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SECTION II.

The Ukrainian Weekly

Dedicated to the needs and interest of young Americans of Ukrainian descent.

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TO OUR READERS

Judging by what we have heard from our readers, a very popular feature of this weekly are stories dealing with the experiences of our Ukrainian American servicemen both here in this country and on the fighting fronts throughout the world.

For the most part these stories are in form of personal letters to our readers, which because of their general interest, are forwarded to the Weekly for publication. They cover a variety of subjects. Thus, by way of example, one of them described the vicissitudes of army life in North Africa, also some of the native customs there, and, incidentally, the proper way of eating such a "delicacy" as a live baby octopus. Another such letter told how it feels to be a house guest of British nobility. Still another gave us a pretty good idea of the rigors of a 25-mile hike with full equipment. And then there was that story here last week about the jungle experiences of a lad who began fighting the Japs at Pearl Harbor.

All these and other such stories have proven to be very popular with our readers, which brings us to this

Appeal for more such letters from our servicemen

Undoubtedly there are a great number of such letters being received daily. Among them there are bound to be quite a number that would lend themselves, with a little editing, to publication on these pages. As long as they are of general human interest, like those mentioned above, and contain no military information of any value (the latter caution is really not necessary, as in writing letters our servicemen have proven themselves to be very careful, while the censors are even more careful), they or a copy of them should be mailed to The Ukrainian Weekly for publication, either in whole or in part, depending upon their general interest. After having been used thus, the letter or copy of it will be returned to the sender. If possible, send a picture of the letter writer.

Through such personal accounts as contained in letters of this type, our readers will have a clear conception of the Ukrainian American G.I. Joe in action. Such accounts, too, may serve some future historian with valuable material concerning the Ukrainian American contribution to our country's war effort.

Tells of Darkest Months of War In Southwest Pacific

When the Japs struck on that fateful December 7, a 23-year-old Ukrainian American field artillery officer with shiny second lieutenant's bars was aboard a ship in a convoy six days out of Hawaii and bound for the Philippines.

That officer, Walter W. Shegda of Cleveland, Ohio, now major in the Army Air Forces, is now home on furlough with his parents, Mr. and Mrs. Michael Shegda at 11206 Greenwich avenue. Home with him, too, are the memories of the darkest months in America's history and of the gradual marshalling of American military and naval might in the Pacific.

As reported in the "Cleveland Press" (clipping sent to Weekly by **Stella Palivoda,** secretary of U.N.A. branch 358), Major Shegda is a veteran of 32 combat missions aboard medium bombers based in New Guinea—32 missions that he went out on voluntarily. As an intelligence officer he was charged only with "briefing" combat crews before they went out against the Japs.

In the "shift for yourself" days of the war Maj. Shegda found himself in Australia with no field artillery to command. "But we had some planes, pitifully few planes, to be sure," he said, "so I was transferred to the Air Forces.

"I then went up to Java two months before the Japs came in," he continued. "There was nothing we could do—nothing to do it with. On March 1, 1942, I caught a merchant ship and returned to Australia, always just a few jumps ahead of the Jps."

But what of the Legion of Merit, won for "exceptionally meritorious conduct in the performance of outstanding services in New Guinea"?

"That makes an odd story," he smiled. "Back in October, 1942, I purchased a camera while on leave in Australia. When I returned to my base in New Guinea with it the squadron decided I was going to be its official photographer."

Maj. Shegda's citation mentions that he pioneered in the taking of minimum altitude oblique photographs that made possible bombing and strafing from tree-top level.

"A pilot coming in at tree-top height doesn't see the landscape the way it looks on ordinary maps," he said. "Photographs taken at an angle from a plane, however, have the right perspective.

Maj. Shegda admitted that his 32nd and last mission—a "hot one over Rabaul" — convinced him that his luck was running out. That was last November.

"I got tired of jamming myself in behind the pilot and co-pilot and going out to see what the boys did and to check up on the accuracy of my briefing," he said. "I rigged up a device on the pilot's stick so that he could signal to the top turret gunner when he wanted the cameras opened over the target."

When a Jap convoy was wiped out solely by air power in the Bismarck Sea, Maj. Shegda was along as an observer in a Mitchell bomber. He was an observer during the crushing attack on Wewak that destroyed more than 200 Japs planes on the ground.

"Heroes of Pacific"

But bombers are not Maj. Shegda's only love. "The jeep, the bulldozer and the C-47 cargo plane," he said, "those are the heroes of the Southwest Pacific. During the air invasion of Wau, for example, C-47's landed troops on one end of the air strip."

For the past several months Maj. Shegda has been serving as an intelligence officer on the staff of Lieut. Gen. George C. Kenney, commanding the Fifth Air Force. His other decorations are the Air Medal and the Presidential Unit Citation for the Bismarck Sea victory.

Maj. Shegda earned his lieutenant's commission in the R.O.T.C. at Ohio State University. He was graduated in June, 1941.

"Kochans Prove It Can Be Done"

Mr. and Mrs. Joseph Kochan of Joliet, Ill., well known Ukrainian folk art devotees, held an Easter reception April 11 for members of the Joliet Artist League at their home, 223 Reichman street, during the course of which they exhibited various examples of Ukrainian handicraft, including decorated Easter eggs, much of which is of their own handiwork. The reception and the exhibit received columns of publicity in the Joliet newspapers, including a large two column picture of their Ukrainian Easter eggs.

Aside from the press reports of the reception, a special comment concerning it appeared in the popular column "Footnotes by Idee" in the Joliet April 11th Sunday Herald-News. Wrote the columnist:

The Kochans and Art

"The hospitality of the Joseph Kochans Tuesday evening, when they invited into their home the members of the Joliet Artists league has a much deeper significance than may appear on the surface. Once again, Sue, it is proof of the universality of beauty, the world-wide dimensions of art.

"Infinite credit is due the Kochans who, driven from their devasted homeland, instead of nursing their grief and nurturing their bitterness, brought to their new home as much of beauty, as many of their fine treasures, as they could negotiate. At once they began to build their life to be rich and full. Out of their love for their native art they spared no effort in bringing to their new friends the information and knowledge that brought respect and honor to Ukrainia. To their home came renowned Ukrainian artists, masters of techniques and arts and crafts purely Ukrainian. Today, because of Mr. and Mrs, Joseph Kochan, Joliet has profound respect and admiration for the exquisite arts that are Ukrainia's.

"Here's a day dream, Sue—Wouldn't it be wonderful, Sue, if in the near future, before it is too late, we could in this community have a big fair (without concessions) in which every nationality in our community would have the opportunity of showing everybody else in town its native arts and crafts—the needlework—the folk dances and folksongs—the favorite cords—the costumes—of their ancestral land? Wouldn't you love it, Sue—wouldn't all Joliet love it? What better foundation, started now, for that world citizenship, based on understanding and mutual respect, that all our historians and economists are suggesting for the future? Dream. But blame it all on the Kochans. They prove it can be done!

