UKRAINIAN WEEKLY

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UKRAINIAN SONG BOOKS AS CHRISTMAS GIFTS

In the past few issues of this weekly, we have recommended a number of publications in both Ukrainian and English that could make fine Christmas gifts. Among them was a series of Ukrainian choral songs especially arranged by Prof. Alexander Koshetz for singing in English.

We now wish to point out at random several outstanding collections of Ukrainian songs in their original form. They too will make pleasing Christmas gifts, and at the same time help to popularize this rich mine of Ukrainian culture.

201 Ukrainian Folk Songs

We start with "201 Ukrainian Folk Songs." Here is a very fine collection of the most varied types of Ukrainian folk songs, ranging from the robust and stirring Kozak songs to the tender songs of love. As the foreword to them explains, they were especially published "with the practical purpose in view to interest the young Americans of Ukrainian descent in the spiritual life of their fathers, and through them to interest the American music loving public at large in the new gold mine, sealed up so long by sinister forces." All the songs are in four parts, and are suitable for accompaniment by piano. Each one too has its title translated into English, and all the verses to each one are contained in the book. The price of this fine edition, with a hard cover bearing an illustration of a Ukrainian village scene, is $2.00.

Melodies of Ukraine

A much larger collection than the one above is the "Melodies of Ukraine," consisting of 600 songs, edited and published by Dmytro Andreyko, who is well known for his many other collections. The difference between this collection and the one above however, lies in the fact that this one has notes for only one voice; but like the one above it does have the complete lyrics. Its price is $3.00

"Striletski Pisni"

Here is an unusually fine selection of Ukrainian Sitchowi Striltsi songs, strikingly arranged for the piano (with words) by Y. Yaroslavenko, one of the leading Ukrainian popular composers of today. These songs were originally created by members of those young Sitchowi Striltsi who fought so bravely for Ukrainian independence during 1918-1920. As a note at the end of this collection explains, these songs were created by companions-in-arms during the long marches, during sleepless nights, in victory as well as in defeat, and therefore they truly reflect the valiant spirit of those brave defenders of Ukrainian liberties. Price $2.00.

"Pisni U. S. S."

By far the finest and widest selection of Ukrainian Sitchowi Striltsi Songs for the voice, however, is the "Pisni U.S.S.," (Songs of Ukrainian Sitchowi Striltsi) by Michael O. Hayvoronsky, a leading contemporary Ukrainian composer. This collection consists of a set of three books: I. Solos; II. Mixed Chorus; III. Male Chorus. The words to many of these songs are by Hayvoronsky, as well as most of the music; the rest are arrangements by him.

Book I., with piano accompaniment, has some unusually fine numbers, such as the delicately poignant "Syna Chichka" (Blue Flowerette), or the solemn and moving "Oy, Vpaaw Strilets," (Oh, the Strilets Has Fallen). This book contains five songs in all. Price 75 cents.

Book II. contains ten songs for choral presentation that are among the best of their kind. One of the finest, for instance, is the sad yet inspiring "Shumyt Hudyt Dibrovonka" (Howl and Roar the Woods), whose singing leaves a vivid impression upon the listeners. Another fine number is the semi-humorous romantic ballad "Hey, Taam U Vilkhivtsi" (Yonder, In The Village of Vilkhivtsi). Then there is also the well known and lilting "Kolo Mlyna" (By the Mill). Price $1.00.

What Book II is for mixed choruses, Book III is for male choruses. Here are found some gems, such as "Nakryla Nichka" (Night Has Fallen), "Tchokh-Tchokh!" and "Oy, Nahnuvsha Dub Vysoky" (The Bowed Oak). These songs and the seven others cannot help but bring down the house when sung by a good male chorus. Price 75c.

This set of three books, then, will make an unusually fine gift to any Ukrainian-American interested in singing—and there are thousands of them.

All these collections of Ukrainian songs can be purchased at the Svoboda Bookstore. Consult its catalogue for other fine Christmas gift suggestions.

Where Lie the Differences

A thought-provoking comparison was drawn last Sunday by a newspaper writer between the post-war "flaming youth" and the serious-minded, albeit bewildered and even hollow-cheeked youth of today. Where the former was chiefly concerned with having a good time, the writer claims, the latter "faces stern economic problems and is acutely conscious of the fact."

This comparison turned our thoughts on a tangent towards our own, Ukrainian-American youth. What difference is there, we asked ourselves, between this youth immediately after the war and now? The same as in the case above?

A little reflection here brought us to the conclusion that the difference was not the same. Although there is no doubt that among our numerically-small post-war youth there were some "laughing, racoon-coated, well-dressed, and well-fed young men with a flask on the hip and a car at their command," as well as be-painted, be-powdered, short-skirted "flappers," yet, to the best of our knowledge, they were not the rule, but only an exception to it.

