

NEWS SHEET

February, 1958.

JOURNAL OF THE SOCIETY FOR INTERNATIONAL FOLK DANCING.

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Correspondence to the Secretary - Miss Marie Le Fort,
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Membership applications - Ken Wood Esq.,
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Correspondence to the Treasurer - Dick Beckford Esq.,
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How often it is said 'we are going soft'! That too much is done for everybody, that amusements are ready made, and that from being reasoned creatures we have developed into passive receivers, content only to sit back while others take responsibilities. Has this cancer spread to the S.I.F.D? Is the S.I.F.D. becoming a society of children, sitting back waiting to be amused, grumbling at everything, and doing nothing to help? After comparing the total membership of the S.I.F.D. with the number of members who attended the last general meeting we are almost convinced, regretfully, that the cancer has indeed spread to the Society. Has the S.I.F.D. become merely a useful club where it is possible to dance cheaply and nothing else? If it has the Society is doomed. Perhaps this is not the case; but the future of the S.I.F.D. lies firmly in the hands of all members. The Society must go forward into 1958 determined to recapture the enthusiasm which fired that dozen or so people in 1946 when the Society was first formed. The S.I.F.D. needs permanent premises and suitable halls for the group, we must all look for them; members must introduce new members and befriend lonely beginners until they have made themselves part of the group; we all must offer our services for those things which are so necessary in a group such as ours: music, publicity, costume making, news items, research, etc. Members must make use of their particular talents, in the S.I.F.D. there is room for them all: the Society must hum with the activity of its members. Let us all set out to make the S.I.F.D. not just a convenient social club, but a folk dance group which exists for us and by us. This is a challenge to us all: are we too weak to accept it? Dancing is worth the effort, the S.I.F.D. is worth the effort: we must make sure that we are are worth the effort.

FEBRUARY FOLK CUSTOMS. With acknowledgements to the Folk Dance Federation of California.

The beginning of February is the start of the Chinese New Year's Festival. According to old custom, on New Year's Eve, books must be balanced and accounts closed, so the streets are full of people paying and collecting debts. Traditionally a creditor may search all night as long as one candle burns. Fire crackers play an important part at the new year, when the frightemaway any demons which may be lurking about.

February 2nd is Candlemas Day, which derives its name from the custom of blessing candles in the churches. Before the Reformation in England, a meaning was attached to the size of the candles and the manner in which they burned during the procession. Another English custom was to kindle a branch from the Yule log on Candlemas, let it burn until sunset and then quench it and put it safely away to tend the Yule log the following Christmas.

In Hungary, every family has a candle blessed in church, and these candles are carefully preserved against sickness, storm and death.

In Mexico, February is the traditional month for planting. It is believed that any seeds planted on Candlemas Day will flourish into fine plants.

In America, Candlemas is popularly known as 'Groundhog Day'. The belief is that the groundhog will awaken from his hibernating slumber, and come out to see if spring has come.

February 14th, St. Valentine's Day is the popular lovers' festival. Everyone knows that on this day birds and animals choose their mates; that the first young man a maiden sees on St. Valentine's Day is her true love; that five bay leaves pinned in a pattern on a maiden's pillow will guarantee dreams of her sweetheart, and that names written on paper, wrapped in clay and dropped into water will sink, excepting that of true love.

A TRAVELLER IN THE BALKANS. 1957.

Part I. The Journey to Macedonia.

I sat back and listened to the rhythmic noises of the train as it sped towards the Yugoslav frontier, and suddenly realised that it was probably rhythm that had started my interest in Balkan countries. Dancing kolos and listening to music so different from my own had resulted in a love for this aspect of Yugoslav life. My previous visit was to Slovenia only, and now I was speeding towards wild Macedonia.

I know very little of the language, had no idea of the transport facilities, but my friends Philip Thornton and Lorna had provided me with some letters of introduction for which I was extremely grateful. I made up my mind to be prepared for the worst - and the worst often happened.