REPORTED MISSING

Mrs. Pauline Sozanski, Ukrainian, 247 Kingsbury Ave., Elmira, N. Y. has been notified by the War Department that her son, S/Sgt. Steven Sozanski, 20, has been missing in action in the European theater since March 6, the Elmira press reports (clipping sent to the Weekly by **Gregory Lewish**).

Sgt. Sozanski, who has been an aerial gunner on Flying Fortress since September 21, 1943, had completed more than 20 missions over Germany with the Eight Air Force.

Sgt. Sozanski enlisted in the Army Air Corps Dec. 10, 1942 and trained at Miami Beach, Fla., Denver, Colo., Kingman Field, Ariz., Salt Lake City, Utah, and Walla Walla, Wash.

He was promoted to his latest rank Jannuary 1. Mrs. Sozanski learned recently that her son had been awarded the Air Medal and an Oak Leaf Cluster for bravery in the performance of duty. In a recent letter he described bailing out of his ship Feb. 22 over England after the plane returned from a bombing mission.

HOW A WEDDING CAKE IS BAKED IN UKRAINE

Based on ethnographic studies of Khvedir Vovk (1847-1918)

USUALLY a day or two before the wedding day, the home of the bride's parents is the scene of the preparation and baking of the **korovay**, the probable prototype of the modern wedding cake. It is an indispensable feature of a Ukrainian wedding and has a deep ritualistic character attached to it, based upon the ancient sacrifices made to the gods to bring good fortune upon the wedding.

The kneading and the baking of the **korovay** is done by an odd number, usually seven, of young married women — **korovaynitsi**. No widows or wives whose husbands are away from home during that period are allowed to serve in this capacity.

Grinding of the flour

There is a custom in certain sections of Ukraine of having the flour for the **korovay** ground at home. This is usually done by a group of young unmarried people of both sexes, to the accompaniment of songs asking the moon to shine as brightly as the sun or the grain to transform itself into flour and then into **korovay** as rapidly as it grew in the fields, etc. But all this is merely ritualistic. Very rarely is this home-made flour actually used in the making of the **korovay**.

The flour that is used is of a high grade and is purchased. The mother of the bride furnishes the bulk of it, while each **korovaynitsia** brings some too, besides the eggs, butter, sugar, and everything else that is needed.

The kneading

Before preparing the dough for the **korovay**, the young women don small perewinkel wreaths upon their heads and wash their hands. Then they turn to the **starosta** (matchmaker) and ask for his blessing, which he bestows upon them. Flour and water are then mixed in a trough. Sometimes even a little brandy is added too, "so that the **korovay** will be merry." After kneading this for awhile, the dough is transferred into a regular kneading trough, which is placed in the center of the room. Then the kneading begins in earnest. All outsiders are asked to leave the room during this process. Kneading, the young women sing special ritualistic songs, beginning with a plea to God and Virgin Mary to aid them in their work. Other songs explain how the materials that go into the making of the **korovay** were obtained: that the water used was taken from the Danube whose sources lie in seven wells, that the seven bagfuls of grain that is being used was grown in seven wheatfields, and ground into flour in seven mills, that it was stored for seven years, that seven "kip" (shocks) of eggs are being used, eggs that were laid by seven white young hens, that the salt used was taken from seven wagons, while the butter was taken from seven churns. Seven, apparently, seems to be a very lucky number indeed. Another song invites the Saviour to come down and help:

Ходи, Спасе, до нас,
А в нас усе гаразд:
Хороший коровайнички
Коровай бгають
Та сиром поливають.
З середини сиром, маслом,
Около — добрим щастям.

In still another song the wind is warned not to blow against the side of the house nearest which the **korovay** is being prepared, for:

Сам Бог коровай місе,
Пречистая світе,
Янголи да воду носять,
Миколая на помоч просять;
Просили, просили, да й не упросили,
Дак вони сами замісили.

Giving it form

When the dough has been finally well kneaded, the kneading trough cover is placed bottom side up on top of the trough. Two small clusters of straw are placed in form of a cross on it, and then flour is sprinkled over it all. When that has been done a layer of dough is placed on top of the trough cover. It is known as the **korzh**, being also known as the **pidoshva** (sole) or the **korovay**. On top of this bottom layer (which is reserved at the wedding for the musicians) seven other layers of dough are placed.

The decorating

Now comes the adornment and decorating of the **korovay**. The father of the bride takes a handfull of small change and places it into a hollow fashioned in the top center of the **korovay**. Her mother then places a towel over the **korovay** and using her elbow makes a series of hollows on top of it. After taking the towel off she places into these hollows animal cracker-like figures made of dough, representing the sun, moon, doves, animals, and the like. The sides are likewise decorated. A circular band of dough is then placed around the top (here the song likens this band of dough to a golden belt or a hoople of gold). When all this has been completed a cane-shaped figure, also made of dough and known as the **shyshka**, is mounted on the top of the **korovay**, in the center. It is decorated and colored red. Finally, five candles are placed evenly along the top with one of them being mounted upon the **shyshka**.

The baking

Now the **korovay** is all ready for baking. The korovaynitsi ask some young man, preferably one who has curly hair—for that is the one who is supposed to bring good luck, to clean out the oven for them. The **korovay** is then placed on a baker's peel and placed within the oven. When that has been done the next step is to place alongside of the **korovay** a number of variously shaped loaves of bread, some large, some small, all having a significance of their own. The small loaves are supposed to represent "the stars surrounding the sun." There is another loaf that is baked in form of a ring **(deveyn)**. The bride is supposed to look through this ring-shaped bread after she gets married, for good luck. Another loaf is made in form of a harrow **(borona)** or a young bull. The ring-shaped bread is baked in the home of the bride's parents while the latter two are baked in the home of the bridegroom's parents. There is still another loaf of bread **(lezheyn)** which the young couple are supposed to eat on the morning following their wedding.

When the **korovay** and the shaped loaves of bread have been placed in the oven, to the accompaniment of songs, the young men present immediately attempt to wrest out of the **korovaynitsi** the baker's peel the the latter were using. If they succeed in gaining the trophy, they play, dance and sing with it around the room, but if they fail then the **korovaynitsi** make merry with it.

When the merriment comes to an end those present drive out the curly-headed young man who cleaned out the oven. His luck is no longer needed. Hands are washed and the water used for that purposes is poured out on the wheat threshing ground ouside. Then as many as possible seize hold of the kneading trough and raise it high three times, striking on the third time the cross beam on the ceiling, kiss it, and then carry it around the room, singing and dancing. Finally, the kneading trough is placed on the ground again, and amidst laughter and joking all take turn in gnawing its edges.

Taking it out of the oven

All this time the **korovay** has been steadily baking within the oven. When the time has come to take it out, all unite in singing:

Де тиї ковалі живуть,
Що золоті сокири кують;
Ковалю-коваленьку,
Скуй мені сокироньку;
Будемо піч рубати,
Коровай добувати.

For the **korovay** has grown to such proportions that it is difficult to get it out of the oven.

When it has been taken out, another song is sung, in which the moon is the bridegroom and the star his bride:

Деж ти був,
Що ти чував,
Святий короваю?
— Бував же я,
Чував же я
Місяця з зорою —

(Чуб. № 584).

