

UKRAINIAN WEEKLY

Supplement to the SVOBODA, Ukrainian Daily

Published by the Junior Department of the Ukrainian National Association.

No. 17

Jersey City, N. J., Friday, April 26, 1935

Vol. III

UKRAINIAN EXHIBIT IN JERSEY CITY HIGH SCHOOL

JERSEY CITY, N. J.—To acquaint high school pupils of Jersey City and others with some outstanding phases of Ukrainian folk art and folk song, a Ukrainian exhibit and concert was presented by our young people, Wednesday evening, April 17, 1935, at the local Lincoln High School before a mixed audience, estimated to number close to 800.

The program was opened by the Principal of the school, Mr. G. Connelly, who had attended the recent Shevchenko concert presented by the Mass Chorus under Prof. Koshetz in New York City, and who had been so impressed by that manifestation of Ukrainian culture that he determined that his pupils learn something of it. Mr. Connelly presented Julia Kusy, who gave a brief talk on Ukrainians and their culture. She in turn was followed by the combined choruses of Jersey City (dir. A. Gela) and of Bayonne (dir. W. Melnychuk), which under the direction of Mr. Gela sang a number of songs in a manner that bespoke careful preparation. Solos in several of the numbers were sung by the director's daughter and son, Mary and Walter Gela.

The chorus was succeeded by a group of 12 girls dressed in Girl Scout uniforms. Under the able direction of Stephanie Halychyn they performed various exercises, singing while they drilled.

The next number consisted of Ukrainian dances, opening up with the "honeyveeter" by Mary Tomchuk of Jersey City. Her solo was followed by a series of group dances performed by members of the New York Dancing Club, culminating in a whirlwind finish and featuring Mary Wintoniak as the solo dancer.

The succeeding number was a Ukrainian Fashion Show, exhibiting beautiful Ukrainian costumes brought recently from the old country by Sister Severina of the Order of St. Basil in Lviv. A group of local Ukrainian girls acted as models. Mary Ann Bodnar of New York City acted as master of ceremonies, introducing each model, and giving an interesting description of each costume.

A great deal of credit must be given to all those who helped to make this evening a success, particularly to the two who were responsible for the holding of it, namely, Julia Kusy and Stephanie Halychyn, both of Jersey City.

PREPARATIONS FOR YOUTH CONGRESS

Reports from Detroit, Mich. indicate that the American-Ukrainian youth of that city and vicinity is making intensive preparations for the coming Third Ukrainian Youth's Congress of America, which will be held this summer in Detroit, during the Labor Day week-end, under the auspices of the Ukrainian Youth's League of North America.

A local committee was organized last autumn to take care of the accommodations for the host of American-Ukrainian youth that is expected to descend upon Detroit for the Congress. It is headed by Stephen G. Danielson, Treasurer of the League, and by

(Concluded in Column 4)

RESURRECTION

This year, our Ukrainian Easter comes one week after the Latin Easter. And again comes the question from someone:—Why?

There is no need for us to point out for the 'nth time that Ukrainians observe Easter and other religious holidays later than most others because they still hold fast to the older Julian calendar, and that their reasons for doing so are based on national and religious grounds. We all know that adhering to the older calendar has become a defensive measure used by Ukrainians to keep themselves and their Church from being forcibly denationalized by their oppressors.

Yet, leaving these considerations aside for the moment, it seems to us that as an enslaved nation the Ukrainian people cannot observe the Resurrection of Truth and Justice on equal terms with those nations that are free and able to establish such an order on their soil as will best bring about the Kingdom of Him who was crucified on the Golgotha.

Furthermore, it seems to us to be an advantage for the Ukrainian people to observe Easter separately. Let the whole world know the reason for it. Let them all recognize the fact that in many respects conditions have not changed since the time when Christ was crucified on the Golgotha. For he is being crucified even today, in Ukraine under the Soviets, by the Moscow barbarians who recognize no religion other than Communistic, if one may call it that. He is also being crucified in Western Ukraine under Poland by the so-called "Christians" who forbid Ukrainian children to praise the Lord in their own native Ukrainian tongue, who destroy crosses on the graves of those who died fighting for Ukraine, who take away from the Ukrainian people their churches, and who savagely "pacify" any attempt of the Ukrainian people under their misrule to gain some natural right.

If for no other reasons than the above, we American-Ukrainians, both young and old, should continue to hold fast in religious affairs to the order that prevails in Ukraine, as in the matter of the calendar. For by doing so here in America, the land wherein we have national and religious freedom, we not only give strong moral encouragement to our kinsmen in the old country but we also help to draw the world's attention to the shocking conditions there.