The rule then, as we dimly remember and also surmise, was a serious-minded Ukrainian-American youth very conscious of its economic limitations and earnestly endeavoring to improve the same. The reason for this is clear to anyone acquainted with the background of this youth. Most of its parents, we must bear in mind, had come to this country in the years just preceding the war. Economic necessity had driven them out of their foreign-ruled and oppressed native land. And although the boom days during the war gave many of them silk shirts, yet in reality they remained poor for quite some time after that. This, of course, was only natural, in view of the great handicaps under which they had to struggle to establish themselves here in this new and to them strange land. As a result, therefore, even in those "good times" they could not endow their first children with the conveniences, luxuries, and "education" that made possible this "flaming youth." Their children had to do without such things; they had to go out into the world and work and study in order to lift themselves to a higher plane of living. And judging by those whom we know, some of them made out quite well indeed.

With the passage of years, however, the older generation of Ukrainian-Americans gradually began to attain more comfortable means. Concurrently they began to give their younger children the advantages which the older ones could not have. As a result, the prospects of the youth began to look brighter. Just at this juncture, however, came—the crash! Practically overnight, it seemed, the steady economic advance the Ukrainian immigration had made up to then, suffered a serious setback, with the consequence that the present-day youth found itself floundering in the self-same predicament common to all American youth. And so, as we can see, just as his older brother and sister (that is, if he had any), the present-day Ukrainian-American young man and young woman "faces stern economic problems and is acutely conscious of the fact."

Let it not be supposed, however, that there are no striking differences between our own post-war and present-day youth, for there are, and great ones at that; only they lie mainly outside the economic field. For one thing, our youth today is far more numerous. Also, it is far better oriented in the matter of its American environment and Ukrainian background. Its goals are much more clearly defined. Its interest in the old country is deeper and more valuable, especially since this interest is founded on a well-considered conception, based on American principles, of the whole problem of the Ukrainian struggle for freedom. Furthermore, its contribution to American life is really beginning to take form. Culturally, too, it is far more advanced, though not far enough. And, last but certainly not least, its organized activities are superior in both scope, content, and form.

YOUTH RALLY AND SWIMMING MEET

Providing enough entries are received in time, a Swimming Meet will be held in the morning of February 12, 1938 (Lincoln's Birthday) at the RCA Pool in Harrison, N. J. It is open to all Ukrainian-Americans. Each locality should organize a team to represent it at this meet. Send notice of intention to participate immediately, to Stephen Weisch, Swimming Director, 60 Palm Street, Newark, N. J.

The swimming meet will be held in conjunction with the Ukrainian American Youth Rally, which will be held in the afternoon of the same day at Hotel Douglas, Newark, N. J., under the auspices of the Ukrainian Youth's League of North America. "Our Youth Looks Upon Itself"—will be the slogan of this Rally.

The day's events will be climaxed by a Banquet and Dance to be held in the hotel ballroom. Tickets for the whole affairs will be $2.50 per person. For reservations or further information write to Anthony Shumeyko, Rally Chairman, 1972 Ostwood Terrace, Union, N.J.

BRAZIL UKRAINIANS PROTEST AGAINST POLAND

The Ukrainians living in South America are strongly attached to the national ideals now prevailing in their native Ukraine. On September 12, the Ukrainians of Curityba, Brazil, at a mass meeting called in protest against the Polish government's policy of ruthless extermination applied to the Ukrainians in Poland, adopted a resolution declaring a wholehearted support to the Ukrainian nation in Europe in its struggle for political independence under the leadership of the Organization of Ukrainian Nationalists, "the most heroic, most moral and the most spirited and patriotic of all the Ukrainian political groups."

UKRAINIANS IN THE FAR EAST

The current strained relations between the Soviets and the Japanese, not to mention the Sino-Japanese conflict, cannot help but turn our thoughts towards those Ukrainian emigrants who before and since the World War have made the Far East their new homeland. How will all these far-reaching events that are taking place in that section of the earth's globe affect our kinsmen there? And if war breaks out between the Soviets and Japan, what will happen to them then?

No doubt, it will be a matter of considerable surprise for many of our young Ukrainian-Americans to learn that there are any Ukrainians there at all? And this surprise will probably turn to astonishment when we inform them that according to the official Soviet census statistics (1926) out of the 1¼ million total population of the Soviet Far Eastern Region (which is but a part of the immense Far East) approximately 750,000 are Ukrainians.

According to the best available information, the major portion of this Ukrainian population is situated in a more or less compact territory running along an imaginary line between Blagoveschensk to Vladivostok. Other Ukrainian settlements are to the north of the Amur River; some around Lake Baikal in the interior, and along the southern border of what constitutes Siberia. These Ukrainian settlements are predominantly rural in character, and some of the villages there even bear typical Ukrainian names, such as Chernihiv.