Then follow songs extolling the **korovay**.

Finally the baked **korovay** is placed on the kneading trough cover, which is covered with two towels laid in form of a cross, and the bride takes it on her head and carries into the **komora**—pantry room.

Now it's all ready for the wedding.

G. I. Joe Solves a Problem

At mail call Pvt. Joseph Boyko received from his wife a letter and a bunch of newspapers. He read the letter: Helen was getting along fine, and three-week-old "Little Joe" was behaving very nicely.

"There isn't a thing for you to worry about, Joe, as the increased allotment, because of Little Joe, is a great help."

Joe was glad of that. He had been wondering if Helen would manage all right now that Little Joe had arrived. Helen was a good wife, Joe thought; she could make a little go a long way.

"I'm so happy we have Little Joe. Since you joined the Army I've been awfully lonely. It was very depressing keeping house with you so far away; I never knew how much I would miss you until you went away. Everything is different now, as I'm not all alone in our home any more. It's terrible to be all alone, Joe—but that's all over now. Little Joe will keep me company until you come back. I'll be more occupied now that he's here, and time won't drag for me as it did before he was born."

Tough for Helen

Joe was also happy about the baby. Yes, it had been tough for Helen—forced to stay at home and kill time all those months. The doctor had advised her to quit working, and he knew his musiness. Helen had given up her job and had begun devoting her time to housekeeping. But this didn't keep her fully occupied, so she read books, wrote letters, cooked her own meals, and hid everything she sould think of to help pass the time. It helped a little, but her loneliness had increased. Joe was glad that she would not be lonely any more.

"I've figured out my budget again because of the added income, and find that we can afford to take out some insurance for Little Joe—not much, I admit, but it'll do until we can afford more. Before I do anything about this, though, I want your opinion and advice as I don't know very much about juvenile insurance."

Smart girl, my Helen, Joe thought. She thinks of everything, even insurance for the baby, and makes sure her budget provides for it. Of course she's right—we must insure him—but what do I know about insurance? I'll write and tell her to ask an insurance agent. No, that's no good—she want my advice, not an agent's advice. Besides, an agent is likely to sell her more insurance than she can pay for. I'll have to do some thinking. Sure wish I know a little about the subject, though.

"Joe, your sister, Katherine, was here today. She said she sent you some newspapers she thought you'd find interesting; they were published by that Ukrainian organization she is a member of."

Joe finished reading the letter and then turned .

"Hmmm! The Ukrainian Weekly." Joe had read the paper now and then when he had been home, but never took any special interest in the organization that published it.

"Come to think of it, this paper is printed by a Ukrainian fraternal order. Perhaps I can find some insurance information in these issues."

Joe read the newspapers with renewed interest.

Joe Advises Helen

Mrs. Helen Boyko read the letter from her husband carefully. Among other things Joe wrote:

"Regarding insurance for Little Joe, my opinion is that we should get some as soon as possible. The Ukrainian National Association, of which Katherine is a member, issues several kinds of juvenile certificates at rates ranging from as low as twenty-five cents a month. You didn't say how much money your budget provides for Little Joe's insurance, but I imagine that it's more than twenty-five cents a month. My advice would be to take out 20-year endowment insurance; right now we'll take out a $250 certificate—we'll get more of the some kind after the war. Endowment insurance is payable in cash when it matures in 20 years. What I'm getting at is that we can start saving money towards Little Joe's college education right now by buying endowment insurance. I'm sure you'll agree that this is a good idea; our son can get a good start in college with the money he'll get when his endowment insurance becomes payable in full."

Smart boy, my Joe, Helen thought. He thinks of everything, even Little Joe's college education. I'll get endowment insurance as he advises; it seems to me it's the same as saving money in a bank, only it insures Little Joe's life at the same time.

In Business Over 50 Years

"The Ukrainian National Association has been in business over 50 years, and it is very sound. It pays dividends after two years membership, and its insurance is modern in every respect. Its rates, in most instances, are lower than those of other companies. It's a fraternal order; it has about 500 branches in the U.S. and Canada, which are managed by the members themselves. Katherine is a treasurer of the club in our neghborhood, and they're always planning activities. You know how she talks about the club; she sure is glad she's a member. See her about insuring Little Joe as she has application blanks and can tell you what the rates are."

And to think I never paid much attention to Katherine when she spoke of her branch and the Ukrainian National Association, Helen thought.

"There's a lot more I could tell you about the Ukrainian National Association, but I'll let Katherine do that. Anyway, I'm convinced it's a worthwhile organization. After the war wel'll both join as members—that is, if you're agreeable."

Helen was agreeable.

PVT. THEODORE LUTWINIAK.

The Problems of Modern Ukrainian Historiography

By PROF. MYKOLA CZUBATYJ

(Paper read at the Conference on the History of East Central Europe in New York City, October 30, 1943)

(Continued) (2)

The Opponents of Hrushevsky's Point of View Regarding Ukrainian Cultural and Church Life

IN the history of cultural and church life, Prof. Hrushevsky was quite conservative. Many of his opinions were taken from the Western Russian historians who were inimical to Western European influences in the Ukraine, by whom M. Hrushevsky was educated, and with whom he had previously worked. As a Socialist, again, he did not give enough attention and independent research to their important part of Ukrainian history, the history of the church.

This patriarch of Ukrainian historiography regarded the western influences which came to the Ukraine together with Catholicism as harmful to Ukrainian spiritual integrity, and he considered the Church Union with Rome as detrimental for Ukrainians. Further, in his opinion there existed a certain solidarity between the Latin Rite Catholicism, which was foregn to the Ukrainian spirit, and the Eastern Rite Catholicism, Church-Union which was native to the Ukrainians. He emphasized the dangers which might be brought to Ukraine through the Catholicism coming from Poland, but he minimized the possible dangers which Orthodoxy brought with itself from Muscovy. These opinions also caused many strong reactions even among Hrushevsky's own pupils.

The most merciless critic of M. Hrushevsky in this respect was his once favorite pupil, Prof. Stephan Tomashivsky, who, criticizing his master, went to the opposite extreme. While Hrushevsky felt that the strength and well being of Ukrainian culture lay in its connection with eastern European culture, Tomashivsky found absolutely no value whatsoever in the oriental elements of the Ukrainian culture, and, on the contrary, saw in them only negative qualities. In his opinion the negative influences upon the Ukrainian spirit started with the Byzantine culture, and Orthodoxy played an entirely negative role in the whole Ukrainian history, because it brought the Ukrainians closer to the Russians and weakened their national strength. Tomashivsky considered as the positive elements of Ukrainian culture only the occidental influences, and he therefore became an extreme occidentalist in modern Ukrainian historiography. The western influences were strongest in the Western Ukrainian Kingdom during the rule of the Romanovich dynasty in the 13th and 14th centuries, which period, therefore, Tomashivsky considers to be the first true Ukrainian State.

In criticizing his master, as mentioned, Stephan Tomashivsky went to an opposite extreme. His opinions about the unimportance of the Byzantine culture for Ukraine are incorrect while his minimizing of the significance of the Old Ukrainian Kingdom of Kiev is not right and actually dangerous. For these reasons Tomashivsky did not have any prominent followers until the present time.