There is no doubt but that sooner or later we shall be able to observe Easter together with others. But that time shall come only when the teachings of Him who died for mankind on the Golgotha shall triumph over those evil forces that seek to make mockery of those teachings. It shall come when a new nation shall arise—a free, independent, resurrected Ukraine!

With this wish we extend our warmest Easter greetings to all our American-Ukrainian youth. May the time come soon when we shall be able to observe Easter together with others, when Ukraine shall be free!

IN MEMORY OF A GREAT UKRAINIAN HISTORIAN

April 19th, 1935, marked the 50th anniversary of the death of the great Ukrainian scholar and historian, Mikola Kostomarov, a contemporary of Taras Shevchenko. For his Ukrainian patriotism Kostomarov was hounded and persecuted by the czarist Russian authorities until his death. Because of it he had to serve a prison sentence and also lose his position as college professor. Nevertheless, ignoring all these persecutions, he steadfastly continued his patriotic labors. In his famous "Books of Genesis of the Ukrainian people" he predicted:—

"And perished has Ukraine, yet that is only an illusion.

Buried in the grave lies Ukraine, yet she has not died. She shall arise from the grave, our Ukraine...

And she will be a free and independent nation."

Let us recall these words of this good son of Ukraine.

YOUTH TODAY

How To Influence Youth

Rev. Dr. John Timothy Stone of the Presbyterian Seminary, Chicago, discussing at Fifth Avenue Presbyterian Church, in New York City, the problems of "modern youth," expressed the opinion that not cynicism and criticism, but sympathy and confidence should be used in dealing with youth.

"Our youth has not been reached because of a lack of sympathy on our part," he said. "They must be controlled by love, not compelled by force. They desire instruction, not restriction; explanation instead of argument."

It would be worthwhile to hear what the "modern youth" have to say on the problem how they should be controlled.

What Is The School For?

Dr. Gabriel R. Mason, principal of Abraham Lincoln High School, Brooklyn, writes in the current issue of High Pointers, publication of the Board of Education, that no question, issue or problem that is relevant should be excluded from classroom consideration, provided it arises in the natural course of discussion.

"Within the range of the syllabus of each subject, all relevant topics may be discussed," he writes. "Such discussion may include the controversial questions of socialism, communism, sovietism and fascism. The test in all cases is the relevancy of the topic and its pertinency to the lesson that is being taken up."

He maintains that the teacher should try honestly to have all points of view presented, preferably by the pupils. He holds that respect for truth must be the criterion of all socially minded teaching. The school must be a forum for the intelligent and free discussion of the "burning issues of the day."

"It is unfair to assume," he continues, "that any one person or group is in possession of the whole truth, or that the truth on present-day problems is available."

"It should also be the aim of the teacher to train students to arrive at conclusions drawn from a body of impartial evidence, rather than to express opinions based on hearsay information and hasty generalizations."

War—What For?

Some people are greatly dismayed by the stir which the problem of war is making among the youth of today.

But is there anything strange about that? Isn't the problem of the participation in the war one of the main problems which almost every young man (and perhaps, many a woman, too) of today would be called upon to solve for himself some day?

John Panchuk, prominent local attorney. This committee has already run a large dance at the local Hotel Statler, and will hold another one there in the very near future, for the purpose of raising funds to cover some of the cost of holding the Congress.

(Today's Ukrainian Weekly is concluded in the SvoBoda.)

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH
(A fr. translation by S. S.)

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BEGINNINGS OF UKRAINIAN PRESS

First Ukrainian Newspaper

The modern Ukrainian press does not begin until 1848, the year when Austria-Hungary became a constitutional monarchy. Before that there was no Ukrainian press to speak of. The first Ukrainian newspaper was "Zorya Haliczka" (Galician Star), published at first once a week and then later twice a week. It ran for ten years before it expired. Its editors were Rev. I. Hushalevich, and then later, B. Didytsky, and after him, S. Shekhovych.

Early newspapers

Appearing concurrently with the "Zorya Haliczka" was the "Vistnyk" (Messenger), published for a period of 18 years, first in L'viv and later in Vienna. It was an official state organ which appeared two or three times a week with the supplements: "Otechestveny Sbornyk" (National Compiler), "Domova Shkolka" (Little Home School), and "Zion." As far as the national progress of the people was concerned, however, this newspaper was of little value. And the same was true with other publications of that

time, such as "Novena" (News) and "Ptchola" (Bee), published Hushalevich, or of the half-Ukrainian and half-Russian "Lada" (A pagan home deity) and "Semeyna Biblioteka" (Family Library), edited by Shekhovich, in the latter of which a story of the Ukrainian writer, Kvitka-Osnovyanenko, appeared not in Ukrainian but in Russian.