In addition to the above, there is also quite an extensive Ukrainian colony in Harbin, Manchoukuo — the Japanese protectorate. There, in Harbin, the Ukrainians have their own newspaper, "The Manchurian Herald," and a Ukrainian National Home in which center their organized activities.

Only recently, we received from Harbin a 37-page and illustrated brochure about the Ukrainians, written in Japanese! The pictures in it include several drawn from the history of Ukrainian Kozaks, including Repin's famous "Zaporozhians' Reply to the Sultan," two illustrating Ukrainian money issued during the recent Ukrainian independence, several showing Ukrainian buildings, and also a few maps showing the distribution of Ukrainians in Ukraine as well as in Asia. As soon as we can find a translator, we shall inform our readers more about this brochure.

Generally speaking, the territories mainly inhabited by the Ukrainians in the Far East form a rough sort of a wedge, which fact has given it the name "Zeleny Klyn" (Green Wedge). Its entire population, however, is so preponderantly, Ukrainian that this territory is now becoming popularly known as "Green Ukraine." The map that appears in the above-mentioned Japanese brochure, for example, plainly bears in English lettering the words "Green Ukraine" on this wedge-shaped territory.

According to a communique issued several years ago by the Union of Ukrainian Youth of "Zeleny Klyn," our young people there are strongly conscious of their Ukrainian nationality. How much, can be seen from the following declaration in the communique, which was published in the "Manchurian Herald":

"We, the youth, were born here, and many of our fathers were born here also, nevertheless we all regard ourselves as Ukrainians. We are opposed to having this second Fatherland of ours, this 'Zeleny Klyn,' to go to the Russians, for it was settled by our parents, and it is they who have contributed so much towards its economic and cultural development. What we do desire is to have this 'Zeleny Klyn' become an independent Ukrainian state. We do so because mainly through the efforts of our parents, 'Zeleny Klyn' has become a rich and attractive country... And also because 80% of the population of it is Ukrainian."

Such, then, are the aspirations of Ukrainian youth in the Far East. Judging by the strength of the Ukrainian national movement there, perhaps, when the decisive moment there arrives, these aspirations will become realized.

THE BLACK COUNCIL

(CHORNA RADA)

By PANTELEYMON KULISH

(Translated by S. S.)

(22)

The party broke in two and each group went its separate way. The news brought by the courier weighed down too heavily upon them to permit any cheerful word to be said in parting.

"Well, now I can plainly see which way Ukraine is headed," ruminated Shram gloomily. He was riding behind the others, and felt no desire to talk with anybody. "Is it possible," he thought, "that all our efforts thus far will go to waste after all? That all those battles fought by our valiant Kozaks and all that blood shed by them will go for naught?"

He could not help recalling at this time a sad song composed by the Holy One upon the death of Khmelnitsky:

Чи вже-ж дармо тая безщасна Україна Богові молила,
Щоб міцна Його воля з-під кормиги лядської слобонила,
На позор та поругу невірним не давала, щастем наділила,—
Чи вже-ж дармо вона Богові молила?

"Perhaps it was for naught," Shram concluded. "And perhaps it is God's will that Ukraine should not peacefully partake of her bread and salt. Who knows, maybe the end of the world is approaching, what with brother attacking brother. And from what direction will Thine divine wrath first arise, o Lord?... The Zaporozhe was always the nest of Kozak valor and fame, and now from it there emerge only ravenous wolves and crafty foxes. More than likely those Zaporozhians have now reached their last penny and are now stirring up trouble throughout the country in order to fill their pockets under the cover of the storm they hope to create. They probably are jealous that the settlement Kozaks are better off than they. Well, it's their own fault. When the Poles were put to rout they had an equal chance to stake a location for themselves and go to work and make a decent living for themselves. But no, that was beneath their pride. A-knighting they had to go! But did they? Not at all! In carousing they spent their time down there in the Sitch. While many of their brother-at-arms tilled and cultivated the soil, toiling from morning to night, in order to earn their daily bread, these ne'er'do'wells laughed at them and frittered away their time in their stronghold doing nothing but drinking and fighting among themselves. And now they are blaming the settlement Kozaks because the latter through hard work have achieved comfortable means. Such are the children you have, oh mother Ukraine! Such our the children who are now giving their support to this Ivanetz, enabling him pursue his ambitious schemes, and pretending friendship for Hetman Somko all the while. And yet, perhaps God has not forsaken us entirely, perhaps there will still be found several companies of good and true men who will strike in the cause of a free and united Ukraine!"

Thinking thus as he rode along, Shram suddenly heard shouting in the front. He raised his head and his keen eyes quickly took in what had happened. A number of farmhands had been reaping in the field adjoining the road through which the party was proceeding, and one of them, evidently drunk, lay outstretched on the road; Vasile the Captive, driving the carriage and lost in thought, had not seen him there until he was well-nigh on top of him; just in time he brought the horses to a stop. Nevertheless, the reapers crowded angrily about him and those in the carriage, brandishing their scythes in a threatening manner.

