraine in the Muscovite prison will never

(Concluded on page 3)

Shadows of Forgotten Ancestors
(ТІНІ ЗАБУТИХ ПРЕДКІВ)

By MICHAEL KOTSIUBINSKY
Translated by STEPHEN SHUMEYKO

(4)

Meanwhile the trail continued to lead higher and higher, passing now through desolate primeval vastnesses where ancient trees, weakened by time, had fallen to the ground and rested there like huge skeletons with gaunt upflung limbs. It was very awesome and wild in these forest necropolises, forsaken by God and man, their sepulchral stillness undisturbed, save for the occasional call of a grouse or the hiss of a snake. Here mother nature was deathly still, sombre and sad. Behind Ivan's back rose other mountains, merging into the blue haze of distance. An eagle rose majestically from a rocky peak, blessing it with his wide-outsread beating wings. Now the coolness of the downs began to be felt... Overhead the sky seemed to broaden, as Ivan's mounting vision took in an ever-widening horizon. The forests thinned and gave way to way to thick growths of scrub pines, through which he made his way with difficulty, slipping over moss covered rocks. As he climbed higher, the distant mountains uncovered to him their ridges and peaks, and arranged themselves like waves upon a heaving sea. In fact, the vast panorama seemed very much like a storm-tossed sea frozen stiff at a time when the waves were at their highest, ready to flood the entire world. Yonder on the horizon, blue clouds resting on the Bukovina mountain peaks seemed to hold up the edge of the sky; nearby the Sinitsyi Mountains, the Dzembronya and Bila Kobila bathed themselves in the blue haze; further the sharp Ihretz peak pierced the skies; while the mighty Chornohora rested heavily upon the poor defenseless earth.

The downs! He was on them at last, on these turf-covered, undulating tracts of uplands, overgrown with furze and brambles. And all around him was the blue sea of storm-tossed mountains, ready, it seemed, to rush upon him, swwep him off his feet, and drown him.

The wind, sharp as a well-ground hatchet, was slashing at his chest. His labored breathing merged with the breathing of the highlands. A feeling of great exaltation and pride filled his heart. He felt a wild desire to cry out with all the power of his lungs, so that the sound of his voice would rebound from peak to peak, roll on and on, until it reached the very horizon itself, leaving in its wake an aroused and heaving sea of ridges and peaks; but suddenly he realized that his voice would disappear in these vast open spaces like the buzz of an insect...

Ah, he would have to hurry...

Beyond a rise, in a deep hollow, where the annoying winds could not reach it, he found the shepherds' smoke-blackened wooden hut. A hole in the wall yawned blackly, in lieu of a chimney. The sheep-pens were empty, and the shepherds were busy cleaning them. At one side their leader, with another man, was kindling a fire by means of a large bow fire- drill.

"Glory unto Jesus!" Ivan greeted them.

But no one replied to him.

The fire-drill squeaked and screeched as both men manipulated it, a few wisps of smoke appeared, and soon the shavings caught fire. The leader then solemnly lit a clump of dry twigs and grass and thrust it into a pile of dry underbrush which quickly caught fire.

"Forever and ever!" he replied then to Ivan. Now we have a fire, and while it lives neither wild animal nor evil spirit will harm the herds or us sinners..." And he led Ivan into the hut, where from the empty cheese barrels, wooden tableware and bare benches exuded an air of desolation.

"Tomorrow, they will drive their sheep here, God willing," the leader told him, and then explained to him his duties.

There was a certain quiet dignity in his talk and movements.

"Miko!..." he shouted through the doorway. "Hurry and make a fire here...

Thin and curly-headed Mikola, with the full face of a woman, brought in a brand.

"And who are you, brother? Are you going to be a shepherd too? asked Ivan.

"No, I'm the general caretaker here," the other moved his lips tightly. "I have to take care of the fire so that it will not go out during the summer, or else there'll be trouble..." At the thought of such a dreadful possibility he glanced apprehensively around him. "Also I have to bring water for the others, and chop kindling wood, too..."

In the meantime the big campfire out on the downs was burning full blast. With deliberate movements, like some magician of old, the leader threw dry spruce branches upon it and then some fresh moss, and from it there lightly rose a blue column of smoke. Caught in a sudden gust of wind it veered sharply to the side, cut through the dark woods and spread out over the distant blue ridges.

The season for the pasturing of sheep in the downs began with the starting of this ever-burning campfire, which was considered a defense against all danger. As if realizing this, the flames proud leaped even higher into the air, throwing out fresh billows of smoke...

Four massive sheepdogs lay sprawled on the ground, their eyes dreamy, yet ready to leap snarling to their feet at the first sign or scent of danger.

Slowly the shadows lengthened as the day neared its close, while the blue robes of the mountain ranges began to change to rose and gold...

Mikola called them to supper.

The shepherds gathered and set down around the campfire to eat in peace their first meal in the downs...

How gay are the downs at springtime, when the sheep are driven out upon them to pasture!...

The tall leader of the herders, seeming to personify the very spirit of the downs themselves, encircles the corral bearing a flaming brand. He strides deliberately, his expression grave, like that of some heathen medicine-man, and behind him the smoke whirls away in serpent-like contortions. Reaching the corral gates, where the sheep will enter, he tosses the firebrand to the ground. He listens attentively, not only with his ears but with his heart as well. From far below, where rivers boil and rend their banks, from peaceful villages and meadows, a tidal wave of sheep and cattle is sweeping up towards him, and beneath their hoofs the very earth sighs in gladness. Already he hears the lowing of cattle, the panting of sheep, and the occasional burst of song. And when, finally, the wave surges into view over the nearby crest, when its accompanying guarddians lift their long trembitas, flashing golden in the sun rays, to sound their greeting to the downs settled here among the blue ridges, when the sheep begin to bleat their joy at the scent of fresh pastures, he falls down upon his knees and raises his hands to heaven. Behind him the others also bow down to prayer. They pray to God that their sheep may have strong and fiery hearts, like that flame over which they are leaping to enter the corral, and they pray unto Him to guard the flocks against all dangeh, and return them safe and sound, just as He had brought them here...