Besides the above there also appeared during 1848-1860 the "Dnevnyk" (Daily) published in Ukrainian and Latin letters by Vahylevich (it lasted but two months), and later, "Selska Rada" (Village Council) in Ukrainian and Polish, and the "Tserkovna Gazetta" (Church Gazette).

A turn for the worse

The year 1859 marked the lowest point in Ukrainian publications, when only the "Vistnyk" appeared more or less regularly. But early in 1860 even this newspaper ceased to appear, and for the first three months of 1860 there was not even one Ukrainian newspaper in all of the Ukrainian lands under Austria-Hungary rule.

Revival — and "Slovo"

It was, therefore, with all the greater gladness that the people welcomed, in 1861, a new Ukra-

inian political journal "Slovo" (Word), edited by Didytsky in L'viv. Didytsky during the previous year had managed to issue the "Zorya Haliczka" Album for the year 1860, containing articles by 53 Ukrainians. Besides editing he wrote a great deal too, issuing, among others, two brochures against the use of the Latin alphabet, which Graf Goluvsky was attempting then to force the Ukrainians to adopt. At that time Didytsky was the only one regarded as sufficiently talented and trained to edit a good newspaper. His "Slovo" from the very beginning bore an unmistakable Ukrainian national character, although it was printed in pure Ukrainian. It even had for a time a special section prepared by him in the exact popular speech of the peasantry. In its later years (1867-1870) however, "Slovo" began to lean towards Russia, and began to influence its readers in that direction too. It expired in 1887.

Besides the "Vistnyk" in Vienna and "Slovo" in L'viv, twenty-two other Ukrainian newspapers were published during 1861-1870. Of those which lasted the longest, the following were outstanding: "Pravda" (Truth) (13 years); "Lastivka" (Swallow), a children's gazette with a supplement "Utchytel" (Teacher); "Vechernytsi" edited by Zarevich and Shashkevich the younger; "Meta" (Aim) under the editorship of Klymkovich.

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MARRIAGE CUSTOMS IN UKRAINE

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Engagement

Whereas "svatanya" (match-making) is customary, yet "zaruchenya" (engagement) is indispensable to a well regulated marriage in Ukraine. It is a ritual that is observed very faithfully and joyously, in the presence of parents of both young people and guests, and to the accompaniment of special songs heard only on such occasions; songs which are very ancient in origin, dating back to prehistoric times when a man who wanted a wife usually went out—and abducted one.

The engagement ceremony usually takes place in the same order as in matchmaking. Again the "svati" appear at the home of the girl's parents, and tell them a tale which, like the previous, is intended to obscure the real purpose of their coming. Specially embroidered towels are tied around them as before, from the bonds of which they ransom themselves off with gifts of brandy or presents. In those localities where by custom the "moloda" (bride-to-be) is not present, the "svati" ask for her. Usually the ritual demands that an attempt to deceive them be made then: the girl's parents bring in some strange girl or even an elderly woman in the place of their daughter. When this ruse, naturally, fails, the "moloda" is finally led in. Kneeling down the young couple then receive the blessings of her father, who holds a loaf of bread over their heads during this act. After this, the "druzhko" (best-man), acting as the master of ceremonies (in some localities the girl's uncle assumes this role) asks the young couple to each take hold of an end of the embroidered towel, which they do. Thereupon he takes hold of the middle, and leads them to the place of honor ("posada") behind the table. This act is a signal for the singing to begin.

The very first few songs are based on this procession of the young couple to the place of honor, explaining that God himself awaits them there. In many songs the "molodey" (groom-to-be) is designated as "kniiaz" (prince) and "moloda" as the princess. Most of these songs come down from ancient times. One, bearing an unmistakably archaic origin, likens the young couple to the moon and stars who have combined together in order to lighten up the skies and earth, make happy the wild beasts, and send gladness to the latecomers hurrying to the engagement ceremony.

To the accompaniment of these songs toasts are drunk to the couple, greetings and congratulations are showered upon them. "May you be as rich as the earth, and as healthy as water," is a greeting commonly heard.

Following this, the couple is once more led by the towel from behind the table out onto the floor in order to take part in the dancing. When they have danced, they are led back once more behind the table, at which time both exchange gifts with one another.

(To be continued)

Small boy — My dad's got a new set of teeth.

Friend — What are they going to do with his old ones?

Small boy — I s'pose the'll save 'em and cut 'em down for me.