Shram spurred his horse ahead.

"You rascally red-coats!" the reapers were shouting. "You never think of other people's rights! Like weeds you have spread over everywhere. But you just watch, we know what to do with weeds."

They pressed upon Vasile with upraised scythes; one of them even brandished an ax.

"Stop! you Herod's souls! Stop!" roared Shram at them.

Seeing a priest before them, all of them paused a bit.

"What is the meaning of this?" Shram demanded. "Are you Turks or Tartars that you attack travelers? Have you forgotten about God and the Faith?"

"No, reverend father," one of them replied. "We have not forgotten that we are Christians and we never will! But how can we remain peaceful when these red-coats ride rough-shod over us!"

"Yes, and thank God that our hands are not in chains," added a few more. "We won't permit such trampling of us! We all helped to drive out the Poles, and now look upon us. While most of us haven't even a shirt on our backs, these red-coats can afford to sew theirs with golden thread. While we have to toil and sweat here in these fields, these red-coats just sit back and take in the profits. Do you see now why we feel that way?"

"Yes, yes, I can see," responded Shram. "And I can also see the source of all this trouble and complaining. It's from the Zaporozhe, that's plain enough!"

"The Zaporozhe!" they scoffed. "But that's not so, reverend father. It's the settlement Kozaks who are to blame for all this. In the Zaporozhe everything and everyone is equal. There they have neither lords nor serfs, neither rich nor poor."

"You poor benighted children!" Shram exclaimed in pity. "May God have mercy on your ignorant souls! Let go of those horses and let us on our way. Let us go or else I shall bring down upon you the wrath of God!"

"Very well, we will let you go, reverend father!" the reapers said, making way for the carriage and him to get by. "You certainly know what and how to say a thing. Were it not for you then we surely would have taken this carriage apart to see what makes it go."

"May God have mercy on you!" repeated Shram, as he rode away. "You are indeed in sore straits, you poor children. Cursed, cursed be that magician who blinded your reason and common sense."

THE U.N.A. QUESTION BOX

For What Sums Does the Ukrainian National Association Insure?

The lowest amount for which an adult male member can be insured in the U.N.A., is $500, while the highest is $3,000. Female members can insure themselves for as low as $500 also, but not for a sum higher than $1,500.

The age of the applicant for membership in the U.N.A. is of primary importance in deciding the amount for which he can be insured. For example, a male member between the age of 16 to 35 can insure himself for $3,000; while from 35 to 40 the maximum is $2,500; from 40 to 45 the maximum is $2,000; from 45 to 50 the maximum is $1,500; and from 50 to 55 the maximum is $500. The U.N.A. will accept no one as member over the age of 55 years.

The maximum amount of insurance in the U.N.A. a female member, between the ages of 16 to 40, can carry is $1,500, while between the ages of 40 to 50 her maximum is $500. Women over 50 years of age are not admitted into the U.N.A.

What Kinds of Certificates Are Issued by the U.N.A.?

There are four classes of insurance protection that the U.N.A. offers to its members, namely:

1. Class **W** — Whole Life. Here payment of dues is required throughout the life of the member.

2. Class **O** — Whole Life dues ceasing at the age of 70. When the member attains the age of 70 years, the certificate is paid up in full and no further payments are required.

3. Class **P.** — 20 Years Payment Life. When a member has made payments for twenty years, the certificate is paid up in full and no further payments are required.

4. Class **E** — 20 Years Endowment. When a member has made payments for twenty years, he receives the full face value of the certificate in cash.

The above classes, it should be borne in mind, are applicable to adult members. For junior members (between six weeks and eighteen years) there are special classes, which will be explained next week.

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Any inquiry concerning the U. N.A. is welcome. Send it direct to the Editor.

"Kolyadky" and "Schedrivky"...

The approach of Ukrainian Christmas and New Year's brings to mind the thought that few people observe their holidays with so much singing as do our own. Every one of our leading holidays has its cycle of songs. Especially is this so in the case of our religious holidays. Here the songs are inseparably bound with them; and it is hard for us to conceive Christmas or Easter, for example, without at the same time recollecting the songs sung on that holiday.

Most of these songs, as we know, have their origin in prehistoric mists, when our Ukrainian ancestors were nature worshipers. As tillers of the soil they paid special homage to the Sun, who was known among them as "Daiboh" —the giver of life and all good things. In addition, they worshipped other deities, chief of whom were "Perun"—god of lightning and thunder, "Striboh"—god of the winds, and "Svaroh"—god of the skies. The Sun, however, was their supreme god, and his annual vegetation cycle the basis of all their holidays. And so, in winter, just when the days were beginning to grow longer again, the ancient Ukrainians celebrated a festival known as the "Kolyada," while in summer, at the time when the days were beginning to pass their peak, they celebrated another great festival, the "Kupalla."