But the extreme views of Stephan Tomashivsky produced good results in the latest Ukrainian historiography after the First World War. Even Hrushevsky himself in the last years of his life modified his opinions about the value of oriental and occidental elements in Ukrainian history. Much research was begun and a reclassification was made of the roles played by Byzantinism, Orthodoxy, Eastern Catholicism, Latin Catholicism, and Protestantism, as well as humanism, in Ukrainian spiritual life.

The importance of the Old-Ukrainian Kingdom during the Kievan period for Ukrainian national life, and especially for Ukrainian national tradition, was rightly assessed.

As a result of the investigations carried on to ascertain the source vitality of the Ukrainian nation, there arose a new school of Ukrainian historians, called by some the "School of Europeanists."

The outlook of the Ukrainian Europeanists is in direct antithesis to that of the modern Russian School of Eurasianists. This contemporary Ukrainian School of historians follows a middle course between the cultural orientalism of Hrushevsky and the occidentalism of Tomashivsky. It is not entirely coordinated as yet, but the main viewpoints of the Europeanists are in accordance, and will be explained presently.

The historical researchers of the Europeanist trend worked for the most part outide the Ukrainian Soviet Republic, and thus were able to express their scientific views more freely; their influence, however, upon the Eastern Ukrainian intellectuals is apparent.

Some of Hrushevsky's pupils belong to this new school, for instance, I. Krypiakevich, I. Kryvetzky, E. Perfetsky, M. Korduba, O. Terletzky, M. Czubatyj and others, while among the younger generation there are Mykola Andrusiak, Roman Zubyk, Borys Krupnytsky, Ilia Borshchak, S. Narizny, Yurij Lypa, Ihor Losky, T. Kostruba and Rev. Andrew Ishchak. It is important to note that the followers of this historical orientation consist of both eastern and western Ukrainians, Orthodox as well as Eastern Catholics.

The Views of the Europeanists as to the Value of Oriental and Occidental Elements in Ukrainian Culture

The Europeanist historians recognize the great value of the original Byzantine culture in the spiritual development of the Ukrainian people. The Greek Byzantine culture as an oriental cultural element remains one of the fundamental strata of Ukrainian culture in general up until the present time. Nevertheless, from the earliest times, there was in Ukraine a fusion of western and eastern influences. The Old Ukrainian Kingdom of St. Volodymir, as well as that of Yaroslav the Wise, was for these reasons an integral part of the medieval "Communitas Christiana," with the other nations of western Europe. Here was no solidarity between Kiev and Byzantium in any way.

After the Tatar invasion of Eastern Europe, the western influences in Ukraine grew stronger. The Western Ukrainian Kingdom of the 13th and 14th centuries was penetrated by Western European cultural influences (f.i the use of Latin language in 14th century). After the fall of Constantinople to the Turks, these western influences became predominant. They helped the Ukrainian people to defend their spiritual integrity as an entity separate from the Muscovite people, who during that period had acquired Eurasian characteristics, and from the Polish people, who were of Latin civilization.

Orthodoxy played a positive role in the life of the Ukrainian people during one period only, this being when Latin-Polish culture forced itself upon Ukraine. At this time. Orthodoxy helped to save the Ukrainian people from complete Polonization under the rule of Poland. On the other hand, Orthodoxy now weakens the spiritual independence of the Ukrainian people because it brings them closer to Russia.

In the opinion of the Europeanists, it is necessary to differentiate, among the western influences which reached Ukraine from older times, between those elements which were a basic part of the eastern character of the Ukrainian nation, and those which were alien to it.

When considering the question of religious propaganda, it can be said that Eastern Catholicism, the so called "Church Union," was in harmony with the foundations of Ukrainian culture as an eastern culture, and therefore played a positive role in the life of the Ukrainian nation. Latin Catholicism and Protestantism, strange to the eastern character of the Ukrainians, produced negative results in their national life; they were of assistance in Polonizing the Ukrainian upper class. Eastern Catholicism became a natural link between the Ukrainian people and western Europe, with which they constantly endeavored to make ties.

Prof. Hrushevsky, in the opinion of the Europeanist Historical School, was in error when he imagined a simillarity of interests between Latin and and Eastern Catholicism during the period of great religious propaganda in Ukraine, from the end of the 16th century to the middle of the 18th century. There were no such common interests because the Polonization of Ukraine was attempted under the guise of Latin Catholicism, while Eastern Catholicism, on the contrary, opened the way toward acquaintance with and assimilation of western European culture, which was advantageous to the entire Ukrainian national life.

Through Catholicism in the eastern form, the Ukrainian people absorbed the elements of western civilization in a manner which was harmonious to the eastern Byzantine character of the culture, and, therefore, conclusive to the welfare and national strength of the Ukrainian national organism. **The problem in Ukraine was not so much that of a battle between religions, Catholicism and Orthodoxy, but rather a battle between two different cultures, the Latin-Polish and the Eastern-Ukrainian.**

The intermixing of eastern and western cultural elements in Ukraine was of great benefit to the Ukrainian people, who, although deprived of their own government, nevertheless felt themselves spiritually independent of their Russian and Polish neighbors. Some of the younger Europeanists even are convinced that Eastern Catholicism is becoming a foundation for the development of a completely new type of culture in South Eastern Europe, a blend of eastern and western elements. In their opinion, it is the historical destiny of the Ukrainian nation to propagate such a new type of culture among the peoples of South Eastern Europe, as well as in adjacent parts of the Near East. Such views are expressed in the historiographical work of Yurij Lypa—"Destination of Ukraine."

It is interesting that the historical views of the Europeanists are now being adopted in various branches of modern Ukrainian cultural life; in painting, and music, as well as in literature. They were accepted even by Ukrainian artists and writers who were far removed from religious questions, that is, if they were able to create without interference. For instance, the literary proclamation of the most famous Ukralnian Literary Association "Vaplite" (The Free Academy of Proletarian Literature) which was headed by Mykola Khvylovy, the most talented East-Ukrainian prose writer of the post-war period, clearly states..."**We should orientate ourselves toward western Europe, and turn our back on Moscow.**" For these literary opinions Mykola Khvylovy, a profound Ukrainian communist and proletarian writer, was compelled to commit suicide (1933).

Among the contemporary Ukrainian Europeanist historians, we find researchers on the relationship between the Ukrainian people and almost all the nations of western and central Europe. Ilia Borshchak studied Ukrainian-French and Ukrainian-English relations; Eugene Perfetsky, Dmytro Doroshenko and others, the Ukrainian-Czech; Boris Krupnytsky, the Ukrainian-German; Eugene Onatsky, Ukrainian-Italian relations; Roman Stotsky, Alexander Lotosky and others working in the Ukrainian Scientific Institute in Warsaw were studying the Polish influence upon Ukraine and vice-versa.