It is a simple prayer, that rises to the smiling skies, to the frowning but good-hearted Mount Beskid, and it is carried far out by the fleeing wind, that combs the downs grasses as a mother her child's hair...

Hish! Hish! onward the herders drive their flocks. Lazily the sheep give in at their knees, their thin legs wavering, shaking their fleeces of wool. Hish! Hish!... Their lower jaws bald, they open their salivary mouths with an air of infinite boredom, to complain 'to goodness-knows-who: ba-a ba-a... Two herders walk ahead of them, their red trousered legs cutting evenly through the air, and the flowers tucked in their hatbands swaying gently. Grr!... Grr!... growl the sheep dogs as they sniff the air for danger and cast sidelong glances at the flock to see that it is in order. Wool rubs against wool, white against white, black against black. Fatty rumps bob up and down like boats upon the sea, while the whole pocked surface of shaggy woolen backs quivers and trembles like jelly. Ptrua!... Ptrua!... A brazen voice constantly drives the stragglers back into the flock. In the distance the mountain peaks loom indistinctly in blue haze. Over to the side the wind is massing dark clouds in the sky. Their curly tails waving contentedly, the sheep munch upon sweet crocus and other herbs and vegetation. It seems as if the whole downs were but a carpet of green covered by a coverlet of stirring, undulating wool. Crunch-chrunch... ba-a!... Crunch-crunch... Shadows of the threatening clouds above wander about, causing the nearby knolls to appear as if they were moving; only the distant mountain tops seem immovable as ever. Yet the warm sun brightens up the wooly backs, fires the grasses into flaming green, and casts shadows behind the herders. Ptrua!... ptrua!... crunch-crunch... crunch-crunch... Noiselessly the herders move forward, the wooly wave rolls softly over the range, and a breeze springs up and begins playing its tune. Dzz... its thin tone drones around a split fence rail like a fly. Dzz... a deeper reply comes from another fence, bespeaking of sorrow. The clouds keep piling up. In the distance Mount Beskid slowly fades, growing darker and gloomier in the sweeping shadows, like a widower; but the downs still remain fresh and young. And the rising wind seems to ask: "Why don't you marry, o lofty Beskid?"—"Because the green downs won't have me," sadly sighs Mount Beskid in reply. The blue heavens have now become murky, the ocean of mountan ranges has darkened too, the downs have lost their brightness, and over them the flock of sheep advances like some lichen growth. The cold wind unfolds its wings and begins to beat the herders with them. It becomes very difficult to breathe, so powerful are these blows, and one is inclined to turn his back towards them. But let it beat... The wind begins to whistle a most mournful tune... unceasingly, without a break... the heart fairly weeps in sympathy. Ivan would fain ignore it, but he can't. He would fain run away, but—where? Hish! Hish!... And where are you going, you dumb ewe?... Murrain on you? Come back! Murko!... Ah, he's after her... The dog, his shaggy coat flying in the wind, gradually edges the ewe back toward the flock, and then, when she is near, he seizes her by her neck and flings her among the others. Dzz... His teeth begin to ache, a monotonous, unendurable aching. He clenches his teeth to shut off the pain. Let it hurt. The heck with it! Why does that wind whine so? Curse it all!... How easy it would be to fall to the earth, weak and powerless, press the hands to the ears, and weep... For I can't stand it any longer... Dz-z!... Oh!...

(To be continued)

Fire Fighting for Householders

(Continued) (3)

Be Sure Your Heating Plant Is Safe

Every winter costly fires are started by faulty furnaces, stoves, and other heating plants. Some result from too much soot in chimneys. Others are caused by rusted or cracked pipes and fittings. Look over your heating system now. If your chimney needs it, clean it out. If the furnaces pipes and connections are cracked and rusted, replace them.

Train your family not to put magazines, papers, or clothing on radiators or near open fire places or stoves. Do not allow paper lamp shades to come in contact with light bulbs. Remember that such things don't have to touch flame to burn. They catch fire simply because they are too close to the heat for too long.

Fire Proofing Materials

You can't make materials completely fireproof, but you can make many of them fire-resistant. That can be done by treating or coating them with certain chemicals. Some fabrics are treated at the factory where they are made.

You can buy fire-resistant drapery and furniture-covering materials. Or you can mix a fire-resistant solution for rayons and cottons yourself. It's cheap and easy to use, and works.

Just dissolve 2 ounces of borax and 4 ounces of boric acid in a gallon of water. Dip your curtains, drapes and slipcovert in it. This solution won't hurt anything that water won't hurt. You'll have to use it again each time you wash the fabric, however.

It is important to remember that materials treated with fire-resistant chemicals will burn if they get hot enough. The chemicals just make it a little harder for them to burn.

Even "fireproof" buildings aren't really fireproof. Some are fire-resistant—which means that the structures themselves will resist fire. But their contents will burn. And if the rugs and furniture and draperies in a home or office go up in flames, the building will be weakened no matter how strongly it is built. Glass, steel, and even concrete break down when exposed to great heat.

Store Fluids Carefully

Gasoline, benzine, naphta, and similar fluids should never be used indoors. When mixed with air, their vapors can be ignited by the spark of a light switch or an electric fan, or the tiny flame of a pilot light. Kssp such fluids in tightly closed metal containers outside your home.

Oil-soaked rags, especially rags that have been used to spread quick-drying liquids such as turpentine, paint thinners, and some furniture polishes, have been known to catch fire by themselves. This happens when there is enough air to provide oxygen, but not enough air to carry away the heat that is caused when they give off vapor. When those vapors get hot enough, they burst into flame. Oily rags should be stored in air-tight metal containers. It is best to keep them outside the house.