"Kolyadky"

With the coming of Christianity into Ukraine, however, paganism in its outward forms began to give way. But the worship of nature in its many forms still persisted, just as among other peoples, with the result that pagan holidays and feasts continued to be celebrated; with this modification however, that Christian influences began to permeate them. At the same time the Christian holidays also began to adapt themselves a bit to the pagan holidays. In effect, each made certain contributions and concessions to the other. As a consequence, there gradually developed the custom of observing both pagan and Christian festivals at about the same time, with the latter gradually displacing the former. A good example of this natural process is the "Kolyada" festival, which, originally signifying the birth of a new Sun, gradually became merged with the celebration of Christmas, the Birth of Jesus Christ, the Son of God; and with the passage of time and advance of Christianity this nature-worshipping festival passed out of existence entirely, to be replaced by the Christian holiday.

It is because of this that we find the word "kolyadka" having today an entirely different meaning than it did originally. In ancient times "kolyadky" (plural) were ritualistic folk-songs based upon the folk-life as well as upon the exploits of the sundry heroes of the day; today, the term signifies Christmas carols, festival hymns based upon the Birth of Christ.

The latter, of course, are familiar to us, and we shall be singing them in a week's time from now; but the former are not. Because of this we quote here several of the original "kolyadky," like the one following, which though pagan in origin clearly shows traces of the infiltration of Christian influences, in form of the allusion to the church from which the young men in this song emerge and gather outside and decide to embark upon a voyage to distant lands in a vessel made of gold.

Ішли молодці рано з церковці,
Гей, дай Боже!
Стали вони си раду радити,
Радять радоньку невеличеньку:
Скиньмо сї, брати, по золотому,
По золотому, по червоному,
Та купимо си золотий човен,
Золотий човен, срібне весельце,
Та пустимо сї крайом Дунайом;
Там ми будемо вірно служити,
Доброго пана, славного цара,
Там ми будемо вірно служити,
А він нам буде добре платити.
і т. д.

And here is another of the original "kolyadky," one which recounts of the encounter of a Ukrainian prince with a Turkish pasha:

Ой на толоці, та на муравці,
Ой раненько!
Там король Руський коником грає,
Коником грає, військо збирає,
Турського царя все визирає:
„Ой виїдь, виїдь, ти, Турський царю!
На ту толоку, та на муравку,
Покажи славу ти, Турський царю!"
і т. д.

The following "kolyadka" is different from the previous ones in that it deals with family life. It is in the nature of greetings and well-wishes to the husbandsman and his family.

У нашого пана хороша пані,
Бог єму дав славную жону в єго дому!
По двору ходить, як місяць сходить,
і т. д.

Another one of the same type as the preceding one is the following. As we can see for ourselves, its main emphasis is upon nature.

У пана хазяїна на його дворі —
Дай єму Боже щасте-здорове в єго домі
Та стоїть явор тонкий, високий,
На тім яворі три користоньки:
Перва користонька — яра пшениченька,
Друга користонька — яра пчілочка,
А трета користонька—куни да бобри.
Яра пшениця — годовальниця,
Яра пчілочка — боговгодниця,
Куни-ж да бобри — на шуби добрі.
Вечір добрей!

Such, then, are some of the original "kolyadky," which preceded the later-day Ukrainian Christmas carols, and whose traces can be found in the latter even today.

"Schedrivky"

In many parts of Ukraine, such as in Poltava, or in Hutzulschyna (land of the Hutzuls—Ukrainian mountaineers) New Year's Eve is known and celebrated as Schedry Vechir, which means Bountiful Evening. Groups of young and old people go from house to house that evening in the manner of Christmas carolers, singing "schedrivky" before the windows of the master of the house, wishing him good cheer, good luck, and bountiful crops. These "schedrivky" are very similar to Christmas carols, being, in fact, a continuation of them. After they have been sung, the leader of the group steps forward and extends to the master of the household their greetings and best wishes. The latter then thanks them courteously and gives them various gifts, ranging from money to different kinds of Ukrainian culinary products, such as "perohy," and "holubtsi," all depending upon the wealth of the household.

These "schedrivky," like the "kolyadky," had their origin in pagan times, and gradually changed into Christian forms. Here are two of them:

Ой в'рле, вірле,
Сивий соколе!
Щедрий, святий
Вечер Божий!
(Це повтарається за кождим двовіршом).
Високо сідиш
Далеко видиш;
Сідай ти собі
На синім морі!
На синім морі
Корабель на воді;
і т. д., а кінчиться желаннями:
Бувай же здоров,
Пан Василейку!
Не сам з собою,
З всьов челядкою!
Щастянька на двір
На худобоньку;
Здоровля в той дім
На челядойку,
Щедрий, святий
Вечер Божий!