(To be concluded)

Correct Pronunciation of Ukrainian

By HONORE EWACH

If you hear a Frenchman speaking, you will notice that he speaks in an explosive way. That is because the word-stress in the French language is on the last syllable. You will also notice that the Frenchman pronounces his words very distinctly. His a's are pure a's, his i's are pure i's and his o's are nothing else but o's. Of course the French language has some sounds which are not to be found in Ukrainian, and which, therefore, sound strange to Ukrainians. Yet the way the French pronounce their words is nearer to the way the Ukrainians pronounce theirs than it is to the English pronunciation. The Frenchman moves the lower jaw up and down as he pronounces each syllable of the word, like Ukrainians. On the other hand, an Englishman forces out his words and syllables. So if you are already good in speaking English and poor in Ukrainian, remember that you cannot pronounce Ukrainian words correctly if you make the mouth movements as you do when you speak English. If you speak Ukrainian, make your lower jaw loose and pliable. Move it up and down freely, without feeling any stiffffness in your jaw muscles. Make a distinct up and down movement with your lower jaw for every Ukrainian syllable. At first speak slowly. Pronounce each syllable as though it were a separate word. Make a considerable pause between the syllables even in the same word. A Ukrainian will understand you much better if you speak thus, than if you hurry and mumble the syllables.

Chop off your Ukrainian syllables with a considerable up and down movement of your lower jaw. But under no condition try to glide it backwards and forward, for that is the proper way to pronounce English words.

Secondly, do not keep your lips tense when you speak Ukrainian, for there are no "w" and "wh" sounds in Ukrainian.

And thirdly, do not press the tip of your tongue tightly just behind your upper teeth, but let your tongue touch freely both your upper and lower teeth. And when you pronounce the soft consonants in Ukrainian, let your tongue press a little against the roots of your front teeth.

Each day early in the morning or after your daily work read aloud Ukrainian newspapers or books for about half an hour or so. Such an exercise relieves you of your mental strain and improves your knowledge of Ukrainian. Remember that if you have no chance of speaking Ukrainian for days at a stretch, you will soon find difficulty to think and speak fluently in Ukrainian. Reading aloud will also make your Ukrainian pronunciation more exact and more melodious.

(Winnipeg, Can.)

THE PROMISE OF TOMORROW

By ISYDORE HLYNKA, Ph. D.

INDIVIDUALS endowed with exceptional intelligence are a godsend to mankind. They are the great men of yesterday. They are the leaders of today. The destiny of tomorrow is in their hands.

History has given us its verdict on the great men of the past. There is Shakespeare, the genius of English poetry, Isaac Newton, a prodigy in the field of science, Abraham Lincoln, a great humanitarian—to mention only three out of a whole galaxy of shining lights from the pages of history.

In spite of her brief history and her scanty population, Canada, too, has brought forth her genius. The first successful therapy of vitamin C deficiency is credited to the dusky Canadian natives who taught Cartier how to make a decoction from the needles of the spruce tree and so saved the first colonists from complete annihilation during an outbreak of scurvy. In agriculture, Canadians will long remember the name of Charles Saunders who gave us Marquis wheat which made the Canadian West the granary of the world. In medical science, we may think with pride of Frederick Banting, the discoverer of insulin. The genius of many, Anglo-Saxon, French, Ukrainian, was combined in carving the Canadian nation out of a wilderness. As a young nation we must not only appraise those who built Canada but we must also look to our eminent men of today and to the promise of tomorrow for our great thinkers.

While it is relatively easy to select the great minds of the past it is a much more difficult task to assess our contemporary leaders in science, literature, education, government and in other fields of endeavor. Our main criterion in judging greatness has been the infallible test of time. Those eminent persons whose works remain through the ages are ipso facto deemed great. Those whose names are lost in oblivion are only ordinary mortals.

A Canadian Shevchenko?

The study of great men is very important on account of the tremendous influence which they continue to have on the progress of civilization. Lord Nelson, the hero of Trafalgar, has today a very real voice in the matters pertaining to sea warfare. The Canadian Broadcasting Corporation on coast to coast network carried a program in honor of Shevchenko, as a means of furthering the Canadian war effort and of promoting a better world understanding. Who knows but that that today we may may have among us in Canada a Nelson or a Shevchenko?

Obviously, therefore, it would be of inestimable value to be able to recognize our great intellects while they are still among us. Recognizing the importance of genius, the psychologists and educationalists have for many years directed their energies to the study of the human intellect and many are the interesting things which they have to tell us. Let us examine some of their teachings.

In the first place, genius is an inherent quality and not produced by training or education. In other words a person endowed with an average intellectual capacity may become an average physician or an engineer or a pianist but never a Shakespeare or a Shevchenko. Furthermore, by means of intelligence tests it is possible to estimate fairly accurately the mental ability of a person. These tests are so designed that an average person can score 100 points, or as the psychologists put it an average person has an intelligence quotient or I.Q. of 100. The great majority of us are in this class.

But what about a genius? For practical purposes the psychologists define a genius as one who has an intelligence quotient of 140 or over. We may prefer to call these people simply gifted, talented, brilliant or exceptionally intelligent. But whatever they may be called it is from among their numbers that our eminent men predominantly arise.

How Many Ukrainian Canadian Geniuses?

It may be of interest to inquire into the question of how many geniuses one may expect to find among us. Again, the psychologists have studied the intelligence of large samples of average population. On the basis of such information we have estimated that there are among the Canadian population approximately 100,000 geniuses made up of our various ethnic groups in proportion in which they are represented in the census. On this basis there are 2,300 geniuses of Ukrainian origin.

These figures are most interesting. Of course, some of these geniuses are infants. They are unknown to the world except by the vital statistics bureaus. Then, there are some potential geniuses of school age. The world has yet to discover them. The remainder are adults in various stations of life: perhaps someone who has written a book or a poem but can find no market for it, or maybe some young scientist whose quiet achievements find no space on the pages of our daily press. A few have gained recognition.

However, human minds and bodies are frail and must be carefully nurtured and guarded. Genius can be stifled by unfavorable environment. It must find opportunity to develop. It must be cultivated. One is reminded of the familar story of a dying father who leaving his house and garden to his sons told them of a pot of gold hidden in the garden. In search of the treasure the sons thoroughly dug the garden from end to end. They found no gold but were rewarded with a bountiful harvest as a result of their toil. Then they understood the meaning and wisdom of their father's words. Similarly, we in Canada must raise our standard of education and provide opportunities so that all may may give their best to our country. We must recognize and cultivate our genius to guide us. Our greatest national wealth is not the soil nor the mineral deposits nor the trees in the forest nor the fish in the sea. Our wealth lies in the people. Let us then grow rich in the true sense and let us recognize true riches.

Ukrainian-Canadian Life.

NAZIS LIQUIDATE VLASSOV'S RUSSIAN COSSACKS

WASHINGTON.—General Vlassov's quisling army, recruited mostly from emigree Russians in Berlin, Belgrade and other Nazi-controlled capitals, is about liquidated, the Swedish "Aftontidningen" claimed in a recent article, as reported to the OWI.

