



SECTION II.

The Ukrainian Weekly

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

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TO THE PARENTS OF THE YOUNGEST GENERATION

I

Mother's Day tomorrow brings to our mind the thought that the Ukrainian Americans mothers of today are no longer limited to the older generation, but that by now there are a great many of them who but yesterday, it seems, were part of that "Ukrainian American Youth" about which so much was written and spoken, and upon which so many great hopes were and are still being placed. Today this "youth" (sorry! it should be capitalized!) of yesterday is more appropriately referred to as the younger generation. Moreover, it has already produced what might just as appropriately be called the youngest generation; i. e., the children of the younger generation—the grandchildren of the older generation.

The presence of this youngest generation upon the scene of Ukrainian American life is becoming daily more evident. These children are seen and heard (mostly heard, for children are traditional dissenters of the old-folks' adage that "children should be seen and not heard") in churches and various public functions of a Ukrainian American nature.

One cannot help but wonder, when gazing upon these tots, either at home or in public, whether, when they grow up into youthhood or adulthood, they will take any interest in Ukrainian American life, whether they will take over its duties and responsibilities, as well as benefits and privileges, and give it the content and form best suited to them, or whether by then they will have drifted away from it completely, leaving it to lose its individuality, identity and value, and become lost in the shuffle of the constantly changing American scene.

No one who has put anything at all into the development of Ukrainian American life, together with all its institutions and organizations, can regard with equanimity such a possibility of this life petering out of existence when the present older and younger generation pass off the stage of life. For Ukrainian American life represents too much to be allowed to come to such a sorry and premature end. Moreover, it is one of the finest features of the "American way of life," in fact it is the very incarnation of it, for only in a free and democratic land is it possible for an ethnic group, such as the Ukrainian, to unite itself, to pool its common resources, talents, and cultural heritage, and to strive to make itself of service to the New World and a credit to the Old World. As such, therefore, it should be supported and developed as much and as long as possible.

The older generation has already done its duty in this respect. The younger generation is now in the process of doing its share, although, to be sure, this process has been now interrupted to quite a degree by the vital necessity for an all-out effort on the part of everyone to win this war. Still there are enough of the younger generation at home who can devote at least a little spare time to Ukrainian American life. Especially is this applicable to those who are closest to the youngest generation, primarily the parents of these children who constitute the youngest generation. Theirs is duty to gradually interest their growing children in Ukrainian American life.

There are any number of ways in which they can do this. One which occurs to us, is to have their children—those of them who are old enough, of course,—to attend Ukrainian church services as well as various public functions of a Ukrainian American character. Aside from the religious, cultural, and social benefits they will derive from such attendance, they also will become gradually impressed and permeated with the spirit of Ukrainian American life, with the idea that here is a group—large or small is beside the point—which is of a common descent and ideals, which though fully American in the best sense of the word still has a certain racial and cul-

UKRAINIAN ENGLISH GRAMMAR APPEARS

A Ukrainian grammar in English has recently appeared in Canada. It is the work of Elias Shklanka, M. A. (Chicago); has 85 pages, price \$1.50, and is published by the Promin Publishing Company, Winnipeg, Manitoba, Canada.

In a foreword to it the author writes that, "the purpose of this work is to present the principles of Ukrainian grammar in English for those who would like to learn the Ukrainian language. It is hoped that the grammar will meet the demand of both Ukrainians and non-Ukrainians; to the former desiring to gain a proficiency in the language; and to the latter wishing to get an understanding of it."

The book also contains a letter to Mr. Shklanka from one of the foremost authorities on the Ukrainian language, Prof. Ivan Ohienko, written from Warsaw in 1938 in which he noted that he had "read all your (Shklanka's) work with great pleasure as I noticed that you have well and thoroughly mastered our literary language, which mastery is well reflected in this grammar."

Mother

God could not be everywhere, and therefore he made mothers.—Arab saying.

I think it must be somewhere written, that the virtues of mothers shall be visited on their children, as well as the sins of fathers.—Dickens.

All that I am, or hope to be, I owe to my mother.—Lincoln.

A man never sees all that his mother has been to him until it's

CLEVELAND OBSERVES U.N.A. JUBILEE

The Cleveland United Branches of the Ukrainian National Association celebrated the golden jubilee of the U.N.A. on Sunday, April 30, 1944, at the Ukrainian National Home at 2253 West 14th St., reports Stella Pallvoda, secretary of the jubilee committee.

The all day affair was appropriately begun by masses for the living and dead members of the Association at St. Peter and Paul Church and St. Vladimir's Orthodox Church.

In the afternoon an anniversary dinner was held. Guests, who numbered about five hundred, were entertained by a children's chorus, recitations and by solos sung by Miss Elaine Mural and Miss Mary Boyko. Ukrainian folk dances were presented by a group of young Americans of Ukrainian descent.

Among the many prominent speakers were Nicholas Muraszko, Supreme President of the U.N.A., Miss G. Zepko, Supreme Advisor, Major Walter Shegda who had just returned from New Guinea, Congresswoman Frances Bolton, Congressmen Michael Feighan and George Bender, Father Greshko, Father Bilon and many others who are active in and around Cleveland. A dance in the evening ended the day's festivities.

In charge of the affair were D. Szmagala, Advisor of the U.N.A., N. Zaderecky, G. Hirniak, K. Gabriwska, G. Kisil, S. Palivoda and P. Olchovy. Assisting were W. Wolansky, M. Darius and S. Morozovich.

too late to let her know that he sees it.—W. D. Howells.

A father may turn his back on his child; brothers and sisters may become inveterate enemies; husbands (Concluded on page 5)

tural individuality of its own; which strives to cultivate its Ukrainian heritage and introduce its finest elements into American life, just as is being done by the peoples in this country who are of Anglo-Saxon, Jewish, Polish, Scandinavian, or other extractions; which strives to aid the Ukrainians in their native, war-torn and foreign-occupied Ukraine in their centuries-old struggle to win their national freedom; and to which, it is worth noting, one's attachment constantly grows with the passage of years, no matter what internal differences or quarrels may erupt at times.

Once the children get this idea fairly fixed in their minds that the Ukrainian American life is their life, the product of their grandparents' and parents' work and sacrifices, to be handed down to them as part of their heritage, to develop and guide its destinies for the common good of their native land America and the land of their descent, Ukraine, once they get it, the future of Ukrainian American life, its churches, institutions, organizations, ideals and aims, will be made secure for still another generation.