UKRAINIAN EASTER

Palm Sunday in Ukraine ushers in a week of most intensive preparations for Easter. But instead of the usual palms, pussy-willows are distributed in Ukrainian churches, after they have been blessed, in memory of Christ's entrance into Jerusalem. The Ukrainian coming home from church strikes each member of the family lightly over the shoulders, exclaiming at the same time: "I do not strike you, the willow strikes you; for in a week, Easter will be here." The willow is then placed over some holy picture and kept there until next year, when it is burned. With the coming of warmer weather, on "warm" St. George Day, the willow is taken down and used to drive the cattle out into pasture on that day.

Monday begins a period of thorough house-cleaning. Everything is made spic and span. Inside the home the walls and ceiling are whitewashed, while the clay floor receives a fresh layer of clay, beaten down hard. Outside, the abutment running around the house is plastered with yellow clay, while the walls are whitewashed. When all that is done the home presents a most picturesque sight: all white and gleaming, its roof thatched with straw, set on the green lawn amidst budding trees and bright spring flowers.

Wednesday is usually known as "Black Wednesday" among Ukrainians. It is thought to derive its name from the custom among Ukrainian highlanders, "Boykos," of cleaning the soot that has accumulated from the oven. No planting or sowing is done that day, for fear that the seeds would turn black. Care is also taken not to cut any trees or shrubbery that day, for they would immediately wither. Pruning, however, is allowed. Another branch of Ukrainian highlanders, "Hutzuli," bake small loaves of rye bread during that day, known as "kukutsi." These loaves are given

to children who come around for them in groups, from house to house. The "Hutzuls" attach great importance to this custom, saying that if the children stop coming around for the "kukutsi," and the young men after the Easter eggs, and the Christmas carollers stop carolling, then — the end of the world will surely come.

"Zhyzhny" (Maundy) Thursday commemorates the Last Supper of Christ with his disciples, also the washing of the disciples' feet by Christ, which custom is still practiced in Ukraine. This is the day when the wife begins cooking for Easter, with most of it being held over to Saturday, for no work is done Friday. This is the day also when the people begin to gather all the eggs they can and paint and decorate them. In the Voronizh section of Ukraine it is the custom to bathe in the river that day, or at least have well-water poured over oneself. In the evening the people go to church for the special "strasti" (Passion) services, and there burn candles, which act is supposed to endow the candles with healing powers. In some remote mountain sections, among the "Boykos," people take butter churns with them to church, and when the bell is rung during the reading of the Evangelium they churn butter in order that throughout the entire year they have good butter. In the Dnieper sections it is said that when the service is over and the people have left, spirits of the departed enter the church and have their own service.

On Good Friday the people fast until sundown. Many fast on Saturday too. In the evening they begin to prepare to bake "paska," the large loaf of white, sweetened, and decorated bread, without which, in the eyes of a Ukrainian, there would be no Easter celebration.

Saturday is the day when most of the cooking and baking takes place. Then the "paska" is baked

too. The housewife watches over it most carefully, for tis a matter of greatest importance that the "paska" come out well. If a hole appears in it, that signifies death in the family during the year. If it splits and a piece breaks off, that means that the family will undoubtedly suffer some heavy blow of misfortune.

The cooking and other work usually extends late into the evening. When time to bed has come, however, all is ready: the house is spic and span, the table laden with "paska," Easter eggs, hams, baloneys, cheese, butter, horseradish, and other most appetizing foods. Their combined aromas are enough to drive the young people to near distraction, yet no one is allowed even to touch a particle of food, not until Sunday morning, when it has been blessed. The mother packs the little ones off to bed, father follows immediately after, and finally the mother, weary from the day's hard work, making sure that all has been done, retires to bed herself. Only the candle is left flickering by the picture, just as in church the flickering candles and the immovable sentries stand in silent watch over "Bozhny Hrib" — Christ's Grave.

Early Easter morning, when but a faint glow appears in the east, the family arises. The house is cold from the night air, but no one pays any attention to that. All wash themselves in a basin of cold water, into which mother has thrown a coin and an Easter egg for good luck, and then dress in their holiday very best. From all parts of the village, fathers, mothers, and children wend their way to church in the early dawn. The church is soon filled, and late comers have to stand outside. With the sound of the wooden clapper, for no bells are rung as yet, the Resurrection Service begins, soft and sad at first, —

(Concluded on page 4)

THE UKRAINE IN 1800 AS SEEN BY AN ENGLISH SCHOLAR

As the fame of the Cossacks spread to western Europe in the sixteenth and seventeenth centuries, numerous foreign observers visited the Ukraine. Some of them even joined the Cossacks and stayed with them for years. Several of such visitors left memoirs which shed some light upon the life in the Ukraine. The soldier, however, was as a rule a poor observer and mostly confined himself to the military problems; thus the most illuminating observations do not come from him.