According to the article "eleven high-ranking officers of Vlassov's Cossacks were recently executed, after confessing they had prepared to kill Vlassov." The conspiring officers had evidently attained some success with their Nazi masters, as for the past few months Vlassov was in disgrace, reports to the OWI claimed.

After his reinstatement, Vlassov could no longer control his troops, and the "Aftontidningen" connects this phenomenon "with the advance of the Russians" of which "the officers and soldiers evidently knew despite their isolation from newspapers and the wireless."

The article in the Swedish paper revealed an alleged admission by Vlassov to the effect that "fifty percent of my men in the Balkans have deserted to the Partisans."

A Questionnaire to Newer Americans

The present war could be considered the coming of age of the newer immigrant groups, the ones from Central and Eastern Europe.

Again and again it was seen and proven that no matter how recently arrived in this country, all the nationality groups have been and are doing everything in their power to help win the war for the United States of America.

The complete lack of sabotage in our factories is due mainly to the fact that the workers of America, regardless of their immediate nationality background, are first and primarily good Americans.

On the battlefields the sons and daughters of the newer immigrants have distinguished themselves, just like others, of older stocks. The casualty lists of our armed forces, the names of those decorated for heroism, all these clearly show the important role children of newer immigrants are playing in this great drama of our effort to secure peace and prosperity for the United States.

At home, in war factories and on farms the workers belonging to the various nationality groups are toiling ceaselessly and uncomplainingly, for they know they are working for the only country to which they give loyalty, the United States of America.

In all campaigns to raise funds, whether War Bond campaigns or drives for the American Red Cross, U.S.O. and other patriotic agencies, the nationality groups vie with each other to do more and to give more.

On the political scene an increasing number of people with "non-Anglo-Saxon" names are playing important parts.

From time to time public officials, starting with local councilmen and ending with members of Congress, receive advice, resolutions and, occasionally, "pressure" from people who claim to represent nationality groups.

Educators, from grammar school teachers to university professors and social workers of all categories are often confronted with certain phases of so-called nationality groups consciousness.

* * *

When discussing or writing about "immigrants" or "foreigners" the average American usually thinks of those who came to America from Central and Eastern Europe during the past 50 to 60 years.

Whatever misunderstanding or lack of sympathy for the newer immigrant group exists, is not entirely the fault of the older American stocks.

One of the reasons why the older, pre-Civil War immigrants from Western Europe are better known and are viewed in a more favorable manner is that more information is available about them.

Many good books have been written about the immigrants. Nearly all, however, tried to "cover" the entire field. There being more information available about the older, Western European immigration, it was only natural that considerable space was devoted to it, leaving but a few pages to the chapters dealing with the more recently arrived immigrants.

To enable the general American public to know the newer immigrant groups in their perspective; to help the older and newer stock Americans to know each other better; to facilitate the flow of information of the newer Americans' participation in American life and to give a faithful picture of the newer immigrant groups' contributions toward winning the present war, it is now proposed to assemble a volume entitled:

"The Story of Central and Eastern European Immigration to the U.S.A."

The book will concern itself with the story in this country of people of the following nationality or language backgrounds:

Albanian, Armenian, Austrian, Bulgarian, Croatian, Czech, Czechoslovak, Esthonian, Finnish, Greek, Gypsy, Hungarian, Italian, Jewish, Latvian, Lithuanian, Macedonian, Polish, Romanian, Russian, Carpatho-Russian, Saxon (Transylvanian), Serb, Slovak, Slovene, Syrian, Turkish, Ukrainian, Jugoslav.

* * *

You can materially aid in presenting before the American public a true picture of your nationality group's settlement in this country and of its contributions to the development of the United States and its participation in today's American life.

Send us any and all information based on questions listed in a circular which may be had on application.

Perhaps you cannot answer all of them but certainly you can answer some of them.

You may be able to suggest names of persons, either in your city or in other communities, who have additional information on this subject.

Send us printed material in book, pamphlet or souvenir book form, manuscripts concerning your nationality group—be they printed in English or in another language. If so requested, the material will be returned safely to you.

The more information we have on your nationality group, the more assurance there is that the story of your group will be adequately told. In giving people's names, it is essential to give their first names, too. Names of organizations should be given in full. Every effort will be made to give full credit to all who supply vital information.

The undersigned is able to undertake this work through the aid of Harvard University's Nieman Foundation for Journalism and another nationally known research Foundation.

As to my qualifications for this assignment: I am and have for the past 17 years been, Nationalities' Editor of "The Cleveland Press." In this capacity I have become acquainted intimately with the problems and progress of Cleveland's and other cities' nationality and language groups.

Traveling for "The Cleveland Press," I have visited, for nine consecutive years, the villages and regions of Europe from which most immigrants came to this country.

Concerning my work with nationality groups, see the August, 1938 issue of the Readers Digest and Louis Adamic's "My America," the chapter entitled "Foreigners Are News in Cleveland."

In the fall of 1943 I was granted a Nieman Fellowship in Journalism at Harvard University, Cambridge, Mass.

You will serve your group and America if you will send us any and all information you have on this subject—**promptly.**

Thank you!

THEODORE ANDRICA,
44 Holyoke House
Cambridge 38, Mass.

FOR VICTORY BUY BONDS

2,470,000 NOW OF AGE TO BE HONORED MAY 21

I Am an American Day, May 21, will honor some 2,470,000 men and women who reached voting age in the past year and a record number of new naturalized citizens, according to the Department of Justice and the Bureau of Census, the Office of War Information reported yesterday.

Although the total of 400,000 citizens who were naturalized in 1943 is a record, the Department of Justice expects an even greater number to be naturalized this year.

Of the 400,000, 65,000 are members of the armed forces, many of whom acquired their citizenship in ceremonies conducted in the Pacific and European war theatres.

EASTER FEAST IN TORONTO

The communal Easter feast ("Swiachene") is a well nigh indispensable part of the Ukrainian celebration of Eastertide. Usually it is held a week or two after Easter Sunday. Rarely, however is it reported in the local press. In Toronto, however, the Ukrainian Canadians are fortunate in getting considerable publicity in the local press concerning their various community affairs. And thus their "Swiachene" on April 23rd was extensively reported in "The Evening Telegram." Here is its account of the "Swiachene," as mailed to the Weekly by a reader in Windsor:—

Yesterday was a great day for our Ukrainian friends. It was the "spilne swiachene," the communal feast—nothing to do with Communists—where Christians gather to celebrate in a family banquet the triumph of the Risen Lord over death and the grave.

"Christos Voskres" says one, "Christ is risen." "Voistina Voskres," replies the other, in syllables which sounds that way in English, "Indeed He is risen!" And it is quite proper to greet one another with a holy kiss, as the Scriptures say, on both cheeks.

The feast is recognition of the necessity of recuperation from fasting from flesh meats through Lent, with a more rigorous abstinence from all foods from Thursday night before Good Friday till Easter noon. Exchange of Easter greetings accompanied by the "pysanka," is part of the "swiachene" ceremony. The "pysanki" are Easter eggs dipped and dyed in all colors of the rainbow and patterned with intricate Ukrainian embroidery designs, or with violets, roses, forget-me-nots and crocuses. These are often exchanged like Christmas cards. The eggs this year are particularly lovely and worth their weight in gold, for hours of work are sometimes spent on one egg.