А ти пташоньку, ти соколоньку,
Святий Вечір, Божий Вечір.
Високо літаєш, низонько сідаєш,
Св. В. Б. В.
В чистенькім полі світлонька стоїть,
Св. В. Б. В.
По тій світлонці господарейко,
Св. В. Б. В.
Господарейко встає раненько,
Св. В. Б. В.

In other parts of Ukraine, however, these "schedrivky" are not sung until the evening before Jordan (Epiphany Holiday). And in still other parts, only young men are permitted to go around singing "schedrivky," while the girls can join only in the Christmas caroling. Where, however, "Schedry Vechir" is not observed until Jordan's Eve, then in such places New Year's Eve is usually devoted to celebrating "Malanka." On this evening the villager tends to his cattle sooner than usual, and after all chores have been performed, the whole family sits down to supper. After they have eaten, neighbors come to visit and to prophesy what will transpire during the coming year, what sort of crops there will be, who will marry, who will die, and so on.

While on this subject, it is interesting to recall that in certain sections of Ukraine it used to be customary on New Year's Day for thieves to go to the nearest cemetery, and there loudly announce "I will steal!" If any echo of this shout was heard, then that was taken as a bad omen, and the thief right then and there decided to cease his nefarious activities until a more propitious time But if no echo was heard, then that was taken as a good sign, and the thief went blithely about his "business," secure in the knowledge that he was safe from detection. How really safe he was can perhaps be best judged by the fact that this custom, to the best of our *information*, has been discontinued.

On New Year's Day itself, bright and early, little boys enter the home and wish everyone health, luck, long life, and bountiful crops, scattering about them in the meanwhile grains of oats and barley that they carry with them for this express purpose in little bags. For this they receive from the household a "novorichne" — New Year's gifts. The household, it should be pointed out here, takes pains to see that the first person to enter that day is not a woman, for if it is, then the family will have bad luck during the entire year. For a similar reason, no sick person is allowed to enter first either.

In conclusion, it is worth observing that in ancient Ukraine, New Year's Day fell in March. Beginning with 1348, however, it was observed in September. And it was not until 1700 that New Year's began to be celebrated on January 1 of the Julian Calendar.

ONCE I HAD A FRIEND

Once I had a very dear friend
Whose kindness never seemed to end
We were so gay, had so much fun
But that blissful companionship is now done!
Why? We were curious to meet
Anxious our old friend to greet
But alas! We were so disappointed, shocked.
The lovely words we wrote us mocked!
Never is man the same within
As his outward shape is in
He had said that once too
I thought to that he'd be true
He seemed to understand
The lay of heart's fairyland
But the test prove too hard
Now my heart is sorely scarred
With bitter memory
I wish I never knew the glory
Of an understanding heart
Then we'd never had so infamously to part!
We wrote such beautiful letters
About lovely sacred matters
Now I feel such a fool
As if I'd not been to Life's school
We were both "so different" to each other
Never, we swore, had we met such another
Serene and beautiful our friendship flourished
By lovely compliments nourished
Now I know that's all he wanted
To be flattered and anointed
I waited for him to speak
Upon his face was disappointed bleak
Not pale-faced but shy
Couldn't understand now. Why?
Forgotten was that brave phrase
"It is the personality within that counts"
What an utter mistake! Mind in a daze
Great grief that friendship now surmounts.

T. BORESKY.

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UKRAINIAN SYMPHONY ORCHESTRA ORGANIZED

For the past three weeks there have been held in New York City weekly rehearsals of the Ukrainian Symphony Orchestra under the direction of Roman Prydatkevytch. The group consists of some of our well known and talented musicians and of many Ukrainian youths who are becoming interested in this project.

The three rehearsals were very successful in many respects. For one reason they showed that it is possible to gather a body of Ukrainian musicians to compose a full symphonic orchestra. Another is that we have become acquainted with Ukrainian music as written in symphonic form.

It is gratifying to see such a new undertaking among our people. Various fields in the past have been exploited to the 'nth degree, but a large field such as this Orchestra embodies and creates has for many reasons been neglected.

Fortunately a Committee of several people (among them: Mr. John Moroz, (211 East 10th St.), Mrs. Amelia Revyuk, Mr. Stephen Marusevich, and Mr. Walter Kroszak) has forged ahead and established this organization.

It is hoped that this organization will attain musical heights.

Ukrainian Orchestral Association.

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APPOINTED UYL-NA MUSIC DIRECTOR

I wish to announce the appointment of Stephen Marusevich of New York City as the National Director of the Music Department of the Ukrainian Youth's League of North America for the coming year.