As usual the journey across Europe was rather tedious, excepting for the stretches between Salzburg and Jensenice which were most beautiful, the mountains getting more rugged as we approached the Slovenian Alps.

Jensenice, the Yugoslav frontier town, was very smart and, like its contemporary railway station, is a shop window for the tourist trade. The officials were very smartly dressed, polite, very friendly and helpful. The formalities seemed just a little unnecessary, especially when I was hungry, and I was glad when I was able to join the restaurant car. The meal was quite memorable for many reasons. Every now and again the ancient waggon, which swayed dangerously all the time, would give an extra lurch, causing the loaded waiters to pivot in the gangway. This struck me as very funny and I had difficulty in containing my amusement, but my swarthy companions, engaged in earnest conversation did not consider it at all unusual. Perhaps it was the Slivovitz! The meal was cheap but really enormous, and I had difficulty in keeping pace with the other diners who constantly glared at me over their evil looking moustaches.

Because of bad advice in London, I found I had to change trains at Belgrade, a town which looks very ugly and uninteresting from the train; the station is one of the worst I have ever met on my travels, and it was a painful experience to change there, in the cold light of early morning, onto an express travelling to Athens via Skopje. The two trains stood silently side by side, but on both platforms on either side there was a seething mass of struggling humanity. Rich and poor, fine clothes mixed with rags, costumes of many regions, and of course the inevitable bundles. With my companion, a young German girl, travelling from Cologne to Athens, I searched frantically for space to stand, to sit was quite out of the question as the train was packed to suffocation. Eventually, however, we found room in a corridor, outside a door marked 'closet', and were joined by a German speaking Greek, and an American whose continuous chatter the whole way to Skopje nearly drove me quite mad. It was there among the luggage that we spent most of the next eleven and a half hours.

There was a marvellous change in the landscape as the train sped south through Serbia, giving way to dry arid land of the south. It was Sunday, and there were many carts full of peasants on the dusty 'roads', and people walking near the track. I saw little mechanical traffic, just a few tractors among the wooden ploughs, and a few bicycles, some with tyres! A few peasants worked among the tobacco plants under the glaring sun, and the landscape was strangely beautiful with colour. Red and brown predominated, with blue sky and puffy little white clouds tipping the mountains.

At last the train reached Niš an important railway junction, and to my horror swarms of people, heavily laden with baskets and sacks swarmed around the train, and the doors on either side were flung open. We clung desperately to the piles of luggage which at any moment threatened to cascade onto the platform, whilst people fought their way through the crowded corridor. I thought that I would never reach Skopje at this rate, it was very hot and people seemed to be standing on each other. Suddenly, all was peace again, and looking round I saw the reason for all the commotion. On either side of the express train stood local trains, and people had merely been taking a short cut from one to the other by way of the express train. The train then passed through Prekevo, into Macedonia, and soon a city with tall blocks of modern buildings and minarets came into view, at last I had reached Skopje.

I pushed my way through the ticket barrier into the imposing entrance of the hall of the station, and stood on the steps looking at the scene before me. There were brightly lit modern shops, a new hotel, the horse cabs awaiting their fares and the korzo, (of which I will speak later,) was getting under way. On the steps around me sat pitiful groups of people - nomads - huddled together, clutching their worldly goods tied up in little bundles, and clothed in rags such as I had never seen before. The contrast of old and new that is ever present in Yugoslavia was already apparent.

I pushed aside the 'bag boys' and strode across the square into the town - more than just a little apprehensive.

Next month - Skopje - The Shanghai of the Balkans. Ken Ward.

THE POLISH GORALS. Part 1.

The word 'Góral'ski' is an adjective derived from the noun 'góral'. Góral means an inhabitant of the mountains. In this broad sense all inhabitants of the Carpathians are gorals, and so too are all the mountain dwellers including the inhabitants of the Alps, the Slovaks, and the Scottish highlanders.