Attendance by these children with their parents or someone else close to them of Ukrainian American religious and public affairs, is an important step toward ultimately interesting them in Ukrainian American life. But, it must be preceded (1) proper upbringing at home, and (2) proper education of the child in the Ukrainian language.

(To be concluded)

ODYSSEY OF A MERCHANT SEAMAN

(Editor's Note: The following story relates a few of the experiences of Basil Demydchuk, Merchant Seaman, 19-year-old son of Dr. and Mrs. Semen Demydchuk of 2116 17th street, Brooklyn, N. Y., who has just returned from a four month trip to the Mediterranean after visiting Italy, Sicily and Africa.)

We left the States last January in a convoy escorted by destroyers and patrol planes. Aboard my ship were troops. They slept in the forward holds in which they were pretty well crowded.

The weather was comparatively warm all the way, with the troops sunning themselves on deck during most of the trip. Spirits were quite high all the time. In around the Azores, however, we were on the alert, with most of us sleeping with clothes on, for this area is generally considered dangerous on account of lurking submarines.

"The Rock"

Arriving at Gibraltar sixteen days after leaving the States I had my first opportunity of seeing the massive Gibraltar Rock, or simply "the rock" as it is commonly known. It certainly presented an awe-inspiring and beautiful spectacle. Since our arrival coincided with sunrise, it looked all the more fascinating, with the sun's rays lighting up the one great side of the rock and making its surface appear as smooth as marble. Aside from the gullies that carry rain water down, there is not a visible wrinkle to denote that the rock is the most powerful man-made fortress in the world.

On the opposite shore lies Spanish Morocco. It is mountainous on the top, while in the lower regions could be seen small native villages, made up chiefly of small mud and stone huts.

Difference Between Mediterranean and Atlantic

Upon entering the Mediterranean one is immediately struck by the remarkable difference between its waters and those of the Atlantic. The Mediterranean water is a beautiful bright sky blue, contrasting vividly with the pale blue green color of the Atlantic. Large schools of porpoises amuse themselves by coming at the ship at an amazing speed and then at the last possible moment swerving aside to avoid hitting it.

Oran

A few days after having entered the Mediterranean we arrived at Oran in North Africa. The city itself is situated on a large hill and the only way to reach it is by climbing at least 2,000 steps. Incidentally that's about as far as one wants to climb. The civilian population here is comprised of Arabians and French. They have been greatly impoverished on account of the damage they have suffered from the many bombing raids they have had to endure. The country is in a state of inflation. A small cake of soap, for example, costs 50 cents. Clothes and food are practically impossible to obtain in any quantity.

Convoy Attacked by Planes

During the first day after leaving North Africa, German observation planes were spotted and were chased away by our ack-ack fire. During my watch that night—at 10:15 to be exact—the general alarm was sounded: one short and one long blast, which is the signal for an air-raid. Immediately the sky above us was buzzing with activity, as the merchant crew began manning the guns together with the Navy gun crews. Everyone has a gun station except the men on watch in the engine room and on the bridge.

Suddenly the whole convoy was brilliantly lit by the magnesium parachute flares which the attacking

German planes had dropped. A few seconds later all hell seemed to break loose when a flight of Heinkels came roaring in amidst the incessant chatter of the 20 mm. guns and the roar of the 3 inch A.A. guns. The flare lights were so brilliant that for awhile they well nigh blinded the gunners of our ships.

Shoot Down Two Nazis

The tracer bullets of the 20 mm.'s seemed to reach out to pluck at the attacking planes but the planes seemed always to elude those fiery fingers of death. Suddenly one of the planes was hit and as it streaked downward in flames it literally disintegrated as the gasoline tanks exploded. Then another plane was hit and it screeched toward the sea and exploded with a deep roar when it hit the water.

Meanwhile one of the ships had been hit by bombs from stem to stern and was burning rapidly. A lifeboat could be discerned breaking away from the stricken ship but it was cut down and sunk by a hail of Nazi machine gun bullets before it traversed more than a hundred yards.

This fiery turmoil, however, came to an end just as abruptly as it had started, when American and French fighter planes from Africa came roaring on the scene. The attack lasted about 45 minutes in all, although it seemed much shorter.

Cigarettes as Medium of Exchange

The rest of the night passed without any other mishap, and a few days later we arrived in Sicily. No sooner had the anchor been dropped when a whole fleet of small bum-boats loaded with sorts of fruits, nuts, guitars, etc., came alongside. The peddlers did not want money for their wares and products, but asked for American cigarettes, which are in great demand there. For a few packages of cigarettes we received large baskets of delicious oranges and enormous nuts.

After leaving Sicily we passed through the straits of Messina, in which the currents are very treacherous. One stretch of water may be calm but the next one may be very rough and choppy, and both of them seemed to be separated by a line as clear as if it had been cut out with a knife. On both sides of the straits could be seen small villages built at the foot of mountains.

A few days later we were in Naples and our arrival seemed to have brought that city bad luck, for on the same day it was bombed by 40 Stuka dive bombers.

In Italy the populace is more impoverished than in North Africa. Food and clothing are not to be had for any price. Part of the people there still sympathize with the Germans. Most of them, however, are hoping and fighting for an Allied victory. Much of the younger generation is fighting side by side with our own American boys up at the Anzio beach-head. Naples itself is in a state of great devastation, although many of the great historical monuments are still standing.

Witnesses Eruption of Vesuvius

While coming into the harbor, the sky became darkened by the smoke and dust emitted by Vesuvius, which at that time was erupting violently, emitting into the sky long tongues of flames, seemingly in protest against the man-made chaos surrounding it.

Naples is situated at the base of this historic volcano and as a result of the great eruption the whole city became covered with a heavy coat of grey dust. Curiously, the people of Naples did not pay very much attention to the volcano's actions.

After leaving Italy we headed back to the States. The weather by now was really hot, and at times the temperature climbed to 140 in the engine room.