The most outstanding foreign traveler who visited the Ukraine in modern times for the purpose of study was a Cambridge University professor, Edward Daniel Clarke. He may be considered as one of the greatest travelers in modern history. His monumental work *Travels in Various Countries of Europe, Asia, and Africa* comprises several large volumes. Prof. Clarke was a naturalist, primarily interested in plants but as his writing reveals, he was also a keen observer of society. In 1800 he visited Ukraine, spending the following months there—July 1st to October 31st¹⁾.

Prof. Clarke entered the Russian empire through the Baltic port and traveled southward. When he made his wish known to the Russian officials they tried to induce him to change his plans and not travel in the Ukraine. The Muscovites tried to antagonize the English scholar against Ukrainians—as his own statements obviously reveal—but he adhered to his plans. As he traveled through the country, he not only studied the plants, but also studied the people as the numerous quotations below reveal:

Where Russia ends and Ukraine Begins

"Approaching the Southern part of the empire, the strong characteristics of the Russian people are less frequently observed. Happily for the traveler, in proportion as his distance increased from that which has been erroneously considered the civilized part of the country, he has less to complain of theft, of fraud, and of dissimulation. In the more Northern provinces, he is cautioned to beware of the inhabitants of the Ukraine, and the Cossacks, by an unprincipled race of men, with whom the Cossacks and the Tartars are degraded in comparison. The Russian finds it dangerous to travel in the Ukraine, and along the Don, because he is conscious the inhabitants of these countries know too well with whom they have to deal. The Cossack when engaged in war, and remote from his native land, is a robber, because plunder is a part of the military discipline in which he has been educated; but when a stranger enters the district in which he resides with his family and connexions and confides the property to their care, no people are more hospitable or more honorable."²⁾

"We met frequent caravans of Ukrainians who differ altogether from the inhabitants of the rest of Russia. Their features are those of the Polonese or Cossacks. They are a much more noble race, and stouter and better looking people than the Russian and superior to them in everything

that can exalt one set of men above another. They are cleaner, more industrious, more honest, more generous, more polite, more courageous, more hospitable, more truly pious, and of course less superstitious.... Their caravans are drawn by oxen, which proceed about thirty 'versts' in a day. Toward evening they halt in the middle of a plain, near some pool of water; when their little wagons are all drawn up in a circle and their cattle are suffered to graze around; while the drivers stretch out upon the smooth turf, take their repose or enjoy their pipe, after toil and heat of the day. If they meet a carriage, they all take off their caps and bow."³⁾

The Ukrainian Village

"The first regular establishment of Ukrainians, which we saw, occurred after leaving Iestakovo. It is called Locova Sloboda. The houses are all white washed, like many of the cottages in Wales; and this operation is performed annually, with great care. Such distinguishing cleanliness appeared with them, that a traveller might fancy himself transported, in the course of a few miles from Russia to Holland. Their apartments, even the ceilings and beams of the cottages in Wales, are regularly washed. Their tables and benches shine with washing and rubbing, and remind us of the interior of cottages in Norway. Their court yard, stables, and out-houses, with everything belonging to them, bespoke industry and neatness. In their little kitchens, instead of darkness and smoky hue of the Russians, even the mouths of their stoves were white. Their utensils and domestic vessels were all bright and well polished. They kept poultry and had plenty of cattle. Their little gardens were filled with fruit trees, which gave an English character to their houses;—the third nation with whose dwellings I have compared the cottages of Ukrainians; that is to say, having a Welsh exterior, a Norwegian interior, and the gardens and out-houses of the English peasantry. They had neat floors; and although the roof was thatched, its interior was wainscoted. There was no where any appearance of dirt or vermin."⁴⁾

Customs and Language

In regard to the dress, and habits of the people, the author made the following observations: "The dress of unmarried women is much the same among the Ukrainians and the Don Cossacks. They both wear kelt, or petticoat of one piece of cloth fastened around the waist... The necks of the girls are laden with large

red beads, falling in several rows over the breast. The fingers, both of men and women, bear rings, with glass gems & c. The hair of unmarried women hangs in a long braid down the back, terminated by a ribbon with a knot. Their language is pleasing, and full of diminutives. But the resemblance which these bear, in certain circumstances of dress and manners, to the Scotch highlanders, is very remarkable. The cloth petticoat, before mentioned, is chequered like the Scotch plaid, and answers to the kelt worn in certain parts in Scotland, even to this day. They have also, among their musical instruments, the bagpipe, and the Jew's harp; the former of which, like those used in Northern Britain and in Finland, is common to the Cossacks as well as the Ukrainians. Another point of resemblance may be found in the love of spiritous liquors."