The word 'góral' however has a specific meaning in Polish, for it is applied to a racially and dialectically distinct people, who inhabit the 'Podhale', the highlands between the Tatra and the Beskid Ranges, within the Carpathians. It is a comparatively small area, about 1,800 sq. miles in all.

The Podhale Góral's, or the 'Górale' in the strict sense, are a very independent and proud people. They were for long times cut off from civilisation, and developed very differently from other parts of Poland. Their traditions too developed independently from the Polish and are more related to those of the Slovaks. Music, dance and costume are different also, yet the Góral's are considered to be Polish. The only apparent reason for this appears to be the language - though even this is only partially similar to that of the rest of Poland. It resembles the Middle Age Polish, uncontaminated with French, by reason of the 'Góral's' isolation, and is considered to be more Polish than the Polish.

The Early Podhale Góral's never recognised feudalism or serfdom, and they referred to the Polish king as to their equal. Their relationship to God was on more or less equal terms. Christ did not impress them at all, having been poor and scantily dressed. Only for the Blessed Virgin did they reserve a certain reverence.

Many of the Podhale Góral's were famous brigands, who terrorised Upper Slovakia and Northern Hungary, but they considered it beneath their dignity to bother much with the Poles, to whom they referred contemptuously as 'lachs', since they were just as poor as themselves, and were subject to servitude.

Even today a Podhale Góral detests the educated Polish tourist coming from the North, and even their own sons and daughters who receive their education outside of the Podhale are looked down upon and regarded with suspicion.

The physical features of the Góral's, with their strong bodies, hawk-like noses, heavy brows and deep blue eyes, make them racially distinct both from the Poles in the North and the Slovaks in the South, but similar to the people of the Scottish Highlands.

Next month - Dances of the Podhale Góral.

THE GOURMET

Polish Golabki. (Cabbage rolls).

1 lb. minced beef.	$\frac{1}{2}$ lb. minced pork or veal.
$\frac{1}{2}$ cup rice.	1 chopped onion
1 egg.	2 tablespoons butter.
	Salt and pepper to taste.

Remove core from whole head of cabbage. Scald cabbage in boiling water, removing leaves as they wilt. Wash rice in cold water and stir into 2 qts. of rapidly boiling salt water. Boil 10 mins. and strain. Run cold water through this half cooked rice.

Fry onion in butter until transparent.

Mix with meat, egg, rice, and seasoning. Spread each leaf with this stuffing, and roll. Fasten with a cocktail stick.

Place cabbage rolls in baking dish, cover with slices of bacon and roast for 2 hrs. in a moderate oven. Golabki may be served with mushroom or tomato sauce, or with sour cream.

DANCE POSITIONS FOR THE BEGINNER

1. Ballroom hold.

Partners face each other. Man has right arm around woman's waist. Woman has left hand on man's right shoulder. Man holds woman's right hand in his left hand at about shoulder level, elbows slightly bent.

2. Peasant hold.

Partners face each other. Man has hands on woman's hips. Woman has hands on man's shoulders. Arms are usually kept straight.

3. Open position.

Partners are side by side, both facing in the same direction, with woman at right of man. Man has right arm round woman's waist. Woman has left hand on man's right shoulder. Outside hands are usually placed on hips.

4. Cross-hold.

Partners face each other, Hands are joined, man's right with woman's right, man's left with woman's left. When turning with this hold, arms must be very firm, whether they are bent or straight.

DEMONSTRATION NEWS

We started off the New Year with a visit to the Camberwell Toc. H Old Peoples' Party on January 18th. This was the third visit to this annual party and the invitation came, as usual, from the caretakers of Inns of Court, Drury Lane. It is always a very sociable evening, as we are looked upon by the members as old friends. They tell us all about their families, of their births, marriages and deaths, and about their own health, or lack of it. Above all they join in the dances. Yes, aged between 60 - 80 years, they join in the dances, and for a little while they laugh at their aches and pains.