Coupon Controlled

The rest of the feast tries to replenish the vitamins lost in Lent and rationing. That kept butter down yesterday, but there was abundance of sausage and roast ham, delicious cream cheese, as smooth as a saluted cheek, large dishes of cabbage salad and quantities of cheese cakes, raisin cake and even honey cake, which, too, suffers under rationing. Horseradish, flavored and colored with beet juice, was another special dish in evidence, and one must not forget the paska, or Easter bread, sometimes spiced with cardamon and raisins, always beautifully light and as good as cake. The blessing of the broken bread and the divided egg begins apparently on Easter morning, when the housewives may bring these to the church, or they may be blessed and carried over to the feast a week after Easter.

In Many Centres

Ukrainian People's Home, 191 Lippincott st., was gay with guests and members and their children all Sunday afternoon and evening. The feast was the work of the women's organization, and they carried it through to perfection, cooking and serving it with their own hands. They had moving pictures afterwards, with a new loud speaker installed by the kindness of Bernard Paslawski. Air Force blue, navy blue and khaki were plentiful among the pretty frocks in the audience.

Distinguished guests were the grizzled veteran, Gen. Sikevitch, who commanded several divisions in the Ukraine; Mayor Conboy and Mrs. Conboy, both of whom spoke feelingly of their Ukrainian family; John Yatchew, D.C.L., Windsor, and Miss Hanka Romanchych from Ottawa, who made two addresses for the sixth Victory Loan.

Other women who spoke were Mrs. Mary Shevchuk and Mrs. Mary Semcheshin. Mr. John Sawka was an excellent "hospodar," that is, host or master of ceremonies, and men speakers included Mr. Theo. Humeniuk, Mr. John Bodrug, Mr. Bernard Paslawski and, best of all, that lion of the Ukraine, Gen. Sikevitch.

Special Services

Special services were held in the Ukrainian Churches yesterday, the week following Easter, and memorial services for those who had died in the cause of freedom were held.

The day is named "St. Thomas' Day" by the Ukrainian people. Thomas doubted that the Lord would return, and said, that "except that I see in His hands the print of nails ...and thrust my hand into His side I will not believe.

Since Easter Sunday Ukrainians have visited graves of their relatives and memorial services have been held. The service on Sunday was the final one, and special prayers were said for those who had died by the ruthless bombings of England.

WHAT THEY SAY

Admiral Ernest J. King at dinner in his honor in New York:

"Granting that we are able to defeat the Germans this year, which can happen, it would be dangerous to assume that the end of the war is in sight. The Japanese still are capable of waging a defensive war of the first magnitude."

Major General Lewis B. Hershey, National Selective Service Director, at the Conference of the Association for Health, Physical Education and Recreation, in New York:

"I am convinced that for the male youth of this country a minimum of one year should be given to development and training essentially for the purpose of national preservation, but which can well accomplish several secondary objectives. Such a program should be available to all males able to participate and benefit by it."

Governor John W. Bricker of Ohio at the dinner of the Ohio Society in New York:

"These four nations (U.S.A., Great Britain, U.S.S.R. and China) in my judgement, while acting as independent sovereign states, must assume joint responsibility for world order until economic and political stability has been regained by the individual nations.

"This means that these four great powers should agree now to maintain adequate military, naval and air power in the immediate post-war period. This does not mean an international police force or a military alliance. The people of this country are opposed to both. It does contemplate that these four nations shall reach a mutual understanding as to their respective military establishments, and that they shall express that understanding in a temporary and transitional compact to be entered into as soon as possible.

"Other nations, willing to assume their share of responsibility, should be permitted to join this compact. The compact should also contain the principles and aims which these powers will support in the post-war world. It is important that nations know as quickly as possible what adjustments they must make. Through such a procedure the four great powers, and those who join with them, shall become effective guardians of the peace until a permanent international organization can be established."

Buell W. Hudson, editor of the Woonsocket Call and Session Chairman of the Convention of the American Newspaper Publishers Association, in New York:

"We meet in a free democracy as free men, humbly thankful that we may so gather, proud of the function and duty of the press to maintain that freedom, and determined that the right of free expression, forbidden in so many other lands, shall be made the right of all throughout the world."

From Student to Instructor In Two Years

"The Ohio State Lantern," published by the Ohio State University School of Journalism," contained in its April 7 number the story of how Nicholas M. Paley, son of Rev. John Paley of the Ukrainian Orthodox church in Lakewood, Ohio, came to this country in 1940 as a student and within a short time became an assistant in Romance Languages and an instructor in Spanish.

The "Lantern" story (sent to the Weekly by **O. E. Miles (Malisky)** of Los Angeles, Calif.) follows:

After leaving Italy in 1940, Paley came to the United Seates and then to the University in 1941 to continue his interrupted studies. It wasn't long before Dr. W. S. Hendrix, department of Romance languages, offered the new arrival an assistantship in Romance languages.

Mr. Paley accepted and is now firmly established in Derby Hall. He also is attending the graduate school in the hope of attaining the highest degree possible in Romance languages. His greatest ambition, however, is to go to South America to complete his interrupeted study of medicine "which had been a dream of many years."

Although he came to the United States from Italy, Paley was born in Ukraine shortly before World war I and lived there until he was 10 years old. He started to school in Russia, but completed the major part of his education in the part of eastern Poland now occupied by Russia (Western Ukraine).

Paley travelled extensively through Europe during his school years, and upon graduating from the "gymnazium" he went to Italy in 1933 to study Philosophy and Medicine at the Royal University of Rome. The war interrupted his education, and he went back to Poland where he stayed until war broke out between Poland and Germany.

He went back to Rome where he remained until 1940 when the USS Manhattan took him to the States.

Paley is very much impressed with our liberal method of teaching and the freedom of students in class to ask questions, start discussions, and so forth. "In Europe," the young instructor smiled, "a student would be thrown out of class for any informal action. He may not ask questions either, but must take the word of the instructor as that of an authority."

Although he didn't speak a word of English when he got here in 1940, Paley traveled through eastern United States to get to know America. From his travels he concluded that the living conditions of the average American are very good and that "there is much more to America than than its external beauty."

On the subject of feminine pulchritude, the instructor commented, "I am impressed by the fact that American women and girls have such good taste in clothes."

Paley is a Ukrainian author and poet, and has published numerous novels and poems in that language. Besides Ukrainian he speaks Spanish, Italian, Polish, Russian, and Yiddish.

Folk Dancing Folk

At the Community Folk Dance Center in Arlington Hall, 19 St. Marks Place, we watched Gjon Mili, Albanian photographer for **Life** magazine, slapping the floor with a skill rivalled only by the staccato stamps of the Assistant Dean of Columbia and the sedate leg-kicking of a lieutenant commander in the Navy. It seems there's more to this folk dancing craze—now sweeping the country—than meets the eye.