Pleads For a Free Ukraine

(Editor's Note: "The Detroit News" has been recently conducting in its Philip Adler's column a symposium on the "Polish Problem," in which quite a number of persons of that city and out of it have taken part. Because of the interest it has aroused it is being continued, "to permit the publication of additional contributions from leaders on both sides of the question." Thus far the Ukrainian viewpoint has been contributed to it only once, that by John Panchuk, on May 2nd. It is prefaced by a few remarks by Mr. Adler. The latter's preface and Mr. Panchuk's contribution follow:)

The Versailles statesman who recognized the independence of Estonia and Latvia refused such rights to Ukraine, with over than 10 times the population of both. Ukraine was subdivided between Russia, Poland and Czecho-Slovakia [and Rumania,—editor], creating a minority problem in each nation.

The Ukrainian question was one of the major problems of prewar Poland. It is today a point of discord between Russia and Poland.

Deprived of a united Ukrainian state, Ukrainians throughout the world organized numerous political parties, covering the entire gamut of political thought from communism to nazism. They all are represented in Detroit. John Panchuk is one of the Ukrainian liberal leaders.

At the opening of this symposium, Panchuk presented an article on the Ukrainian phase of the discussion. He was leaving for Atlanta, Ga., and based his comment on the first story in the series, April 24. Withheld from publication, under the original plan, it forms a valuable addition, with the extension of the symposium.

A native of Manitoba, Canada, Panchuk came to Detroit in 1916. He studied at Leland Stanford University, is a law graduate of University of Michigan; he at one time served as assistant attorney general and is now the general counsel for a Michigan insurance company. His article follows.

By JOHN PANCHUK

I am reading your symposium on the "Polish Problem" with a great deal of interest. You have indicated that comments will be welcome.

The first article presenting the background of the "boundary problem" was illustrated by a map showing a large area marked "Ukraine" within the boundaries of prewar Poland. But the text of the article was silent on the "Ukrainian problem."

The population of the area is predominantly Ukrainian and anti-Polish. While statistical data have varied as to whether there were four to eight millions of Ukrainians under Poland, there has been no serious question that in the disputed area the Ukrainians constitute a majority.

Official Census

According to F. Bujak ("Galicia," by Bujak, Lwow, 1908), a renowned Polish authority, the official census showed the following racial distribution in eastern Galicia shortly before

The rest of the trip home was uneventful except for a few alarms during which some submarines were contacted and depth charges dropped. Upon leaving the Mediterranean, the weather was fair, but in a few days we suddenly got a cold and stormy spell which finally broke a few days out of the States.

In conclusion I might note that this first trip of mine to the Eastern Hemisphere was an unforgettable experience. It instilled in me the spirit and desire to return and do my bit to help our fighting forces which are doing such a grand job but which still need a lot of assistance from the folks at home.

the fall of Austria-Hungary: Ukrainians 62.5 per cent; Poles 33.5 per cent; Germans 3.7 per cent.

Included in the Polish and German groups were approximately 12.8 per cent of the Jewish population. The purely Polish stock did not exceed 23.6 per cent of the total population, Bujak maintained.

With the collapse of the dual monarchy, the Ukrainians in this area declared their independence, and in November, 1918, established the Western Ukrainian Republic. On January 22, 1919, all Ukrainian territories united into one national state, the Ukrainian Republic. It included Eastern Galicia and Volhynia, held by Poland.

Soviet Russia recognized the right of the Ukrainian people to a national life as a separate political entity. Poland, whose total population was less than half of the Ukrainian population, refused to recognize the national rights of Ukrainians in the former Austrian Empire.

Offers Rejected

War broke out between Poland and the Ukrainian Republic. The Allied Council offered its mediation, but Poland rejected all such offers and insisted on military occupation.

The Allied Council refused to recognize Polish sovereignty in the area until March, 1923, and then only on conditions that eventual autonomy be granted to Ukrainians and subject to minority rights of the people guaranteed by international treaty. The whole world knows how Poland violated its solemn obligation to respect the minority rights of the Ukrainians, White Russians and the Jews.

Another basic fact is that from the start neither the United States or Great Britain favored incorporation of the Ukrainian territory into Poland. In his famous Fourteen Points, President Wilson expressly stated, as Point 13, that Poland is to be established in indisputably Polish territory only. He never receded from this position.

No doubt, President Roosevelt will adhere to this consistent American policy on Ukraine.

Likewise Lloyd George, the British premier, did not favor Polish absorption of Ukrainian areas. Subsequent official declarations of the British government gave no encouragement to Polish claims. Concerning Poland's obligation to grant home rule to Ukrainians, Bonar Law, then Prime Minister, stated in the House of Commons on March 20, 1923:

"The conditions are that Poland which has been in occupation of the country for three or four years, has recognized that the ethnographical conditions makes autonomy necessary in that region."

Sir John Simon restated this article on April 26, 1933.

Don't you think that the foregoing official British declarations throw much light on Mr. Churchill's attitude in the current Russo-Polish boundary dispute? Knowing as he does the failure of the Polish government to carry out its obligations towards the Ukrainians, Mr. Churchill will follow a consistent British attitude in favoring the restoration of the Ukrainian territory in question to the Ukrainian Soviet Republic.

What is involved in the current discussion of boundary is not a new partition of Poland but a repartition of Ukraine between Poland and the USSR—a game that is centuries old. Despite the fact that Ukrainians have been "in the middle" between their neighbors, they have not only managed to survive Polonization and Russification, but have achieved recognition as a nationality entitled to statehood by the largest and most powerful nation in Europe—Russia.

Wedding Day Customs in Rural Ukraine

[Fourth in the series of articles on colorful rural wedding customs of pre-war Ukraine, particularly during the last century; based on ethnographic studies of Khvedir Vovk (1847-1918)]

At last dawns the day of the marriage ceremony. The bridegroom rises early and dresses in his very best. When he is ready, the starosta (matchmaker), after first making the sign of the cross on the doorway with his cane, leads him out into the yard. There all those present, his family and close friends, form a circle around him. His mother sprinkles a few drops of holy water on him; whereupon he bows low, to the very ground, before everyone present, including even the children. Then he goes to the home of his bride.