From the Old Peoples' Party on to the very young. On Saturday 25th January we went to show and teach dances to school children at Godalming Church of England School. Being such young children, the standard of dancing was not very high, but their behaviour was good and they were very enthusiastic. There were two very quiet and polite little boys who joined in every dance, later I discovered that they were from a boarding school for children from broken homes. The headmaster who invited us is also a member of the local U.N.A., and he arranged for us to give a repeat performance in the evening for U.N.A., hoping to 'spread the load' of the expenses. Some of the children from the afternoon turned up, but the response from the adults was numerically rather poor. However, they made up in enthusiasm what they lacked in numbers, and begged us to come again, when they assured us, word of mouth advertisement would fill the hall. Anyway we sold a few books and records. Owing to a sudden bout of 'flu, Ken Ward was unable to dance, and I had a two days flap trying to find a substitute. I had reached the end of my list of male dancers, with telephone numbers, when Roy Evington turned up. Roy had been to my Christmas course at Bisham Abbey and danced very well there, also he was free for that Saturday, so Roy made his debut in the demonstration team. There's a twist to the tail, (tale), one girl failed to turn up for the afternoon demonstration, so after all my efforts, we still had to dance three couples and do 'box and cox' with partners. However we had a complete team for the evening, and my thanks go to all the dancers for their hard work.

Margery Latham.

FUTURE DEMONSTRATIONS

March 15th.	The Empire Pool Wembley, 2.30 and 7.30 p.m.	The Central Council for Physical Recreation are staging a Festival of Movement.
	1050 female performers and our Swedish team with 12 MEN.	
March 22nd.	St. Helen's School, Northwood, Middx.	6.30 p.m.
March 29th.	Islington Old Tyme Dance Club, Euston.	9.15 p.m.
March 31st.	Southend Group, International Folk Dance.	
April 12th.	National Ass. of Mixed Clubs, Westminster.	9.15 p.m.
May 3rd.	Barns Hill School, Coventry.	2.30 p.m.
May 17th.	U.N.A. Camberwell.	
June 7th.	U.N.A. Wimbledon.	
June 21st.	Church of England School, Dartford.	

You can see from this list that demonstrations are going on all the time and some of them look very interesting. As you will have gathered, Margery is often very hard put to it to find a complete team, and would welcome any offer of help. From the conversation one overhears in the dressing rooms, the Society is teaming with competent dancers, so why not come forward some of you and give your name to Margery. Don't wait to be asked, Margery has got enough to do without talent scouting. Just offer your services. I doubt very much if you will find your offer turned down.

(ED.)

LETTERS.

The Society received Christmas greetings from many of our old members now scattered around the globe. To them, and to all our well-wishers we offer a belated but very heart felt 'Happy New Year!'

From Beryl and Len Sawyer we received the following communication, headed 'New from the Pacific North-West.'

'It is some time since we sent any news of dancing activities in British Columbia. However, things are looking up in the folk dance world since our discovery, via the telephone directory, of the local Swedish group.

This group, which calls itself 'Lekstugan', has recently celebrated the 40th anniversary of its foundation. One of the original founders, Mr. Swanson, still takes part in the dancing. We discovered that many of the dances known to us were favourites of theirs and they were surprised to learn that we knew them and welcomed us into the group. We have since learned 'Fryksdalspolska' - a dance with a wonderful rhythm - and 'Gottlands Quadrille'. Beryl has made her debut with the demonstration team at the 40th anniversary which commenced with a smorgesbord. After the demonstration came general dancing which included polkas and a hambo or two. We hope to join in more demonstrations in the future.

Our only other dancing activity was a visit to a lively square dance, the M.C. of which was a popular caller from California named Lee Helsel. The dancing was of an exceptionally high standard and the calls came fast and varied. We had a great deal of fun although we 'missed out' on some of the calls, and we were invited to classes of callers who were, on this particular evening, taking part in the dancing.

We have plans to contact the local Yugoslav group, but first we have to ferret them out.