Kazinsky Chutor

"We proceeded from Pavlovsky to Kazinsky Chutor, a village inhabited by Ukrainians and Russians mingled together. The distinction between the two people might be made without the smallest inquiry, from the striking contrast between filth and cleanliness. In a stable of the post house we found about twenty horses, kept with a degree of order and neatness which would have done credit to any nobleman's stud in Britain. The house of the poor superintendent villager was equally admirable; everything appeared clean and decent: there was no litter; nor was anything out of its place. It was quite a new thing to us, to hesitate whether we should clean our boots before walking into an apartment, on the floor of which I would rather have dined than on the table of any Russian prince."⁵⁾

Commerce in the Ukraine

The Ukraine must have been a place of commercial importance, for Clarke recorded:

"Immense caravans were passing toward the Ukraine. The very sight of their burden is sufficient to prove of what prodigious importance it would be to increase the cultivation of the steppes where nature only asks to be invited in order to pour forth her choicest treasures."⁶⁾ Odessa impressed the distinguished visitor as "remarkable for the superior flavor of its mutton; which, however, does not equal that of Crimea."⁷⁾ A few days after departure from the Ukraine the English savant visited the market in Constantinople and found "the salt, honey and butter of the Ukraine."⁸⁾

⁵⁾ Ibid., p. 222.

⁶⁾ Ibid., p. 259.

⁷⁾ Ibid., p. 632.

⁸⁾ Ibid., p. 691.

W. HALICH.

A DOLL FOR MOTHER

If you love your mother and she happens to live in a foreign land—send her a doll, as I did in the Fall of 1930!

In that memorable year, after my arrival in America, I received a job in a doll shop in New York City.

Of course the job was just the common type of work. I worked hard with a cosmopolitan group of people, picking up a few English words here and there, and mutilating my unskillful fingers by coming in contact with the revolving sandpaper.

My hardships, however, were soon rewarded, for on December 21, 1930, we received a special Christmas present which consisted of a doll valued at about two dollars. Everybody was happy about his present except me, because I did not know what to do with it. I did not know how to play with a doll; neither did I have at that time any particular friends in America, especially of the fairer sex, by whom such a gift would be appreciated.

As I was much concerned what to do—a brilliant idea flashed through my mind. I decided to send my little doll to my lonely mother in the far-away Ukraine.

"She would be extremely happy to receive it," thought I.

And so I did. Naturally, I would not send the gift C.O.D., realizing that my sick mother was out of work and had little money to spare. Consequently, I scrupulously paid the postage and the insurance charges, which amounted to 50 cents. Then I anxiously awaited for the reply from my Mother telling me how well she liked the American doll. But the days became weeks and the weeks months, but never a word was received concerning my surprise present.

Finally after about three months I received the following letter:

My Dear Son:

I have received your surprise package with a beautiful American doll. This pleasure cost me 140 Zlotys (\$28.00) for I had to pay such a heavy tax on it. They retained it for several months, till I was able to pay the amount asked. I did not want to return to you that lovely American doll which was manufactured in the place where my dear son worked. It shall be my unforgettable gift from you.

Your affectionate,

Mother."

So, if you love your mother and she happens to live abroad—do send her a doll as I did.

THEODORE LUCIW,
University of Dubuque.



A Story Without Words

¹⁾ Edward Daniel Clarke: *Travels in Various Countries of Europe, Asia and Africa*, London, 1811, Second Edition, Vol. I, Appendix No. VI, P. 754.

²⁾ Ibid., P. 207.

³⁾ The author designates the Ukrainians as "malo-Russians."

UKRAINIAN PROGRAM AT N. Y. U.

A repertoire of Ukrainian chamber music and folk songs will be presented by the Ukrainian Students' Association of New York University on Tuesday, April 30, 1935, at 8 p. m. in the School of Education auditorium, corner of Green and Fourth Streets, New York City.

The program will include a string ensemble conducted by Roman Prydatkewitch and a selection of Ukrainian songs to be rendered by the ODWU Choir of New York, under the direction of Yuriy Kirichenko.

Thus far the Ukrainian Students' Association has succeeded in presenting the students and faculty of the University with different phases of Ukrainian cultural acquisitions. A number of concerts has been sponsored by the Association in order that

Americans may acquaint themselves with Ukraine and its treasures.

The Association wishes to extend an invitation to all American-Ukrainians interested to attend. The admission is gratis. Your presence will give the members of the Students' Association more courage to continue their attempts in presenting the Ukrainians as a separate nation and in clearing the misapprehensions now floating about.