The Unbraiding of the Bride

While the bridegroom is wending his way to the home of his bride, let us hurry ahead of him and see what is going on there. We find the house filled with relatives and friends. Just at this moment the bride is having her hair unbraided. This custom has its origin in the ancient practice of cutting off the bride's hair. During maidenhood the girl carries her hair in one braid. Now it has to be unbraided. The kneading trough is placed bottom side up in the center of the room and covered with sheepskin or a coat made of the same. The bride seats herself on it. Then her brother (if she has an unmarried brother) approaches and begins unbraiding her hair. If she has no unmarried brother, his place is taken by an unmarried brother of her first cousin, etc. In a very few places the bride's father performs this task. When the braid has been unbraided, the bridesmaids approach and comb her hair, rubbing it with butter and honey. Then they fasten into her hair a number of coins which the bridegroom has given to his bride as his wedding present, and also a bit of bread. When that is done her father and closest relatives fasten into her hair a few cloves of garlic, which is supposed to act as a talisman against all misfortune. Then her hair is rebraided into one braid once more, and arranged in form of a wreath on her head. This is the last time she will wear hair in this maiden fashion.

Naturally, all this is performed to the accompaniment of songs. The bride, singing, bids farewell to her braid, her adornment and symbol of maidenhood, proclaiming that only her great love for the bridegroom caused her to part with it. In some sections, chiefly among the *Hutzuls* (Ukrainian mountaineers), there is still performed a ceremony that harkens back to the ancient times when the bride's hair was cut off: the ends of her hair are fastened to something and the bridegroom himself or one of the elders cuts off these ends with a blow of his hatchet, which is the head of his walking stick.

In some localities both the bride and the groom go to the church together; in others separately. In either case the bridegroom has two bridesmaids accompany him, one carrying candles to be used in the church ceremony, and the carrying a sword, usually an old sabre festooned with flowers. The mother of the bride usually stays home, and, generally speaking, it is also improper even for the father to be present at the wedding ceremony in church. In this custom can be perceived an echo of the ancient custom of abducting the bride.

The Blessing of the Couple

Just before leaving for church, the bride asks for her parents' blessings. In other localities the bride and groom are blessed together. This blessing is perhaps most ceremonious among the *Boyki* (another branch of Ukrainian mountaineers) in Galicia. The chorus, composed of all those

present, pleads with the bride's mother to bless her, while the starosta is seating all the relatives on a long bench. Then he spreads over their knees a long white cloth, and places in the lap of each one a loaf of bread. Turning to all those present he asks them to forgive the young couple for all the sins the latter may have been guilty of and to bestow upon them their blessings. When that has been done, the groom and his bride bow to the ground before each parent, kiss their hands and feet, and then exchange kisses with them. The best man then takes his whip, to which little bells have been fastened, whips the door three times, and places it across the doorstep. The bride and groom on their way out must step over this whip together.

Outside a wagon is waiting for them, all festooned and garlanded with flowers. The young couple climb in, while the bride's mother goes to the horses and places in front of them bread and salt. She then showers the couple with grain. Throughout the entire journey the bride remains silent.

Entering the church both the bride and the groom seek to be the first to enter the church for it is believed that the one who does enter the church before the other will be the dominant personality in their married life.

After the wedding ceremony in church, the married couple usually come out through the side doors, so that their luck would not desert them.

When the returning wedding cortege approaches the home of the bride where the wedding reception will be held, they are met by her mother and father who greet them with bread, salt, and a little brandy. The starosta takes charge of them and leads them into the house, circling three times the table and then finally seating them in the place of honor.

Vesilya

All that has been described thus far, beginning with *svatanya* (matchmaking) and ending with the *shlyub* (the church ceremony), is but a prelude to what follows—*vesilya*, the colorful gay ceremonies which begin after both the bridegroom and bride have gone to their respective homes following the church ceremony.

While at the home of her parents the young bride is awaiting her newly-married husband to come and take her to their new home, he, in the meanwhile, is organizing the procession that is to accompany him.

Before the procession sets out, however, dinner is first served, usually late in the afternoon, for the procession must not leave until dark,—the time when in ancient times it was considered the safest to undertake any dangerous mission. During the course of the dinner the recruiting of members (in the ancient times it would have been warriors) for the bridegroom's party takes place. At the sound of music all come out into the courtyard. When all have gathered, the bridegroom, who from now until the end of the wedding ceremonies is called *kniaz* (prince), accompanied by a *boyar* (elder), comes out and greets them. He then points out to the *boyar* those of the young men present whom he wants to accompany him. The *boyar* approaches each of these young men and takes their hats, which he carries inside the house. There, one of the women sews on each hat a love knot, consisting of a clump of periwinkle flowers or red ribbons. She sews a love knot also on the hat of the *boyar*, making it a trifle different in appearance from that of the others. When she is

through, the *boyar* takes the hats and gives them back to their owners. Love knots are then fastened on the head-dresses or clothes of all others present, who will help swell the party; the two *svitilki* (one who carries a candle and the other a sword), the ushers, matchmakers, and even the driver of the wagon in which the bridegroom will ride.

Then all re-enter the house.

The bridegroom sits behind the table in the place of honor, beneath the holy pictures. On his right sits his *druzhina* (retinue), the young men whom he had picked out to accompany him. On his left sit the *svitilki*, who no doubt in the ancient times were his bacchanalis; while today they are considered to be his *dzhuri* (pages).

Origin of Making a Collection at the Wedding

While the dinner continues the *druzhina* make a collection amongst itself, and at the end of the dinner one of the *boyars* goes around with a plate among all the guests, and makes another collection. The customs of making these collections is descended from ancient times, when the *druzhina* and the *boyars* were vassals of the *kniaz* and had to pay tribute to him when he was leaving on an expedition.

At the close of dinner all arise and pray, and then perform a ritual which is very similar to that of the ancient swearing of fealty to the prince. A large vessel containing brandy, upon the surface of which floats a wooden spoon, is placed in the center of the table. Then the eldest of the *boyars* gives one end of an embroidered shawl to the *kniaz*, who has already donned a *kozuhk* (fur-lined coat) and a cape. The *kniaz* takes hold of the hand of the one closest to him and this one does likewise. When all have linked hands in this manner, the *boyar* in front leads them around the table three times. During the first two times around the table each one drinks a spoonful of the brandy, and on the third time they drink directly from the vessel.

When that has been done all go outside, where follows a ceremony having both a religious and military character. In the center of the yard a bench is placed. On in the kneading trough is set with its cover on. It is covered with a white linen cloth, and a loaf of bread is placed in the center. The bread is used by the father of the bridegroom to bless him. A pitcher of water is placed alongside on the bench with a cup by it.