What to Do About Utilities

Most local utility companies already have issued instructions. If you have not received them, follow this general rule: Shut off appliances and open flames, but DO NOT shut off pilot lights nor utilities at the source!

Your Fire Fighting Equipment

You don't need expensive special equipment to fight fire in your home. The simplest kind of tools will do the trick if you act promptly. Even a wet mop or broom will serve. So will a burlap bag or small rug soaked in water. However, the most useful firefighting tools are a garden hose, a hand pump, and some buckets for water and sand.

Because water is your best simple weapon against fire, you can't have too much near at hand. After a bombing the organized fire fighting services would need large quantities of water, and with possible breaks in the water mains also cutting down the supply, this might leave very little water for homes.

You will need a hand pump to make best use of the water you have stored. The pump could be part of a hand water-pump extinguisher, or a separate pump for use with any kind of water container.

A hand water-pump extinguisher holds 4 or 5 gallons of water and is easy to refill. This type is best operated by three people: one to use the hose, a second to pump, and a third to bring up additional water. However, two persons could operate it, one to handle the hose and pump, while the second would act as water carrier.

Hand water pumps without containers can be used with almost anything that will hold water. They are light and easy to carry. Any of these devices should have a nozzle that will shoot either a spray or solid stream of water.

(To be continued)

Corny 'n' Cute

Junior: "No more school for me, Pop."

Father: "What hace you done now?"

Junior: "Graduated."

Anne: "Oh, Eugene, when we were first married you used to tickle my chin. Do it again."

Eugene: "Okay, which one was it?"

"Men with knobby knees
And hairy, apish chests
Look ever so much better
Wearing coats and pants and vests."

New Yorker: "What do you do with your clothes when you wear them out?"

Jersey Girl: "Why, silly boy, I wear them back home again of course."

"He made the most popular after-dinner speech I ever heard."

"What did he say?"

"I'll take the check."

"There once was a thin maid named Lena
Who bought a new vacuum cleaner
She got in the way
Of the suction one day
And since then no one has seen her."

"Sorry to hear about your wife running off with the hired man."

"Oh, that's all right, I was going to fire him anyway."

Summer student: "Will I pass this course or will I fail?"

Professor: "You most certainly will."

"If one and one are two,
And one and one do marry;
How is it after a year or so,
There's two and one to carry?"

HENRY HAWRYLEW

"SVOBODA"
(UKRAINIAN DAILY)
FOUNDED 1893

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RESOLUTIONS

(Concluded from page 2)

succeed and they are unjust and utterly undemocratic. Ukraine with its forty five millions of inhabitants, with its own thousand year old history, distinct language, distinct culture and national traditions, as well as highly developed industry and agriculture, with great deposits of natural resources, is being denied its national freedom. It is now being kept in submission by Russia only with the help of a million strong Soviet army and secret police, using terror and unbelievable, in the present age, oppression and persecution which has resulted in the liquidation of over ten million of Ukrainians during the thirty years of Soviet occupation, only for the reason that the Ukrainian nationally conscious people struggle for their national freedom and independence from Communist and Russian imperialisms. This resistance to the Russian and Communist imperialism is the strongest force in the Soviet Union and should cognizance be taken of the fact by the American Government and the Western World.

8. We protest against the Russian communist persecutions resulting in genocide in Ukraine, and proclaim that the Ukrainian people will never relent in the valiant struggle for their liberty and will resist any encroachment on their national sovereignty. We call attention of those American organizations and individuals who still support various Russian political groups for imperialistic policies of Russian empires, trying to save the indivisible Russia, with their misled ideas that Russia is an homogenous country. This misled opinion is produced by skillful Russian propaganda which presents all the events in Eastern Europe from the Russian Imperialistic point of view. We appeal to freedom loving Americans to learn the truth as it exists in the Soviet Union and not to become victims of Russian political misrepresentations for future "Federation of the Peoples of Russia", which in reality is a continuation of Russian Imperialism.

9. The Ukrainians, in their native land, are now deprived of the possibility of a free expression of their will. However, the continuous underground resistance and millions of victims of oppression demonstrate vividly to the entire world the true will of the Ukrainians to their freedom. Hundreds of thousands of Ukrainian refugees here in America and all over the world, most of them just recently left Ukraine, can voice the true will of the Ukrainian people, better than the official Soviet mouthpiece, or the defunct old Russian political emigres, be they white, red, pink, or any other color. The unanimous desire of the Ukrainians abroad, in the free democratic western world, is to see Ukraine free from the oppressors and exploiters, past, present and future, should be seriously taken into consideration by the freedom loving peoples of the world, for they voice the opinion of the entire Ukrainian nation.

10. We protest against the political deceit created by the authors of the project of the future "Federation of the Peoples of Russia" who plan to grant the independence to the non-Russian peoples of the Soviet Union only after a general plebiscite. The question of independence of any nation is decided not by the conqueror, but by the native population of the occupied country. Ukraine and the Ukrainian people have already shown their desire for freedom and independence not only by votes and proclamation of their independence on January 22, 1918, and again by the union of all ethnographic territories into a free and independent Ukraine on January 22, 1919, but also through the defense of their land and freedom, by the army of the Ukrainian National Republic against both the Red and the White Russians. The Ukrainians resisted the Muscovite Communism during the past thirty four years of the struggle for freedom and against Communism in the Soviet Union almost alone, without any help from abroad.