Best wishes for the New Year,

Len and Beryl Sawyer.

Dear Sir,

Has the Society always worn folk costume when dancing? If not, what did they originally wear for demonstrations?

Yours etc. E.L.S.

The Society first launched itself in front of an audience with the men in cricket shirts and shorts, the women in skirts and bodices of blackout material with coloured bands round the hems. All wore white plimsolls. And very natty they looked too.

(ED.)

Jill Weston, in Canada, writes,

'-- At long last I have finally arranged a class for International Folk dancing. I have been nagging about this ever since I arrived here, and now we have a Recreation Officer from England who is interested. It was all rather sudden. The gymnasium became vacant for one evening and I had to snap it up at once, before I had properly marshalled all my facts together; now I am desperately awaiting leaflets, records and instructions from England.

For dancing in some shape or form, I signed up for ballet classes, and also joined the local dramatic group, (four rehearsals a week), I am taking guitar lessons and also trying to ski and skate - keep a job- AND we have a new edition in the family in the shape of two dogs! So you see things are kinda busy. I would appreciate a hasty reply to my S.O.S. for material, and will write and let you know how our class progresses.

Yours, Jill Weston.'

NOTICES

MUSIC

Ten records, covering 38 dances, have been made by the Society and are available from Recorded Sound Ltd., 27, Bryanston St., W.1., or from the Secretary, Marie Le Fort, 3, Selwyn Rd., London, E.13.

Music and instructions on Records 1 - 5 have been published, also copies of the book entitled 'A Selection of European Folk Dances' price 5/-. All are available upon application to Marie.

A second book covering Records 6 - 10 is in the course of preparation.

IT'S YOUR MONEY WE'RE AFTER

Nothing lives on air - even plants need water, and the S.I.F.D. must have money in order to function. Your contribution, in the way of conscientious payment for each dance or class is requested. Don't let forgetfulness, lateness of arrival, or temporary penury cause you to omit this very necessary part of each folk dance activity.

SOFT SHOE SHUFFLE

Our long suffering school keeper at Chelsea makes repeated appeals to us for the wearing of soft shoes or at least shoes without nails or studs. Damage to the floor is often severe after one of our dances, due to thoughtlessness in this instance. Remember, little girls doing gym may sit on the splinters your shoes have kicked up when last you practiced a prysiadka. Keep your shoes soft, you'll dance better anyhow.

QUOTES OF THE MONTH

- 'The Polish Lublin Suite is a very theatrical performance.'
Fandango.
- 'If she (Irene) had done any demonstrating before, she would not think two hours before a performance is too early to assemble.'
Spanish dancer.
- 'Polish exercises after white wine make me dizzy.'
Margery Latham.
- 'Bronchitis is a nuisance, it stops me going out.'
Jack Richardson.

SPECIAL NOTICE

We regret that Cecil Sharp House is unavailable to us for our February dance. Alternative accommodation is at Queen Alexandra's House, situated at the back of the Royal Albert Hall. 'Bus routes 9, 52 and 73 pass the Albert Hall, and South Kensington and Knights-bridge Underground Stations are ten minutes walk away.

Cecil Sharp House is not available to us on the last Sunday in May, (Whitsun), nor on the last Sunday in August. Alternative arrangements will be made and announced later; in the meantime members are asked to give their views as to the desirability of using Queen Alexandra's House not only for those two occasions but for all our future 'last dance of the month' meetings. Please write to the Secretary or to any Committee member giving your views.

One Swedish costume (female) is missing since the Albert Hall Festival, and we shall be very pleased to have this costume returned. Will the culprit please let Dr. Cyriax have it back as soon as possible?

The Treasurer has pleasure in advising all members that the S.I.F.D.'s account now stands at £601.17.11. (Feb. 1st 1958).

BALKAN EVENING - TUESDAY MARCH 25th

Programme of coloured slides taken in Macedonia and along
the Dalmatian Coast in 1957.