The bridegroom with his companions takes his position in front of trough. The door from the house opens and the bridegroom's mother comes out, wearing a fur-lined coat turned inside out and a sheepskin hat on her head. She carries with her oats, nuts, pumpkin and sunflower seeds, etc., together with money that she has been saving for this occasion since her son's birth. One of the *boyars* goes to her and gives her a rake or pitchfork, which in this ceremony represents a horse. The mother makes motion of mounting the "horse," and then one of *boyars* makes motion of leading the "horse" around of bench while another urges the "steed" on with a whip. During this act the mother scatters grain all about her, while those present sing of the wished-for good crops, wealth and fertility. Upon completing her third turn around the cup, one of the *boyars* takes the cup, fills it with water, and goes through the motions of watering the horse by pouring water over the handle of the pitchfork. Filling the cup with water again he gives it to another *boyar*, who takes it and throws it over shoulder to the ground in such manner that it breaks. The mother

UKRANDOMS

By ALEXANDER YAREMKO

From sheer curiosity your reporter attended Philadelphia's celebration of the Polish Constitution on May 7th. It was in most respects similar to a typical Ukrainian manifestation. At the entrance women pinned red-and-white lapel ribbons and projected their baskets for monetary donations. On the tables nearby were free pamphlets containing Polish propaganda. The slickest one was the "Pulaski Foundation Bulletin." This 20-page monthly was replete with "facts" on why Western Ukraine should belong to post-war Poland. We quote from one article: "Since the populations of Russia are no more homogenous than the populations of Poland, less so in fact, it is difficult to understand why the application of the ethnographic principle should be stressed for Poland only. As regards the desires of some of the borderland people of Poland, suffice it to say that neither the Ukrainians nor the White Ruthenians had aspired to come under the Soviet rule. There was a powerful Ukrainian group, the UNDO, the Ukrainian National Democratic Union, which indeed desired separation from Poland, but not union with Russia. Their hopes were based on war between Germany and Russia and subsequent dismemberment of Russia and Poland as a result." Should not this acknowledgement remind the Poles that Ukrainians aspire to be free from both Polish and Russian rule?

Getting back to the rally, there were about 1000 present, 950 of whom were of the older generation, or those migrating from Poland. On the stage were several American and Polish flags, held by Poles garbed in Polish military uniforms and by dignitaries, some of whom wore Polish War Medals. The guest speaker was Philadelphia's Mayor Samuel who said: "I assure you Poland shall live again." (Note: What makes him think she won't?). Most of the other pep talks were in the Polish language—all singing the same tune, that—"Poland is strong! Poland is not afraid! Poland shall live!" They defied Stalin and demanded "territorial integrity," all of which was sweet music to the present Poles. They wound up their program with selections by the Paderewski Choir and the passing of resolutions, sent to Washington. (Note: For the Poles to hold such rallies is perfectly all right but whenever the Ukrainians observe similar occasions, you'll always find Jergens' Winchel and the Daily Worker branding the Ukas as 'fascists').

Although Romania has been an active belligerent in full accord with Hitlerite Germany, the Romanians in America are issuing a well-edited monthly, "The New Pioneer" (5501 Detroit Ave., Cleveland, Ohio). Such periodical can do much to win American friends for the Romanians and instil greater activity on a co-operative basis among the Romanians in America who number 150,000. . . . A periodical such as issued by the Romanians and other national groups is sorely needed today. Valuable time is wasted by delaying the issuance of the heralded mouthpiece of the Ukrainian Americans.

then throws away the pitchfork, and the *boyars* take it and break it to pieces.

At last the time for the departure of the bridegroom's party for the home of his bride has arrived.

The bridegroom with his companions start out, preceded by the standard bearer. In most localities, the bridegroom and his party are mounted on horses, rather than on a wagon. His mother bids him farewell and wishes him the best of everything, while the father warns him to be careful,

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)
(Concluded)

What are the Themes Attracting the Attention of Modern Ukrainian Historians?

THE research interests of Ukrainian historians are influenced in the last 25 years by several events, such as the rebirth and fall of the Ukrainian Independent State after the First World War (1917-1920), the struggle for national independence, and the existence of the communistic system in Ukraine. The first two events awakened interest in history of Ukrainian governmental life, law and institutions. The last event favored studies of social and economic life of the Ukrainians in the past.

During this period a tremendous interest was aroused in these studies, due to the practical necessity of teaching these subjects at Ukrainian academical institutions created after 1917, and also for purely scientific reasons. Very extensive studies of Ukrainian law and institutions, practically a new study, were organized at the All-Ukrainian Academy of Sciences in Kiev during so-called "Period of Ukrainization" in Soviet Ukraine (1923-1929). Valuable works dealing with the history of Ukrainian institutions, law and the social-economic life of Ukraine were edited in several series of publications by the Social-Economical and Historico-Philological Departments. The first department was headed by Mykola Vasylenko, the second by Michael Hrushevsky. In 1930 both were removed from the academy and exiled. The Social-Economic Department created two special commissions, one for research in the history of Ukrainian Law, the other for the studies of Ukrainian Common Law.

The study of the **History of Ukrainian Law and Institutions** demanded the classification of the material and the correct division of this new historical knowledge into periods. The methodological dissertations of Novitsky, Okynsevich, Malinovsky and others brought this Ukrainistic study into accord with the historical scheme of M. Hrushevsky. They divide the history of Ukrainian Law into three main periods: The Law of the Old-Ukrainian Kiev Kingdom, the period of Lithuanian-Polish domination in Ukraine and the period of the New Ukrainian Kozak State.

The new published works deal with the institutions of Ukraine in all three periods, but the greatest interest was aroused by the organization of the Ukrainian Kozak State of the 17th and 18th centuries. We must mention here the most valuable of these, written by I. Krypiakovich, L. Okynsevich, M. Vasylenko and M. Slabchenko. A great deal of attention was paid also to the analysis of juridical relations between the Kozak Ukraine and the Muscovite Tsar, defined in the so-called "March Articles" and in the articles of later years after the Treaty of Pereyaslav (1654).

Copious literature appeared concerning the problem: What was the juridical character of the Ukrainian State in the Treaty of Pereyaslav itself? In the period after the outbreak of the Great Russian Revolution (1917) this question also emerged as a very important problem of current policy. The prerevolutionary Russian historians expressed very different opinions about this problem, from the very liberal view of Sergievich to the most reactionary conclusions of Nolde and other official Russian historians. Sergievich maintained that after 1654 Ukraine was connected with Moscovia only by personal union with the Tsar. Norde asserted that after this treaty Ukraine was incorporated into Mos-

covia and was only "given" autonomy.