11. We suggest to those who are, at all costs, inclined to preserve the indivisibility of the Russian Empire by the formation of the so-called "Federation of the Peoples of Russia" that they should not let themselves be swayed by the Russian propaganda, instead they should open their minds to the voice of the Ukrainian people in Ukraine and those who are not living in the free world, beyond the boundaries of the Soviet Union. Hundreds of thousands of Ukrainians are living outside of the Iron Curtain in the countries where where they can freely express themselves and unequivocably manifest their desire for the complete independence of Ukraine. They now do this through their press, radio, and at such meetings as the present one. We emphasize that the vast majority of those Ukrainians who, until a short time ago, were living in the Soviet Union and now find themselves living in the free world where there is freedom of expression, are truly expressing the will of the entire Ukrainian nation and its national aspirations to be free from Russian domination. These resolutions are such a plebiscite in regard to the future of the Ukrainian nation, and we call attention of American Governmental agencies and the American people to the fact.

12. We emphatically stress that neither the present Ukrainian Soviet Government in Kiev, nor its representatives in United Nations Organization, as well as various organizations such as the notorious "Committee for the Liberation of Peoples of Russia" are true representatives of the will of the Ukrainian people. The only true representative of the will of the people is the Government of the Ukrainian National Republic, now in exile and is known as the Ukrainian National Council (Ukrainian National Rada), which carries on its functions until a new Ukrainian Government will be elected by the free votes of the Ukrainians in an independent Ukraine.

13. We call the attention of the American people that the Ukrainians, from their own experience know that the Russian imperialism in its communistic form brings a totalitarian terroristic government with the destruction of all signs of freedom of worship, freedom of press and assembly, with denial of all essential human rights. The communistic regime brings physical extermination of the opposition to every rights. The communistic regime brings physical extermination of the opposition to every country which succumbs to the communist rule. The Russian imperialism transformed the people into serfs of the state, it enslaved the workers, tying them to the factories where they are grossly underpaid, mistreated and exploited; it changes the labor unions into the tools of oppression of workers by the state.

14. We call the attention of the free world to the fact that the non-Russian peoples of the U.S.S.R. are striving for liberation from the Muscovite political, national and social slavery which is much worse than it was prior to 1917. In the present conflict between the free west and the Soviet regime, America should use appropriate methods for combating communistic propaganda. The nations of the free world should proclaim that they understand the plight of the oppressed nationalities, and that they support their struggle for liberation, and aid them in their resistance against communist imperialism. Then the oppressed people in the Soviet Union, over 110,000,000 strong, will be the potential allies of America and will use their efforts and arms against Moscow. Such nations as Ukraine, Byelorus, Georgia, Armenia, Turkestan, and others, will actively help to fight not only for their own freedom, but also for the freedom of the world. However, they must be assured that, after the Red Russian Empire, they will not be forced into a new prison nationalities under a different name and management of the same Russian empire. After losing Ukraine with its coal, iron, grain, sugar and minerals, after losing Georgia with its manganese, Azerbaijan with its oil, Uzbekistan and Kazakhstan with their cotton, Russia will be stripped of material base for her imperialism and will not threaten America and the free world.

U.N.A. BRANCH 272 KEGLERS ON ROAD BACK

By STEPHEN KURLAK

Bringing an unexplained losing streak to an abrupt halt several weeks ago, the Branch 272 bowling quintet of Maplewood has definitely produced a new series of winning games which may bring it up to the levels of the leading teams of the U.N.A. Metropolitan Area Bowling League. A clean sweep of three games over the "B" Team of the Jersey City Social and Athletic Club in the matches held on Friday, February 29th, has brought the Maplewoodites out of the next to the "cellar" position into a tie for sixth place with the brother "A" counterparts from Jersey City.

With twenty-four more games to be bowled before the end of the league schedule, and being only twelve games behind the first-place team, the Maplewoodites have cause to be hopeful. The presence of John Sipsky, who has been absent of date from Branch 272's line-up, and a belated return to form of Bill Dudak, who has been recuperating from a recent honeymoon trip may account for the team's new burst of promise.

The top-ranking Newark Ukrainian American Veterans had an easy night of it in their match with a heavily undermanned St. John's C. W. V. team. With only three men bowling (Chutko, Kacaper, and Rozek), the St. Johnsmen put up a good battle against the Newark Vets whose Pete Struck registered a high three-game series for the night of 598 pins. In each of the games the St. Johns team tended to lead in marks up to the last couple of frames, but in the final tally the 125-pin games allowed for each absent player defeated them.

U.N.A. Branch 435 (Friendly Circle) of New York continued its strong grip on second place by winning the second and third games of its match with the "A" team of the Jersey City club after losing the first by a close score. Ahead of its third place rival, the Penn-Jersey Social Club, by four games, the Friendly Circle anxiously eyes the the top-notch team which is only two games away. Best man among the A's that night was Milton Rychalsky who scored a series of 496 pins, while your reporter garnered most of the pins for New York to register a set of 543 pins.

The third-place Penn-Jersey aggregation dropped two games to New York's St. George C.W.V. team which allowed the latter to come within one game of tieing them for that spot. Altho Pete Molinsky crashed through with a 212-pin game in the first to add considerably to an 818-pin game for the Peejays, the St. Georgemen won that game by two pins with the help of a 234 game by Pete Kapcio and a handicap of 24 pins. The Newarkers also lost the second game via the "handicap route", but managed to save the pieces by winning the third by 20 pins. Pete Molinsky's 545 was the best series for the Peejays, while Kapcia's 515 was best for the St. Georgemen.