JOHN ROMANITION
President UYL-NA

RAY OF SUNSHINE

By RAY DAMER

OUTLOOK FOR 1938

This year, instead of making a lot of silly resolutions which we do not intend to keep anyway—let's sit down in some quiet room and take inventory of ourselves.

What have we accomplished during the past year? Not much. Many of us were out of work, depressed, without any hope or plan for the future. Those of us who worked, frittered our time and money away on parties and good times.

What do we hope to accomplish in 1938? Majority of us will want to build up our health; to earn and save a considerable sum of money; to seek better jobs; to go into business; to change our present vocation — before it is too late; to go to college or even to get married. We cannot afford to drift through life. We must decide what we want out of life and go after it—and get it!

Although the depression is still on, 1938 will be a good year to prove to yourself of what you are really made of. Remember it is during a trying period, such as we are having now, that either the best or the worst shows up in the person.

IT SHALL BE DONE!

Psychologists advise that in addition to physical exercise we need mental exercise. They recommend that people should "go to bat with themselves each morning." Give yourself a pep talk everyday. Say to yourself, "I can and I will." Believe in yourself. We fail where we might have succeeded by spending the same power and time. Failure indicates that energy has been poured into the wrong channel. It takes energy to fail.

THINGS TO REMEMBER IN 1938

COURAGE: Conquer all fear and have faith in yourself. You can't buy courage. You must develop it. How? Begin tomorrow by doing something that you fear to do. Emerson said, "Do the thing you fear to do and the death of fear is absolutely certain."

PERSISTENCE: Nothing in the world can take the place of persistence. Talent will not; for nothing is so common as unsuccessful men with talent. Education will not take the place of persistence for the world is full of educated derelicts. Do not start any new undertaking with enthusiasm and then cool off and drop it in a little while and run after something else. Stick to it until you're successful.

APPLICATION: Few of us use our minds the right way. Professor William James, distinguished psychologist and philosopher said, "Compared to what we ought to be; we are only half awake." People can become authorities on most anything—there are books, schools, information bureaus. No one is stopping them but themselves.

TIME IS MONEY. Rockefeller may posses more money than you have. Mussolini may have more power, and Clark Gable may have more fame, but no one has more time than you. You will never have more time than you now have. How you spend your time will very largely determine where you will be five years from now.

ENTHUSIASM: You ought to be enthusiastic every day. You've got to carry your chin high and radiate energy. Again the great philosopher Emerson is quoted, "Nothing great was ever achieved without enthusiasm."

THINKING: Change your thoughts—your outlook upon life. Clear your mind of fear, worry, envy, anger, self-pity, gloom, unhappiness and poverty. By changing your thought you can change your life. (Tell me what you think and I will tell you what you are). Here are some fine qualities that one should live by and think: love courage, cheerfulness, activity, compassion, friendliness, generosity, tolerance, justice.

DETERMINATION: Here are some words of sage advice from one of the most famous philosophers of our time. "In almost any subject, your passion for the subject will save you. If you only care enough for a result, you will most certainly attain it. If you wish to be learned, you will be learned; if you wish to be good, you will be good. Only you must, then, really wish these things and wish them with exclusiveness and not wish at the same time a hundred other imcompatible things just as strongly."

GETTING THE BREAKS: John D. Rockefeller was a shrewd man, yet the fact remains that he happened on the scene when the oil industry was in its primitive stages. But if John D had to start from the bottom today, selling oil, perhaps no one would ever hear his name. And the same for Henry Ford in automobiles; for F. W. Woolworth too, if he tried to open up a five and ten cent store now. All these men got the breaks. But on the other hand, all the breaks in the world won't make you a success if you haven't the ability to take advantage of them. That means you have to prepare for the breaks, before they come.

LIVE—DON'T JUST EXIST!

Dale Carnegie in one of his recent radio lectures said, "Go out into the world and do things. Every time you succeed you automatically become bolder to try again. Why creep through life in your house slippers? Make living an exciting affair."

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I wish you all in 1938, a year of **Health, Joy, Contentment and Prosperity.**

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Contest Extended Two More Weeks

All you have to do to enter this contest is to answer one question—using your own words, in your own way. Spelling, correct grammar, fancy handwriting will NOT count.

WOMEN: please answer this question: What are the six qualities I admire in Ukrainian men.

MEN: please answer this question: What are the six qualities I admire in Ukrainian women.

Two prizes will be awarded—one to a woman and one to a man. The winners will receive as prizes a $2 book—any Ukrainian book you may choose within the price range.

All your replies will be held strictly confidential, if you desire them to be so.

Start the year right. Write in. Send all letters to RAY OF SUNSHINE CONTEST c/o Ukrainian Weekly, Svoboda, 81 Grand Street, Jersey City, N. J.