Among the modern Ukrainian researchers, one group of historians (Lashchenko, Shelukhin) incline toward the opinion of Sergievich. The largest group are of the opinion that Ukraine became in 1654 a protectorate under the Tsar (Hrushevsky, Lypynsky and others). Yakovliw sees the Treaty of Pereyaslav as the beginning of the feudal dependence of Ukraine on the Muscovite Tsar.

The struggle for Ukrainian national independence after the First World War stimulated on the one hand, studies regarding the ancient Kiev State and, on the other, studies of the period of Hetman Ivan Mazepa, as well as the history of other fighters for the independence of Ukraine in the 18th century. (Works of Borshchak, Krupnytzky, Shelukhin, Andrusiak and others)

A specially great development was achieved in an almost new systematized Ukrainistic study, the History of Ukrainian Law. The first systematic, although not complete courses of this knowledge were given by Mykola Czubytyj (1921) and Rostyslaw Lashchenko (1922). Literature about Rouska Pravda was enriched by new research work written from the standpoint of the Ukrainian historical scheme. Here should be mentioned the dissertations of Maksimeyko, Lashchenko, Shelukhin.

The four-hundredth anniversary of the edition of the Lithuanian Statute (1529-1929), the excellent law code of the Lithuanian-Ruthenian State,² was the occasion for the publication of many historical works, dedicated to this historical monument, by historians of all interested nations: Ukraine, Poland, White Ruthenia, Lithuania. Among the Ukrainians who wrote on this topic were Borysynok, Dobrov, Lashchenko, Drushchyz, Tovstolis and Yakovliw.

The academy-member M. Vasylenko published several volumes explaining the codification of the laws in the Kozak State. They illustrate to us how "Prava..." the famous Law Code of the Ukrainian Kozak State from the year 1734, was codified. This code was composed by Ukrainian jurists of the first half of the 18th century, and we find therein elements of old Ukrainian common law, Lithuanian Statute, and Teuton Magdebourg law, as well as elements of the code of the Emperor Charles V. It is very interesting that the Ukrainian Code does not utilize any articles of the Muscovite codifications of the 16th and 17th centuries, even though Ukraine was, at the time, under the protectorate of the Muscovite Tsar. This proves the closeness of Ukrainian juridical culture at that time to that of western Europe. However, the completed Law Code of the Ukrainian Kozak State did not obtain the approval of the Tsar.

A most exhaustive study of the Common Judicature in Ukraine between the 16th and 18th centuries, under the title: "Kopni Soudy" was written by Cherkavsky.

The existence of the communistic system in Eastern Ukraine favored research there in the social and economic life of Ukraine in the past. New studies were begun on the problem: whether feudalism had existed in Eastern Europe and Ukraine? Before the First World War this problem had been examined by the Russian historian Pavlov-Silvansky, and the results of his studies convinced him that feudalism of the Western European type did not ex-

² The word "Ruthenian," in Latin *Rutheni*, was during the 15th-17th centuries a common name for the Ukrainian and White-Ruthenian peoples.

ist in Eastern Europe. He held that feudalism brings about the dependence of one class of people upon another, as a result of the conditional ownership of their land holdings; these conditions he found to be nonexistent in Eastern Europe.

This question was then reopened by the Ukrainian historians Balynsky and Rubinstein, who reached the results in agreements with the official communistic viewpoint, that feudalism in Eastern Europe did exist. The problem of feudalism in the Lithuanian-Ruthenian State was also investigated by Mw. Chubytyj. Important works about the Old-Ukrainian agricultural social classes (Smerdy and Zakupy) were contributed by Maksymeyko and Shelukhin, while the social relations of the Kozak State were analyzed by Ol. Hrushevsky, Klymenko, Lazaravstka, Popov and Shamray.

In Eastern and Western Ukraine during the post-war period, several historians began to study the economic life of their country in the past, the rise of large landowners and the evolution of serfdom being of particular interest. The most important event in the organization of the landlord's possessions in Ukraine and White Ruthenia was the so-called "Volochna Reforma," which was carried out in the middle of the 16th century. The best research on this subject was made by Prof. Picheta who published his results in Ukrainian and White Ruthenian, while the work of Klymenko is also valuable. The economy of Ukrainian cities was studied by Ol. Hrushevsky and R. Zubyk, and that of the monasteries by Fedorenko.

The most outstanding student among modern Ukrainian historians of economic life in the Kozak State and in the Ukraine of 18th-20th centuries was Mykola Slabchenko, the author of a 5-volume "History of the Economic Organization of Ukraine from the Time of B. Khmelnytsky to the Present Day," (1930 in exile). This part of Ukrainian life was studied also by Hermeyze, Shamray Tkachenko (the agrarian problems) and by several students of the industrialization and commerce of Ukraine in 18th and 19th centuries.

Synthetic works regarding Ukrainian political history, historiographical problems as well as the history of the church in the Ukraine, are totally lacking in Eastern Ukraine under Soviet rule. The reality of political life on this part of Ukrainian soil even during the so-called "Ukrainization" period (1923-1929), in spite of the relative liberty allowed in the development of Ukrainian cultural life at this time, did not permit of the publication of words of this type. They could only appear outside the territory of the Ukrainian Soviet Republic.

The End of Free Historical Research in Eastern Ukraine

After 1930 the complete interruption of free Ukrainian historical studies in Eastern Ukraine occurred. The Soviet Government in Ukraine carried out reprisals against Ukrainian historical research workers because they represented Ukrainian spiritual independence. The historical and social-economic departments in the All-Ukrainian Academy of Sciences in Kiev were dissolved and both directors, Hrushevsky and Vasilenko, were sent into exile, together with a large number of scholars of the Academy. Michael Hrushevsky died in exile in the Caucasus. The Soviets forced the younger historians publicly to abandon the historical views of Michael Hrushevsky and to condemn them as "nationalistic and bourgeoisie" although M. Hrushevsky

THE U. N. A. BEST-NOVEL CONTEST

For the benefit of those who may have missed reading this last week, we repeat the recent announcement of the U.N.A.-Svoboda concerning the "Best Ukrainian American Novel Contest," which began last week and will end December 31 of this year.