The Ukrainian Blacksheep of Jersey City won two games out of three from the Ukrainian Orthodox Church team of Newark and thus maintained their told on fiifth place in the league. After losing the first game by a heart-breaking two-pin margin, the Blacksheep, led by W. Kawaska who registered a 538-pin series which included a 223 game, rallied in the second to score a 804-pin game and took the third by only thirteen pins.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

	Won	Lost	High 3 Game	High	Total Pins	Avr.
1. Newark Ukr.-Amer. Vets	48	27	924	2525	58204	776
2. U.N.A. Branch 435, N.Y.C.	46	29	890	2486	57227	763
3. Penn-Jersey S.C., Newark	42	33	956	2569	58932	786
4. St. Gearge C.W.V., N.Y.C.	41	34	879	2478	55957	746
5. Ukrainian Blacksheep, J.C.	38	37	899	2393	55342	738
6. U.N.A. Br. 272, Maplewood	36	39	904	2473	57802	771
7. Jersey City S.&A. Team A	36	39	906	2398	55970	758
8. Jersey City S.&A. Team B	31	44	890	2571	56841	758
9. Ukr.-Orth. Church, Newark	29	46	840	2340	53880	719
10. St. Johns C.W.V., Newark	28	47	881	2474	56824	758

Ukrainian Sport Notes

By WALTER W. DANKO

GAINING RECOGNITION FOR THE UKRAINIANS

A few weeks ago, the very widely-read Life magazine continued a fine article on **Terry Sawchuk**, terrific goalie for the Detroit Red Wings under the caption—"Greatest Goalie Ever"! The background material, incorporated into the article on this outstandig Ukrainian athlete, made very fine reading, but inadvertently, the writers failed to mention Terry's Ukrainian ancestry, and as such caused a good deal of concern amongst the readers of Life interested in promulgating the Ukrainian name. One of these readers—whose name the editors of Life could not make known — wrote to Life's "Letters to the Editor" column, strongly protesting this omission specifically and all the other periodicals in general that fail to include a Ukrainian athlete's lineage but erroneously call him a "Pole" or "Russian".

In an attempt to rectify their error, Life contacted **Walter Bacad**, active Ukrainian-American in N.Y.C. and he in turn referred them to this writer. They appeared greatly interested in prominent Ukrainian athletes and it was a pleasure to inform them that the following are Ukrainians: **Bob Zawoluk**, All-America basketball center at St. John's U.; **Bronko Nagurski**, All-Time, All-America football great; **John Farbotnick**, AAU's "Mr. America" and Mr. World"; **Joe Stydahar**, head coach of of the 1951 professional grid champions, the Los Angeles Rams and about 20% of all the players performing today in the National Hockey League including **Metro Prystal, Bill Mislenko, Bill Juzda, Gus Bodnar** and **Joe Klukay**.

Whether Life will see fit to publish this Ukrainian's (I'm taking it for granted that he is one of our own) letter and supplement it with the information furnished them, remains to be seen, but regardless, a dual victory has been gained. No doubt, in any future write-up, Life will stress an athlete's Ukrainian ancestry and also, the entire incident will probably make them a trifle more Ukrainian-conscious. In any event, the net result is definitely positive, and all Ukrainians in the future should follow the same course. Not only in sports but in field of endeavor, the Ukrainian name should always be propagated to the fullest extent.

NICK WASYLIK TO COACH AT LAFAYETTE

Nicholas J. Wasylik, who named this week as new backfield coach at Lafayette College, filled a similar position for the last five years at Colgate University. The new assistant to Coach Steve Hokuf is due to report at Easton, Pa. about April 1. He is a former star quarterback at Ohio State University and has been coaching football since 1938. He played at Ohio State in 1935, 1936 and 1937. He coached at St. Clairsville, Ohio High School in 1938 and 1939 and from 1940 to 1943 he was mentor at Bucyrus, Ohio High School. In 1944 and 1945 he was assistant coach of the Ft. Pierce Amphibs, while serving in the U.S. Navy. In 1946 he was backfield coach of the Miami Seahawks of the All-America Conference. He went to Colgate in 1947 and remained there until now. Besides his bachelor's degree from Ohio State, he has a master's degree from Teachers College, Columbia University.

SPORTS BRIEFS

Umpire **Nestor Chylak** has been purchased by the International League from the Eastern. Chylak broke in with the Pony in 1947, started the 1949 season with the Canadian-American and finished with the New England, from which circuit he was obtained by the Eastern for 1950.

Notice the recent issue of Colliers featuring an extensive article on a "fighting" anti-Red Group of Russians? These fakers use the Ukrainian's national symbol the Trizub (Trident) for their emblem and the only fighting they wage is here in the free world—fostering an undivided Russia and doing all possible to shatter any plans to give the millions of non-Russians enslaved by the Soviet Union their independence upon the dissolution of the present Soviet slave-state.

Mike Home finished in the top group of the $10,000 Baton Rouge open golf tournament recently held.

Catcher **Harry Psutka**, who was purchased from Williamsport of the Eastern (Class A) League last month, has signed his contract with the Buffalo Bisons of the International (AAA) League.

Alex Boychuk of Shamokin, Pa. is having a fine year with the Bloomsburg, Pa. State Teachers College basketball quintet.

Coach Frank McGuire's comment about **Bob Zawoluk** may sound like doubletalk, but it isn't... "I do not consider Zawoluk an All-America center. He jumps center only because he happens to be our tallest man. We consider him a forward." Asked whether McGuire considered Zawoluk an All-America forward, he answered: "Yes, I would say he's definitely an All-America forward".

When second-sacker **Mike Goliat**, obtained late last season from the Philadelphia Phillies, arrived at the St. Louis Browns' camps' camp 19 pounds lighter than he reported to the Phils in 1951, the newcomer to the American League marveled at the difference in training routine in the two circuits. "Over in the N. L.", Mike declared, "they take it pretty easy for the first week or so of training. Here they get down to business the first day".

To all the Ukrainian youth in New Jersey, I would like to reiterate the importance of attending the Ukrainian Manifestation Rally to be held March 30—which by the way is a Sunday—at 1:30 P.M. at the spacious Mosque Theatre in Newark. Help support the Ukrainian liberation movement.