STEPHEN W. DROBOTY.

UKRAINIAN EASTER

and then, comes the soul-stirring call: "Christ Is Risen!" A feeling of deep emotion sweeps over the massed people, of happiness, of sorrow for the departed ones, as the song "Christ Is Risen!" grows stronger and stronger in volume,

and all join in the singing to the accompaniment of the pealing of church bells. The rising sun casts its golden rays through the stained glass windows, lending an air of holiness and enchantment to the scene.

The Resurrection service is in many localities followed immediately by the other services, ending with High Mass. The people then gather around the church with their baskets laden with food, to have it blessed. All then go home for breakfast. In other localities the blessing of food takes place immediately after Resurrection, the people go home for breakfast, and then return for High Mass.

In the afternoon the entire village turns out into the village green surrounding the church. It is an unforgettable sight: the lovely Easter afternoon in a picturesque Ukrainian village; the

grass so green; the trees and flowers budding; the boys and girls gathering; the graceful, swiftly-moving "hailke" dances they perform with clasped hands, singing their happy, lilting "hailke" songs; the swirl of beautifully embroidered costumes of the girls as they swing around in the intricate evolutions of the mass dances; the older folks, dressed in their very best, standing or sitting around, chatting, singing, watching the dancers, and perhaps even venturing a step or two themselves; the little mischievous urchins playing pranks upon the more sedate oldsters, and perhaps getting their best clothes soiled in the act,—all of this forms a beautiful panorama in our minds of bright, shifting colors, laughter and singing, causing us here in America to utter a deep sigh and a heartfelt wish that we were there too.

"THE FULL MOON"

By OLGA KOBILIANSKA

(translated)

(4)

(Concluded)

Two years passed since that moonlight night. Notwithstanding all the efforts of the police, the unfortunate mother and the villagers, the assassin of the young theologian was never found.

Deep among the mountains, in a village next to the one where the unhappy mother lived, was the abode of the murderer. He had a fine household, a good wife, and several children. Everything went smoothly, but the master of the house had changed greatly. His hair turned gray before time, and his gigantic figure bent lower and lower under some hidden grief. On clear nights, when the full moon illuminates the tops of the mountains and fills the world with its magic silver blue light, Georgy's sleep leaves him, grief and yearning tear his heart asunder. . . . He tosses wildly about his bed, possessed by visions and reminiscences.

"The moon is a witness," rings in his soul, the voice of the boy he killed. And so always, incessantly, until the moon disappears,— "the moon is a witness" . . .

At times he spends nights sitting up in his bed, his curly head hanging low upon his breast, absorbed in bitter meditation. He thinks of the punishment that is due him, of the way the witness-moon will give him away. Such thoughts drift through his mind night after night, depriving him of rest and sleep. . . .

At times he steals out of the house, prowls about, staring at the moon as though forced by a strange power to do so. Often insanity gets hold of him and he plans to hang himself somewhere in the woods. . . . Only the thought of his wife and children, who are innocent of his mortal sin, keeps him from suicide. The days pass in hard work, but when night comes, when he wants to rest,—sleep disappears. . . . He sees the body of his victim, he hears his rattling last breath and the words: "The moon is a witness." He sees the same full moon, the silver shimmering of which drives him mad, causes him the tortures of hell. He sold the watch and it is now in, God knows, whose hands! The memory of the terrible deed has vanished,—he alone suffers and aches during moonlight nights, and cannot find any rest. . . . His hair turned gray, his health failed him, laughter forever left his lips. . . . Only his wife and children, they did not suspect any-

thing, kept up his desire to live with their good-heartedness and love.

On one such night Georgy tossed about on his bed without sleep, smitten by the haunting thought of the "witness-moon". Then, he noiselessly got off the bed, sat down upon a bench and shading his eyes from the shining moon, tried to sleep. Suddenly he heard a rustling about and saw his wife before him.

"Again you cannot sleep!" she whispered and sat down at his feet. "Again you are tortured by some disease! What is the matter with you?"

"Go to sleep, wife, and let me alone! I will go to sleep soon too," he answered quietly, so that the children should not hear. "Nothing ails me, I just cannot sleep."

"It is not true," argued the wife. "There is something in your heart, but you will not tell me."

"If I have,—it is my grief, and you must not interfere. You cannot take the weight off my soul! Go to sleep!"

"Perhaps, I would take off some of it. Is it a debt?" she asked, moving up closer to him.

"A debt," he smiled bitterly.

"A heavy one?" she continued, glad that he responded.

"A heavy one," he repeated in a choked voice and pushed her aside. "Leave me alone, go to sleep!"