The programme will be given by a Mr. Ford, who I met at the beginning of my holiday last year. The transparencies are beautiful and are very effective projected onto a large screen.

Many local costumes and local scenes are included - market days, a religious festival, a trip along the famous road through Kotor to Cetigne in Montenegro - a harem - and many other interesting scenes.

Please come early so that we can both dance and watch the slides; if we commence dancing promptly at 7.30 p.m. we can start the programme at 8 o'clock.

Ken Ward.

WEDDING BELLS

Our congratulations go to Mary Saunders, regular contributor to our News Sheet with her most interesting series on folk costume, on her marriage last January 4th.

Kostek Siemaszko decided that a good secretary for the Opoczno Group was worth keeping, so on January 11th he and Collette McAllistair were married at the Brompton Oratory. 'Sto lat niech zyje nam!

THE STORK CLUB.

All members will join in hearty congratulations to Aily Bistrat, our popular Estonian teacher, and to Edgar, on the birth of a son last November. We hear that he is already being taught the Cod Fish Polka by elder sister.

We understand that it was a horse who ushered in Therese last November to proud parents Mary (nee McBean) and Graham Cranmer. Congratulations to you and to the two small brothers who were already there to welcome her.

Santa Claus just beat the stork to the home of Frances and Larrie Howell on December 26th with a Christmas present of a baby girl, Jennifer Marion. Now her two big brithers will have someone to make their folk costumes for them when they start to demonstrate.

'DANCING ROUND THE WORLD', by Cyril Beaumont.

Reproduced from the Sunday Times.

The ambition of the Society for International Folk Dancing, which presented a festival at the Albert Hall on Wednesday, is to promote concord among the nations of the world by fostering interest in their respective dance forms.

That purpose was amply exemplified in the programme, which included characteristic dances by groups representative of eighteen countries, all in national dress, the shimmering saris of the Sinhalese contrasting with the sombre clothes of the French contingent from La Vendée, the homely patchwork jackets of our Morris-men with the chic Basque costumes.

The organisation was excellent. Arena entrances enabled the dancers effectively to participate in the ground patterns, while the "spots" first pin-pointed the dancers, then expanded to form platforms of light.

The proceedings opened with a Rumanian "Kolo", each dancer bearing a lighted candle, to form a swirling necklace of flickering beads. Best staged was the London Scottish Dancers' contribution, their steps and figures being performed with deftness and precision, and varied with an excellent solo "Sailor's Hornpipe."

Another effective ensemble was the Israeli "Hoi Harmonica," the dancers circling with arms linked shoulder-high, now broken by an abrupt pause and sway, followed by a briskly accelerated round. A simple dance of much charm was the French team's "Les Mouchoirs."

X X X

I liked, too, the Basque "Wine-Glass Dance," which Antonio's company made familiar to us; the Lublin Pas de Deux; the Polish "Smigus Dyngus," in which girls and boys pretended to drench one another with water, and the lively "Opoczno Oberek", the Ukranian "Hopak" and "Chumaky"; and the virile Macedonian dances by the Slavjanska Bessedra Group.

The Ghana "Sowa" was a little disappointing, the dancers moving slowly with tiny steps, shoulders spasmodically jerking, arms thrusting convulsively downwards. The Indonesian "Tari Pajung" although lacking variety, was danced with feeling.

NEWS FROM THE OPOCZNO GROUP.

At the meeting of the Polish Opoczno Group on Sunday December 15th, it was decided by unanimous vote that the above group become an independent body, distinct from the S.I.F.D., and financially self-supporting.

The Opoczno Group, which hopes eventually to become affiliated to the S.I.F.D., cordially welcomes members of the S.I.F.D. to its classes which are held at the Women's Evening Institute, Westminster Bridge Road, on Thursdays at 7.30 p.m. Admission is 2/6 per evening, with a compulsory annual subscription of 10/- after the first three attendances.

NEWS FROM HARROW GREEN.