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A Portrait of Stalin

By A. LUCKIW

(Concluded) (5)

A STALIN PORTRAIT

Up until now in U.S.S.R. Stalin has seized into his hands the right of life and death of his subjected uprooted people. He personally directs and is "responsizle" for all of them. And in so far as the tyrants are not chosen by the people they carry a "responsibility" only before the unlimited self-love and personal spoiled tastes as they are not obliged to give an account of their doings to their suppressed people.

Joseph Stalin has been able to create such a hopeless, unsure and restless life for the Soviet citizens that daily and hourly they are filled with problems about the next breakfast, lunch, a few pairs of stockings, a piece of soap . . . about everything that is freely and easily attinable by all citizens in non-Soviet countries. Soviet people are always unable, they even don't have enough time to wash themselves and patch their clothing and no less to systematically accept a thoughtful and active part in the social and political life.

In the eyes of the communists this is useless and not necessary as in every step the Soviet press and radio assured them that "the greatest genius" doesn't sleep at night but worries for them instead, therefore it is not necessary for them to worry about their situation and the conditions of the country. It is better to let the "sunshine" do it all by himself for them, it is indispensible only to follow the instruction so that axmidst them there would be a high state abeliance and working discipline which unceasingly pushes them toward an indefatigable drive for the greatest productivity. Besides thlis they are always to be in a happy frame of mind although they may be in some difficult and serious situations.

High discipline and a joyful disposition—is that which "isn't a great deal," and which is only required of them. This also means that neither in the day or during the night there be no doubts as to the continuous unforgiveness and irreprovableness of the "leader", because they the people are the unskilful ones in Marxism, Leninism, and Stalinism, they are members of the world's first Soviet Communistic state, errors can be made and all sorts of misunderstandings can arise in this odd country, at their first glance, but for them it is actually an absolute foreign Soviet earth.

In the entire Czarist and Lenin-Stalin Russian Empire, history shows that the right of the human being never reached a state where it would be recognized by everyone; and in the system of this country the people were always only her slaves and due to such a condition the state received all the benefit Therefore, it is not that even now in Stalin's reality there are always lectures which cultivate the people in self-renouncement from personal independence, a self-renouncement from a feeling of truth, national attachments, sufficient wages, satisfaction from elementary people's needs and finally—life. The ability of self-renouncement in unheard of extremities for the benefit of the communist tyranny is recognized as the highest achievement of Stalin's education.

Over all this stands the black vision of Stalin, who achieved the special position and title of "leader". All his political and state deeds just as a bullet into the chest of Alilujeva and the secret traceless disappearances of members of the Politburo are not part of the party or court agenda. For everything that Stalin has done everyone is permitted to praise it unceasingly and untiringly, and only someone occasionally is able to be quiet about it. These rights he conquered through the aid of the political police (MVD) for a long time. They are undivided rights and woe to anyone who violates them in any way and to those who do not daily praise his actions. Everything that Stalin permits for himself is forbidden for everyone else on this Earth.

Bill: "Sorry, can't stop to to talk to you—there's a man coming over right away to discuss a big deal with me. We're going to talk over the advisability of moving my shop to another location."

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Bill: "My landlord."

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РОЗРИТА МОГИЛА.

Світе тихий, краю милий,
Моя Україно!
За що тебе сплюндровано,
За що, мамо, гинеш?
Чи ти рано до схід сонця
Богу не молилась?
Чи ти діточок непевних
Звичаю не вчила?
Молилася, турбувалась,
День і ніч не спала,
Малих діток доглядала,
Звичаю навчала.
Виростали мої квіти
Мої добрі діти,
Панувала і я колись
На широкім світі, —
Панувала... Ой Богдане!
Нерозумний сину!
Подивись тепер на матір,
На свою Вкраїну.
Що, колишучи, співала
Про свою недолю,
Що співаючи, ридала,
Виглядала волю.
Ой Богдане, Богданочку!
Якби була знала —
У колисці б задушила,
Під серцем приспала.
Степи мої запродані
Жидові, німоті,
Сини мої на чужині,
На чужій роботі.
Дніпро, брат мій, висихає,
Мене покидає,
А могили мої милі
Москаль розриває...
Нехай риє, розкопує,
Не своє шукає...
А тим часом перевертні
Нехай підростають,
Та поможуть москалеві
Господарювати
Та з матері полатану
Сорочку знімати.
Помагайте, недолюдки,
Матір катувати.
На четверо розкопана,
Розрита могила...
Чого вони там шукали?
Що там схоронили
Старі батьки? Ех, якби то...
Якби то найшли те, що там схоронили
Не плакали б діти, мати не журилась...

СОН.

(Уривок).

У всякого своя доля
І свій шлях широкий:
Той мурує, той руйнує,
Той неситим оком —
За край світа зазирає,
Чи нема країни,
Щоб загарбать і з собою
Взять у домовину.
Той тузами обирає
Свата в його хаті,
А той нишком у куточку
Гострить ніж на брата.
А той, тихий та тверезий,
Богобоязливий,
Як кішечка підкрадеться,
Вижде нещасливий
У тебе час та й запустить
Пазурі в печінки, —
І не благай: не вимолять
Ні діти, ні жінка.
А той, щедрий та розкішний,
Все храми мурує;
А отечество так любить,
Так за ним бідкує,
Так із його сердешного,
Кров, як воду, точить!...
А братія мовчить собі,
Витріщивши очі!...

———o———

Сонце заходить, гори чорніють
Пташечка тихне, поле німіє,
Радіють люди, що одпочинуть.
А я дивлюся... і серцем лину
В темний садочок на Україну;
Лину я, лину, думу гадаю,
І ніби серце одпочиває.
Чорніє поле, і гай, і гори,
На синє небо виходить зоря,
Ой зоре! зоре! - і сльози кануть.
Чи ти зійшла вже і на Україні?
Чи очі карі тебе шукають
На небі синім? Чи забувають?
Коли забули, бодай заснули,
Про мою доленьку, щоб і не чули

ЗАПОВІТ

Як умру, то поховайте
Мене на могилі,
Серед степу широкого,
На Вкраїні милій:

Як понесе з України
У синє море
Кров ворожу... отоді я
І лани і гори —
Все покину і полину
До самого Бога
Молитися... А до того —
Я не знаю Бога.