"I will not go," she replied and touched his knees pleadingly. This movement put an end to his patience. He thrust his wife aside angrily and moaned savagely:

"Get away! Are you too going to torture me? Leave me in peace! Get away from me! Where must I hide from you?"

The wife did not move.

"I will not go, she said. "Now I shall stay. You have some trouble, some very heavy debt. One never knows the hour of his death. If God forbid, you die,—the Jews shall chase me and children out of the house. Tell me all about it. I have been a good, faithful wife to you, always obeyed and loved you!" And she wept silently.

"Don't cry, wife,—go to sleep! Someday I will tell you." Georgy said, touched by his wife's tenderness.

"No, I will not leave you until you tell me all."

The murderer ran his fingers

through his thick hair, bent down to his wife, and said:

"In that case, let us go outside. Here the children might hear."

They noiselessly left the house. The night was beautiful and clear. The sky was flooded by the silver light of the quiet moon. All was silent. Near the house ran the white village road, beyond it loomed a high mountain with woods upon it; over all this hung the cupola of the sky, strewn with trembling stars. . . .

Georgy looked about restlessly. "God forbid, if someone should hear us!" he whispered.

"Don't fear. The world is asleep."

"I am afraid," he said fixing his insane eyes on the full moon. "The moon!" he whispered, turning to his wife, his face as white as a sheet.

"The moon alone sees and hears us, the moon alone. Come, tell me!"

"Yes, wife, the moon alone!" repeated the peasant as in a trance.

They sat down in front of the house facing the moon and he began his tale. . . .

When Georgy ended, his wife sat with her fingers clasped together and pressed to her lips. Her eyes fixed upon the moon. The man said:

"The full moon threatens me, wife. Whenever it appears in the sky with a flock of stars about it,—I am torn by anguish and sorrow and cannot find peace. I am lost, wife! If the moon shall disclose my sin, I am lost and you with me."

"You must repent, Georgy. . . . Pray for the unfortunate victim!" she said as though waking up from a nightmare. "Repent, then perhaps you will be forgiven!" she sighed with a groan and went into the house, followed by her husband.

He felt relieved now, after he had told of his terrible sin to his good wife.

Life seemed to have returned to him after his confession, bringing sleep and his former health with it. He took to work with more energy than ever. He often went out to other villages to earn money. At times he would return, slightly drunk. He would then apologize to his wife, who scolded him for spending money. As time went on, his tone changed and he often quarreled with her.

"For all my hard work, for my own earnings, I should not be free to treat myself to a drink of brandy?" Do not attempt to teach me sense! Keep your own until I teach you to know better!"

Time went on, bringing more evil than good. The peasant's

drinking-habit grew stronger. Out of his earnings but a very small part was given to the wife, the rest disappeared in saloons. The poor woman, who would have given her soul to her husband and children, was aggravated more and more.

"I must handle him in a different way," she decided, after the drunkard beat her, and threatened to kill her.

"For my hard work, my love and devotion!" she cried to some of her neighbors.

Once on the eve of a holiday, Georgy returned drunk and without a cent in his purse. His wife fell into such a rage that he became sober. But angered by her accusation, he beat her with the cruelty of a mad beast:—"that she may remember, who is master of the house!"

"Next time," he roared, "I need not tell what I will do to you! You know it yourself!"

Rescued by her children, the woman rose deadly pale from pain, anger and humiliation, glanced at her husband with glaring eyes and left the house. She returned followed by neighbors.

"The children saw!" she said with her white lips, pointing to her husband: "The children saw. . . . He swept the floor with my body, my hair. . . . Look at my hands! They are broken, crippled. . . . He threatened to kill me as he had killed the young son of the priest's widow on account of a gold watch. He told me that there was not a soul about, and the unfortunate murdered boy called the moon as his witness. Good people, I, his wife, am calling you to be my witness! . . ."

Fourteen days later two gendarmes appeared at the house of the murderer. They put him in chains and dragged him away with them. He denied nothing of the charge against him.

When he was leaving his house forever, his wife dragged after him on her knees and wept bitterly.

"Take me too," she pleaded, "I am as guilty as he is! Take me, let me perish with him together!"

The assassin stopped. Pale as a ghost he stabbed her with his eyes and answered:

"I am sorry for the children, not for you! You are worse than I!"

To the crying children, he said: "Pray for me! On clear nights, when the full moon shines,—pray for me! Perhaps, God will listen to your prayers and forgive me. No one saw me committing my terrible sin. God alone looked at me through the full moon. Pray that he may hear, pray that he may hear you! I shall never return to you again! The moon has separated us forever!"

(The End)