Harrow Green are holding a dance in honour of St. Valentine at Cecil Sharp House, on his day, February 14th. Get your tickets early, they request.

On March 22nd they are holding a dance at Lakehouse Road School; this is by popular request and promises to be great fun.

Best wishes go to David St. Pierre in Abadan, Eric Craig in Cyprus, and Derek Missere now with the army in Germany. They should be able to rustle up a spot of dance or folk-lore in these places.

NEWS FROM WALTHAMSTOW FOLK DANCE CLUB.

(The White Heather Dancers)

The Walthamstow Folk Dance Club specialises in dances of the British Isles. Scottish Country dancing on Wednesday evenings and Highland dancing on Saturday afternoons. Classes in Irish, Welsh and English folk dancing, discontinued for a time, are due to start once more in the near future, probably to be held on Tuesday and Thursday.

IBERIAN GROUP.

The Iberian Group with Margaret Colato as organiser, put on an evening of dance at the French Institute, on Saturday February 1st. Groups also taking part were the Polish group under the direction of Olga Slavinska and the Opoczno Group. The audience was not as full as was wished, but the dancing reached a very high standard.

Anyone interested in the above, or in other groups, please write to the S.I.F.D. Secretary for further information.

PROGRAMME FOR FEBRUARY - MARCH, 1958.

Classes and dances at Carlyle School, Hortensia Road, Chelsea.

Times 7.30 - 9.30. Admission - Members 1/6, Non-members 2/-

Music - Wednesdays and Fridays - Mme. Barbara Duleba.

Tuesday . Balkan

Feb.4 and March 4 Balkan Evening.
" 11 " 11 Advanced Balkan * Philip Thornton.
" 18 " 18 Ordinary Class. Ken Ward.
" 25 " 25 Advanced Balkan * Philip Thornton.

Wednesday. Social Dances, and General Dances with instruction periods.

Feb.5 General Dance. Instruction by Joan Richardson.M.C.Jack Richardson.
" 12 Social Dance M.C. Richard Beckford.
" 19 General Dance. Instruction by Kostek Siemasko.(Polish)M.C.Kostek.
" 26 General Dance. Instruction by Kostek (Polish) M.C. Kostek.

Mar. 5 NO CLASS OR DANCE

" 12 Social Dance
" 19 General Dance. Instruction by Dr. Cyriax (Swedish)
" 26 General Dance. Instruction by Dr. Cyriax (Swedish)

Friday. Advanced Classes.

Feb.7 English Thora Jacques
" 14 Estonian R.Ilmari
" 21 Estonian R.Olmari
" 28 Austrian Ilse Streigel

Mar.7 Austrian Ilse Streigel

" 14 French Simon Guest and Bert Price.
" 21 French Simon Guest and Bert Price.
" 28 End of term party.

* Admission to these classes is by invitation only. Applicants for admission should apply - Balkan classes - Philip Thornton.

Friday classes - Subject teachers or Margery Lathan.

Sunday dances at Inns of Court Mission, Drury Lane.

Time 6.30 - 9.30 Admission Members 1/6, Non-members 2/-

Music - Mourie Pfeffer and others.

Feb.2 M.C. Simon Guest
" 9 M.C. Mourie Pfeffer
" 16 M.C. Roly Minton
Mar.2 M.C. Ron Coultrup
" 9 M.C. Mourie Pfeffer
" 16 M.C. Roly Minton
" 23 M.C. John Hughes

Dances at Cecil Sharp House, Regents Park Road, N.W.1, and Queen

Alexandra's House, S.W.7.

Time 6.30 - 9.30. Admission - Members 2/- Non-members 3/-

Feb.23 Queen Alexandra's House. M.C. Ken Ward

Mar.30 Cecil Sharp House. M.C. Simon Guest

Iberian Group (Spanish and Portuguese), meets every Monday, 8-10 p.m.
at St.Simon Zelotes Hall, Milner Street, Chelsea.