Поховайте та вставайте,
Кайдани порвіте
І вражою злою кров'ю
Волю окропіте!

І мене в сім'ї великій,
В сім'ї вольній, новій,
Не забудьте пом'янути
Незлим тихим словом.

43.

Боже, нашими ушима
Чули Твою славу,
І діди нам розказують
Про давні криваві
Тії літа, як рукою
Твердою своєю
Розв'язав Ти наші руки
І покрив землею
Трупи ворожі. І силу
Твою возхвалили
Твої люди і в покої,
В добрі одпочили,
Слав'я Господа... А нині!...
Покрив еси знову
Срамотою свої люди, —
І вороги нові
Розкрадають, як овець, нас
І жеруть!... Без плати
І без ціни оддав еси
Ворогам проклятим.
Покинув нас на сміх людям,
В наругу сусідам, —
Покинув нас яко в причту
Нерозумним людям.
І кивають, сміючися,
На нас головами;
І всякий день перед нами —
Стид наш перед нами.
Окрадені, замучені,
В путах умираєм.
Не молимось чужим богам,
А Тебе благаєм:
— Поможе нам, ізбави нас
Вражої наруги!
Поборов Ти першу силу,
Побори ж і другу,
Ще лютішу! Встань же, Боже,
Вскую будеш спати,
Од сльоз наших одвертатись,
Скорбі забувати?
Смирилася душа наша,
Жить тяжко в оковах!
Встань же, Боже, поможи нам
Встань на ката знову.

———•———

* * *

Один у другого питаєм:
Нащо нас мати привела?
Чи для добра? Чи для зла?
Нащо живем? Чого бажаєм
І, не дознавшись, умираєм.
А покидаємо діла.
(Орська кріпость 1847).

* * *

Все йде, все минає —і краю немає...
Куди ж воно ділось? Відкіля взялось?
І дурень і мудрий нічого не знає.
Живе... Умирає... Одно зацвіло,
А друге зав'яло, навіки зав'яло...
І листя пожовкле вітри рознесли.
А сонечко встане, як перше вставало,
І зорі червоні, як перше плили,
Попливуть і потім; і ти, білолиций,
По синьому небу вийдеш погулять,
Вийдеш подивиться в жолобок, криницю
І в море безкрає і будеш сіять,
Як над Вавілоном, над його садами
І над тим, що буде з нашими синами.
Ти вічний без краю!... Люблю розмовлять,
Як з братом, з сестрою, розмовлять з тобою,
Співать тобі думу, що ти нашептав.
Порай мені ще раз, де дітись з журбою?
Я не одинокий, я не сирота:
Єсть у мене діти, та де їх подіти?
Заховать з собою? — Гріх: душа жива.
А може, їй ліпше буде на тім світі,
Як хто прочитає ті сльози-слова,
Що так вона щиро колись виливала,
Що так вона нишком над ними ридала.
Ні, не заховаю, бо душа жива.
Як небо блакитне — нема йому краю, —
Так душі почину і краю немає.
А де вона буде? Химерні слова!!
Згадай же хтонебудь її на сім світі, —
Безславному тяжко сей світ покидать.
Згадайте, дівчата, вам треба згадать!
Вона вас любила, рожевії квіти,
І про вашу долю любила співать.

(З „Гайдамаків")

* * *

Схаменіться! Будьте люди,
Бо лихо вам буде!
Розкуються незабаром
Заковані люди.
Настане суд, заговорять
І Дніпро і гори!
І потече сторіками
Кров у синє море
Дітей ваших... І не буде
Кому помагати:
Одцурається брат брата
І дитини мати.
І дим хмарою заступить
Сонце перед вами,
І навіки прокленетесь
Своїми синами!
Умийтеся! Образ Божий
Багном не скверніте!

— — — — — — — —

...І немає злому
На всій землі безконечній
Веселого дому.
Я ридаю, як згадаю
Діла незабуті
Дідів наших. Тяжкі діла!
Якби їх забути,
Я оддав би веселого
Віку половину.
Отака то наша слава,
Слава України.
Отак і ви прочитайте,
Щоб не сонним снитись
Всі неправди, щоб розкрились
Всі могили
Перед вашими очима,
Щоб ви розпитали
Мучеників: кого, коли,
Защо розпинали?
Обніміте ж, брати мої,
Найменшого брата, —
Нехай мати усміхнеться,
Заплакана мати.
Благословить дітей своїх
Твердими руками
І діточок поцілує
Вольними устами.
І забудеться срамотна
Давная година,
І оживе добра слава,
Слава України.
І світ ясний, невечерній
Знову засіяє...
Обніміте ж брати мої,
Молю вас, благаю!

(З „Посланія").

Мені однаково, чи буду
Я жить в Україні, чи ні.
Чи хто згадає, чи забуде
Мене в снігу на чужині —
Однаковісінько мені.
В неволі виріс між чужими,
І, неоплаканий своїми,
В неволі, плачучи, умру,
І все з собою заберу —
Малого сліду не покину
На нашій славній Україні,
На нашій — не своїй землі:
І не пом'яне батько з сином,
Не скаже синові: Молись!
Молися, сину: за Україну
Його замучили колись. —
Мені однаково, чи буде
Той син молитись, чи ні...
Та не однаково мені,
Як Україну злії люди
Присплять, лукаві, і в огні
Її окраденою, збудять...
Ох, не однаково мені.

(В казаметі 1847).