According to Mary Ann Herman, fresh-cheeked, pretty, Ukrainian-descended wife of Michael Herman who started the Community Center, folk dancing is becoming a medium for better international relations. People who started out for the fun and physical exercise of it all are now authorities on Russian, Swedish, Danish, Czechoslovakian, Estonian, Jewish, German, Mexican, Finnish, Lithuanian and even Hawaiian and African customs and feelings.

In spite of an Ukrainian Hopak going on full tilt with whirlings, with stampings and prancings, Mrs. Herman explained that no matter who a person was, what he might think or feel, he got along beautifully with everyone else once he learned something about them. Folk dancing, we gathered, was one of the best ways of finding out about others' language, history and ideas in general. Not only do folk dancers learn brotherhood folk dancing, but they also meet at Open House parties where they exchange songs, dance steps, viewpoints and recipes.

Twenty years ago, she told us, folk dancing was done only by national groups. In the last three years, the various techniques and music have become common property and are known all over the country with a terrific upswing in popularity during the last year. The Hermans' list for New York has more than 4,000 names with folk dancers ranging from 16 to 70 years old—college professors, truckdrivers, housewives, lawyers, doctors, artists, servicemen, waitresses and radio people.

Every Friday night Mrs. Herman teaches a group averaging over a hundred. Instruction goes on from 8:30 to 10 o'clock with fine and fancy dancing afterwards until 11:15. Mr. Herman, one of the "best leaders of green people" and now in the Army, taught her all she knows, sends her printed instructions on new steps and writes editorials and news for their magazine, **The Folk Dancer**, a monthly publication.

Announcements are made during the evening of other folk-dancing groups in the city, such as the City Saturday Folk Dance Society which meets Saturday nights in Carnegie Hall (Studio 819) under the direction of Ella G. Sonkin and the Metropolitan Folk Dance Group with William Cairns at the Washington Irving High School, Irving Place. For others, see Miscellany, page 3.

We learned further that there is a Russian dance called the **Hiavata** named after guess who? (or maybe you don't know who lived "by the shores of Gitchie Gumee, by the shining big sea water"); that the American Virginia reel is the same as the Moravian **Saroca;** and that you are allowed to pull your partner's ear in the Swedish **Snurrebocken.** Our favorites, we decided, were the Armenian **Hooshig Mooshig** and the Danish **Little Man in a Fix.**

(**Cue,** New York City, March 25, 1944)

Ukrainians in Canada

By OLGA LESIK

According to the 1941 census the population of Canadians of British origin was found to be 5,712,600. The French follow with 1,482,396, then the Germans with 464,451. We, the Ukrainians, come next with a population of 305,869, or an increase of over 80,000 since 1931.

It might be interesting to analyze these figures to see how the Ukrainian population is distributed amongst the various provinces, and how it compares with that of 1931:—

	1941	1931	Remarks
P.E.I.	2	0	increase of 2
N.B.	22	12	increase of 10
N.S.	711	871	decrease of 160
B.C.	7,563	2,583	increase 4,980
Que.	8,006	4,340	increase 3,666
Ont.	48,158	24,426	increase 23,732
Alta.	71,868	55,872	increase 15,996
Sask.	79,777	63,400	increase 16,377
Man.	89,762	73,606	increase 16,156
Total	305,869	225,110	Total increase 80,759 in 10 yrs

THE SPORTING WAY

By DIETRIC SLOBOGIN

Another War Year, But Baseball Rolls On

Crisp April showers, a cool but mellow breeze, chirping robins, and budding trees; couple the above with a recording or barber shop quartet's version of "Take Me Out To The Ball Game" and you begin looking over baseball scores and predict what you may of the coming season. As Uncle Sam looks down proudly over his family of millions of service men and women battling "until the last man is out," in these great theatres of war, he simultaneously and just as proudly gazes over the huge Yankee Stadium where 65,000 people are tensely watching a Sunday doubleheader, or over an 80,000 mob at the Cleveland Municipal Stadium, or at a crowd of 30,000 at Redland Field, Cincinnati, and remarks "the morale of my sons and daughters is unmistakably at its peak. Their work at the war plants is excellent. My boys want my National Pastime to continue just as I have asked them, and they are exerting every effort to do so. Some major league ball players, themselves, work at a war plant during the day and play ball after dark. The franchise holders are just as cooperative in arranging schedules to all swing shift workers' convenience. It is indeed an elation to me when I think of the spirit with which my family of 130,000,000 is endowed. Only such spirit and cooperation can win the 'World Series' and keep my National Pastime what it is. Only such spirit and cooperation exists in the Sweet Land of Liberty."

Philly U.N.A. Has Partial Team In England

In the writer's files are many letters from Philly U.N.A. Youth Club members with the general heading of "Somewhere in England." Grouping this mail together, we have arranged what could be called an English adopted Philadelphia U.N.A. baseball team, in part. It consists of the following: Captain Andrew Babiak, 1b.; Cpl. Roland Slobogin, 3b.; Pfc. Walter B. Olesh, ss.; Cpl. Joseph Pistun, cf.; Lieut. Michael Juzwiak, c.

Corporal Slobogin writes that former pro and semi-pro ball players have been giving him plenty of fine pointers on the National Game at the old hot corner, and that he is anxious to come back home "after this darn comedy" and see the U.N.A. Baseball League renewed. The "kid" is only 19 and was water boy for the first U.N.A. baseball season back in 1938. Today he's playing third base for the 4th Armored Division nine.

Don't forget—all baseball supplies and equipment for the armed forces both here and abroad are supplied by the National and American Leagues.

Did Great Lakes Hear of U.N.A.'s Athletic Prowess

The Great Lakes N.T.S., long noted for names of great athletes and great athletic teams, selected 3 Philly U. N. A. Boys within a month: Jimmy Starosta, Mike Wasylenko, and Steve Sikora, left in that order. The first two played U.N.A. basketball. The writer organized Steve Sikora as a U.N.A. member with the same purpose in mind. Steve's college studies prevented him from playing ball, but he still holds the 20-year endowment certificate (Branch 45). He made quite a name for himself in swimming and gymnastics in high school, cracking several Philadelphia scholastic records. Steve also made the news in his swimming heyday by diving into the Delaware River and saving a life. You should be quite a sailor, Steve, but try to stay on the boat, because, as I understand it, the high seas are nothing like the Delaware River.

Nagurski is 4-F; Gets Grid Coaching Appointment

Having been examined by his local draft board and classified 4-F, Bronko Nagurski, one of few all-time football greats, was appointed backfield coach of the University of California at Los Angeles (U.C.L.A.), according to a press release from that school to the Ukrainian News Service earlier this month. Good luck, Bronk. No one doubts your knowledge of a backfield. Ask the linemen who tried to stop you.

Baseball Season Will Be Great—Financially

As we look up and down the lineups of various major league baseball teams today, we see the skimpest crop of baseball talent to date. There is no doubt that the season will enjoy one of its best financial periods, even though admission prices have not been raised a cent. The general public has the money and they'll go out to the ball park. But you won't be cheated—anymore than you would if you asked for chewing gum, tires, chocolate candy, and, by the way—does your cigarette taste different lately?