The novel is to be written in Ukrainian and is to be based on Ukrainian American life. First prize will be \$600, second prize \$300, honorable mention prizes \$150 in all.

Here are the rules:

1. The novel is to be written in the Ukrainian language, and, if possible, the manuscript is to be typed.
2. Its length should be from 80,000 to 100,000 words.

3. The manuscript must be mailed in by December 31, 1944. It should be unsigned, but the author's signature and address should be enclosed in a sealed envelope and mailed together with the manuscript.

4. The novels winning first or second prize automatically become the property of "Svoboda," in the sense that the paper will have the exclusive right to publish them within two years on its pages in serial form or in book form or both. If within that two-year period "Svoboda" does not publish them in book form and the authors then desire to publish their works as such, the "Svoboda" shall receive first preference as publisher.

5. The contest judging committee will consist of three members, one from the U.N.A. executive board, one from the "Svoboda" editorial staff, and one who belongs to neither of the above mentioned board nor staff.

In judging the manuscripts submitted in the contest, the judges will take into consideration the novel's originality, style, actuality of the problems or issues involved in the story, and reality of the characters depicted in it.

All manuscripts as well as correspondence concerning them should be addressed to "Svoboda," 83 Grand Street, Jersey City, N. J.

Notice to the Subscribers OF "SVOBODA" AND "UKRAINIAN WEEKLY"

When changing your place of residence, be sure to notify the home office of "Svoboda" immediately thereby avoiding any delay in delivery of newspaper to new address. Also, be sure to enclose ten (10) cents in coin or stamps to cover the cost of making a new stencil. Canadian subscribers will please remit COIN ONLY, as stamps cannot be redeemed.

himself was famous as a socialist and democrat.³

The new members of the research staff at the Academy (a great number of whom are of non-Ukrainian origin) were instructed to adapt their historical research to the new official centralistic policy of the Moscow government, which was very much influenced by Russian nationalism. A sample of this new-type of Ukrainian history was published recently (1941) and is a handbook entitled "The History of Ukraine," prepared by a special brigade of historians of the Academy of Sciences of the U.S.S.R. in Kiev and censored by the Institute of Marx, Engels and Lenin at the Central Committee of the Communist Party. This work is biased and unscientific, and, of course, is entirely foreign to the spirit of Ukrainian historical studies.

The End

³ Detailed information in the Soviet publications: A. Y. Artemsky—What is the All-Ukrainian Academy of Sciences, Kiev 1931, and Ukrainian historical magazine "Ukraine" (1932), 1, the articles of L. Okynsevich, condemning the scholarly work of M. Hrushevsky, and M. Slabchenko.

Legal Assistance For Soldiers

A CONTENTED man makes a good soldier. This is particularly true in wartime, when our fighting men should have their minds free of all personal worries, so that they may concentrate upon the one all-important mission of winning the war.

The Government, recognizing this, some time ago established legal assistance offices where military personnel and their dependents could obtain, without cost, advice and assistance in personal legal affairs. Within the Army of the United States, these offices are under the supervision and direction of the Judge Advocate General in collaboration with the Committee on War Work, of the American Bar Association.

Offices Throughout the Country

Regional supervision and direction of legal assistance offices at Army posts, camps, and stations are exercised by the staff judge advocate of the respective service commands. Throughout the United States, similar offices have been set up to serve several neighboring small commands, transient military personnel, and families of service personnel; patriotic members of the bar staff these offices in civilian communities, giving freely of their time and talents as their contribution to the war effort.

Headquarters of the Committee on War Work of the American Bar Association is at 1140 North Dearborn Street, Chicago, Illinois; the chairman of the committee is Tappan Gregory, of 19 South LaSalle Street, Chicago. Judicial Circuits, corresponding in geographical areas with the confines of the several service commands in some instances, have been formed; these, with the names and addresses of their chairmen, are as follows:

1st Judicial Circuit: Donald T. Field 84 State Street, Boston, Massachusetts. 2nd Judicial Circuit: Edward J. Dimock, Court of Appeals Hall, Albany, New York. 3rd Judicial Circuit: Walter B. Gibbons, Fidelity-Philadelphia Trust Company Building, Philadelphia, Pennsylvania. 4th Judicial Circuit: Pinckney L. Cain, Palmetto Building, Columbia, South Carolina. 5th Judicial Circuit: Claude V. Birkhead, Majestic Building, San Antonio, Texas. 6th Judicial Circuit: L. C. Spieth, Union Commerce Building, Cleveland, Ohio. 7th Judicial Circuit: Tappan Gregory, 19 South LaSalle Street, Chicago, Illinois. 8th Judicial Circuit: John F. Rhodes, Fidelity Building, Kansas City, Missouri. 9th Judicial Circuit: William C. Mathes, 458 South Spring Street, Los Angeles, California. 10th Judicial Circuit: Frazer Arnold, First National Bank Building, Denver, Colorado.

The drawing up of a will... the correction of rental overcharges or the foreclosure of a mortgage... the making of a power of attorney... the changing of a soldier's name... domestic relations... estate matters... installment contracts... motor vehicle registration... injuries sustained in railroad or bus accidents... voting... tax problems—all these and many more are subjects that come within the scope of interest of these legal assistance officials.

Soldier Making a Will

The importance of the making of a will has often been brought to the attention of members of the military service. There appears to be a tendency on the part of the average soldier to await arrival at a staging area or a port of embarkation before he takes this step to provide for his loved ones. This of course throws an unusually heavy burden of time and work upon the shoulders of the legal assistance officers at the staging area and port of embarkation and, to correct this, soldiers were recently advised that wills could be drawn up

for them by the legal assistance officer at any Army post, camp, or station; by a member of the Committee on War Work of the American Bar Association; by a civilian attorney; by a member of any Selective Service Advisory Board who is an attorney; or by any staff judge advocate, assistant staff judge advocate, or other officer of the Judge Advocate General's Department.

To be legally effective, it is pointed out, a will must be made voluntarily. However, all men and women in the Army are reminded of the importance of giving consideration to the matter and deciding whether or not it is necessary and desirable to accomplish such a legal instrument.