———o———

* * *

Доле, де ти? Доле, де ти?
Нема ніякої!
Коли доброї жаль, Боже,
То дай злої, злої!
Не дай спати ходячому,
Серцем замирати
І гнилою колодою
По світу валятись.
А дай жити, серцем жити
І людей любити,
А коли ні... то проклинать
І світ запалити!
Страшно впасти у кайдани,
Умирать в неволі,
А ще гірше — спати, спати,
І спати на волі —
І заснути на вік-віки,
І сліду не кинуть
Ніякого: однаково —
Чи жив, чи загинув;...
Доле, де ти? Доле, де ти?
Нема ніякої!
Коли доброї жаль, Боже,
То дай злої! злої!

———•———

* * *

Чого мені тяжко, чого мені нудно?
Чого серце плаче, ридає, кричить,
Мов дитя голодне? Серце моє трудне,
Чого ти бажаєш? Що в тебе болить?
Чи пити, чи їсти, чи спатоньки хочеш?
Засни, моє серце, навіки засни,
Невкрите, розбите... А люд навісний
Нехай скаженіє... Закрий, серце, очі...

1844.

● КУРСИ — ЛЕКЦІЇ ●

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Д-р ВАСИЛЬ ПАСЛАВСЬКИЙ, б. член Тов. Дністер, від. 361 У. Н. Союзу, помер нагло в лічниці в Ню Йорку 6. березня 1952 р. Покійний походив з Германова, пов. Перемишль, та був адвокатом в Добромилі, Зах. Україна. Полишив в смутку жену Софію, сина Ярослава та братанків Богдана і Осипа. Похорон відбудеться в понеділок, 10. березня, о год. 10-ій рано з похоронного заведення П. Яреми до церкви св. Юра, а відтак на цвинтар. — В. Н. П.!

П. Кучма, секр.

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ЧИ ВІРИТИ В СНИ?

Я не кажу, що в сни треба вірити. Я не хочу нікого переконувати. Знаю, що це загадка, досі нерозв'язана з наукового боку.

Щоправда, був колись українець і психолог, проф. Б. Лей, який поставив тезу, що сни, це наші думки і бажання. Але, що з тією тезою сталось, теж не знаю. Професор міг її змінити, якщо сам змінився — з Б. Лей, на Б. Лей. Тому хвалю тих професорів, що загалом тез не ставлять.

А проте зовсім заперечити годі, що сни не здійснюються. Навпаки, знаємо це найкраще з Біблії: приміром, сон Фараона, Якова, і т. д., або з нашої історії — Віщого Олега, тощо. Врешті з часів новіших — визвольної війни, чи двох світових: Скільки то снів висилось воякам. Щось воно є . . . Щось мусить бути!

І наш народ прив'язує багато ваги до снів, зокрема до тих снів, які бувають під рокові свята (Великдень, Різдво, чи Новий Рік).

Саме такий мені сон приснився проти Нового Року, і то нового стилю. Зазначую — нового, тому, щоб не було баламутства, бо в нас тепер одні святкують за старим стилем, інші за новим, залежно від того, як прийнято в парафії. Та бувають і такі, що святкують, як захочуть. Ми бо вже такої вдачі; а часом й для вигоди. От прим. заповідаються гості: „Вибираємось до вас на Різдво..." Тоді зразу відповідь: „Яка шкода! Ми вже святкували за новим стилем. І навпаки: „Ми прийдемо до вас за новим стилем, бо за старим святкуємо самі". Відповідь ще легша: „Ми теж..."

Але не в тому річ. Йдеться про сон. Таж він дивний був; можна сказати, виїмковий. Снилось мені, що нібито в якусь неділю вибрався я на 7-му вулицю в Ню Йорку. Приходжу, а там, як замів! Порожно, пустісінько. Що сталось? Де ділись люди? Це ж неділя, звичайно до св. Юра дійти не всилі. І книгарня „Сурма" зачинена... А в ній у неділю завсіди завізно, як в улію гуде.

Дивлюсь, озираюсь і з дива остовпів. Аж тут біжить просто на мені мій побратим, Кивич.

І от він до мене: — „Та чого ти стоїш! Чого вирячив очі?"

„Що сталось?" — питаю. — „Війна" — він каже. „Де?"... „Як то де? На Волстріт, не чув? Відомий мільярдер комуніст зорганізував мільйонерів з п'ятої колони й захопили Волстріт, большевики скинули їм з повітря зброю..."

Ще він не скінчив, а вже бачу — валить на „сьому" ціла товпа, неначе муравлище. Попереду президент, поруч нього гетьманич, за ними Мельник з Бандерою, тісно при купі, а ще далі Очус, Одум, Одуд та інші організації, такі як Сум, Радість, Веселість (скитальча) і жіночі роз'єднані союзи.

„Сллаваaa!" — гримить бойовий оклик — „До зброї! Не дамо давнтавну!"...

„Чому давнтавну? — питаю. „Бо це наше останнє забороло, остання дошка рятунку" — відповідає побратим.

„А де ця зброя?" — „Нема" — каже він — „на жаль, до краю післали. Та я для тебе маю"... — і витягає з-під поли якусь музеальну пістолю, ще на кремінь. Беру й хочу попробувати. Цок... Скочила іскра і грянув стріл.

Це ліжко. Погане скрипітливе ліжко. Збудило, перервало такий виїмковий сон.

Розказую рано жінці. Хочу знати її думку, чи може він справдитись. Жінка вислухала й похитала головою:

„Щодо цього першого, цих мільйонерів, то ще можливо..."

„А що не можливо?"

„Щодо наших. Щоб поєднались"...

„Навіть тоді, коли б большевики захопили давнтави?"

„Навіть тоді"...

Може й так. Але я таки вірю в сни. Зокрема в новорічні. Поживемо, побачимо!..

Ел