A power of attorney instrument is another legal aid for men and women stationed far from home. By means of such power of attorney, a person can authorize another to act in his behalf as agent or as attorney. Such an arrangement will be found useful in facilitating the management of a soldier's affairs during times when he is absent on distant or overseas duty. The power may be as broad or as limited as the individual soldier may desire; it may, for example, be limited to one specific thing, such as the preparation of the soldier's income tax return, or selling his automobile, or acting as his proxy in respect to a certain stock transaction.

Naturalization

For a citizen of a foreign country to become a naturalized American usually involves a minimum of five years' residence in this country and requires many credentials and certificates. When he enlists in the Army of the United States, however, the noncitizen may, after serving a minimum of three months, apply for citizenship. Again the legal assistance officer proves of invaluable aid to the soldier as red tape is slashed and the process is expedited whereby the man may become an American citizen. This—the making of an American citizen—is one of the happiest functions of every legal assistance officer, who stands ready to help every soldier and the soldier's dependents in matters pertaining to legal aid.

In the Second Service Command, comprising the States of New York, New Jersey, and Delaware, much of the legal assistance work is done by Lieutenant Colonel Aaron A. Melniker, Judge Advocate General's Department, under the supervision of Colonel Paul S. Jones, the Judge Advocate of the Second Service Command. Colonel Melniker recently gave a half-hour address over radio station WHN, New York City, in which he summarized the purposes and accomplishments of the legal assistance services of that command.

Colonel Melniker, in the course of a question-and-answer period which was a part of the broadcast, revealed that during the months of January and February 1944 legal assistance was rendered to more than 20,000 soldiers and their dependents in the Second Service Command. He broke this figure down as follows: Affidavits, depositions, powers of attorney and acknowledgments, over 6,000; citizenship and naturalization cases, over 300; domestic relations, over 450; estates and wills, over 4,500; insurance, over 350; taxation, over 6,000; personal injury cases and the like, over 100; contracts, notes, and property, over 700; adoption of children, change of name, etc. over 150; miscellaneous cases, over 1,000.

WOULD YOU GIVE \$100 TO BRING VICTORY NEARER?—YOUR PURCHASE OF A \$100 WAR BOND MAY TURN THE TRICK!

The Standard Ukrainian

By HONORE EWACH

OUT of all the highly developed European languages Ukrainian literary language is one of those that are still very similar to the spoken daily speech of the general masses of people. An educated Ukrainian is well understood by the masses of people all over Ukraine. It differs to some extent only from the Ukrainian dialects spoken by the Ukrainian highlanders on both sides of the Carpathian mountains. In some respects it differs a little from the dialects spoken in the northern parts of Ukraine. It is most similar, or rather identical, however, with the spoken Ukrainian of the central part of Ukraine—south of Kiev and around the city of Poltava.

Ukrainians are lucky that their modern national rebirth began in the central part of Ukraine—in the provinces of Poltava and Kiev, as those parts are not only the most rich in historical and cultural traditions, but also in their melodious ways of speech and song.

Central Ukraine Speech Best for Literature

Kiev and Poltava are old in the historical sense. They were quite thickly settled even one thousand years ago. Yet in regard to their population they are both old and very young. They were the lands which were quite often invaded, wasted and depopulated. So they contain now very little of the ancient aboriginal Ukrainians. Most of their recent population came in the last four hundred years from northwestern regions of Ukraine, from the province of Chernihiv which lies north of Kiev and Poltava. They came there as immigrants, adventurers, freebooters, and as refugees from their Polish or Polonized feudal lords. That means that they were recruited from among the strongest and the most daring and enterprising Ukrainians of the western parts of Ukraine. No wonder that the immigrants, adventurers, and refugees from the western lands proved to be such good material for making Kozaks out of them. As they were men and women from many different parts of Ukraine their speech was enriched by many well-chosen new words and divested of some of the more clumsy ways of expression. Their speech became more musical, more flexible, and more expressive. That is why the speech of the central districts of Ukraine is best suited for literary purposes.

On the other hand, Ukrainian of the western and northern parts of

Ukraine is replete with many very ancient ways of expression. It is more like the Ukrainian spoken some one thousand years, in the times of Ukrainian kings and dukes. It has also many similarities to the Church-Slavonic.

Western Ukrainian Less Palatalized

Ukrainian of the western and northern parts of Ukraine has less of the palatalized sounds. A man from western and northern parts of Ukraine pronounces such verb forms as "byut," "pyut," "pyshut," etc., without making his final t's soft, palatalized. All his r's are hard, strongly trilled with the tip of the tongue. He cannot pronounce a soft "r", like in the word "ryad" (a row), properly, as he gives full sound value to "r", and then says the second part of the word—"yad." His k's are sometimes pronounced as g's, like in the word "Velykden," which is pronounced something like "Velygden." Also some of his initial d's sound like g's; for example, he insists on pronouncing the initial "d" in the word "divka" as soft "g", that is, "givka". And his initial s's in front of another consonant sound like a soft "sh" sound. He is liable to say such expressions as "Ptashka spivaye" and "Sontse svityt" as "Ptashka shpivaye" and "Sontse shvityt." But since the final particle of the reflexive verbs "sya" is still a freely movable particle with him, he has an advantage over his eastern racial brother in using it freely just as he wants—in front of the verbs, or even among the other words.

Many of the words in western Ukraine are like Russian in form not because they actually come there from Russian sources, but because it so happened that both the Russians and western Ukrainians retained some identical words which became obsolete in eastern Ukraine. One of such words is, for example, "mnoho." In its place the Ukrainians east of the province of Galicia use the simple word "bahato."

In any case, the Ukrainian language as it is spoken in the central and eastern part of Ukraine is more recent, modern, and richer in words and musical tones than the more conservative speech of the masses of the western fringe of Ukraine.

One should always bear in mind that Ukrainian is more uniform and more easily understood all over Ukraine than French in France, German in Germany, and English in England.

(Winnipeg, Can.)

MOTHER

(Concluded from page 1)

may desert their wives, and wives their husbands. But a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways, and repent; still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the joyful shout of his childhood, the opening promise of his youth; and she can never be brought to think him all unworthy. — Washington Irving.

Children, look in those eyes, listen to that dear voice, notice the feeling of a single touch that is bestowed on you by that gentle hand! Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear friends, but never will you have again the inexpressible love and gentleness lavished upon you, which none but a mother bestows.—Macaulay.

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