FICK HONORED

Peter Fick, world's fastest swimmer and holder of all records from 50 to the 210-yard distance, was guest of honor of the Ukrainian Cultural Centre at its third anniversary celebration in Ukrainian Hall Dec. 11

He was introduced by Alexander Yaremko, sports editor of the Ukrainian Chronicle, who informed the audience that Fick, a Philadelphia Ukrainian, was the only white man to defeat the champion Japanese swimmers at the Olympics in Berlin last summer.

During the interview at the mike, Fick told a Heil Hitler joke, thanked the Ukrainian Cultural Centre for the invitation and warm reception, and when asked if he would be the next Tarzan in Hollywood films, Fick said he doesn't mind the swimming part, but the jumping from one tree limb to another and the fact that he doesn't have hair on his chest are factors to consider.

This was the first time that Fick was invited to any Ukrainian gathering it was learned. When told of the coming Ukrainian swimming meet in Newark Feb. 12 and asked whether he could arrange to be present, he said: "I don't know where I'll be at that time but keep in touch with me Al, and if I am free, I'll try to come." He was sincere in this declaration.

The anniversary was celebrated in cabaret style. Group tables, waitresses, eats, dim lights, soft music, and a three-hour floor show employing youth talent was enjoyed by the 200 present.

WHAT WILL I GET OUT OF IT

Oh heck! What will I get out of it.

The above is typical phrase expressed by the majority of the younger generation. If these so-called monopolizers would form a body of their own and begin really to examine and consider their demands instead of continuing in their passive state, they would yet have the opportunity to prove themselves of value to their people and community.

Through united and organizational work, as in the U.N.A., one may derive numerous benefits that no money can buy. Of these benefits Friendship is the most important. Through new friends one meets others and the latter may bring connections which may prove helpful. Another benefit is the opportunity to express oneself among a younger group, the importance of which is self evident.

In committee work one will have the opportunity to plan social functions, sport events, take part in debates, do a little news reporting; an experience gained that will prove of value some day.

Throughout this association with organizational activities one cannot help but take an active interest in the older generation, their origin, habits etc., and from this interest gain, the much necessary knowledge of them, enhance his status, that of his people, his community, and likewise improve the morale of the young people, so they can say "We must do as well as they did."

What else could one ask for?

* * *

December is election month and in accordance with the tradional custom of that month the "Good Will Society" Branch 22 of the UNA held theirs with the following results. President, Joseph Kanonik, Vice-President, Olga Jaworsky; Financial Secretary, Paul Kania; Treasurer, Michael Maziak; Recording Secretary, Marian Panko.

* * *

To All Points from Chicago—and especially all the youth delegates who attended the 19th Convention of the UNA:—One of our convention pals, Miss Mary Stadner (remember her?—the girl with the captivating personality) from Scranton, Pa. is now a Mrs., achieving that status of matrimony on November 24 by uniting in holy wedlock with William Magurney, a local Ukrainian boy who I understand is a grand person.

Speaking in behalf of the Association and especially the youth delegates of that memorable 19th, we all convey the happy couple our sincerest congratulations, and the sincere wish that may they encounter happiness and success in years and years to come.

MICHAEL KOZAK,
Chicago, Ill.

WIN TWO OVER OPPONENTS

A newly-formed boys' basketball team of Y.U.N., No. 8 of Cleveland, Ohio played its second game on Saturday, December 18, 1937 at the Y.M.C.A. gym at the Collinwood Branch.

This was their second game won from the Blue Cossacks, also a newly-formed Cleveland team. The first game was won by a score of 18-14, the second by a score of 17-11.

The Y.U.N. cagers wore their new blue and yellow suits which were donated by the Cleveland Ukrainian business men and the Y.U.N. Cleveland branch.

The basketball team wishes to extend their thanks to the donators for their cooperation.

Steve Bobeczko, Vice Pres.
Mary Rizun, Rec. Secretary.

NEWARK, N. J.

NEW YEAR'S EVE DANCE given by the **Ukrainian Sitch Sport Club, Friday Evening, December 31, 1937 at 8:30 P.M.,** at **Ukrainian Sitch Hall,** 229 Springfield Avenue. — Music by **Phil Chuy** and his Orchestra. — **Free Admission.** — Noisemakers! Confetti! Come and make merry!

LARGEST U. N. A. YOUTH BRANCH HOLDS ELECTIONS

At the annual meeting of the Ivan Franko Club, youth branch of the Ukrainian National Association of Akron, Ohio, held December 5th, election of the following new officers took place: Victor Pulk, president, Mike Huryn, vice-president and treasurer, Mary Koss, recording secretary, and Genevieve Zepko, financial secretary. An advisory board consisting of John Pulk, Mike Kuhar, Ann Monchak and Ann Zepko was named by the new president.

The Ivan Franko Club boasts of the largest membership of all of the U.N.A. youth branches in the United States.

GENEVIEVE ZEPKO.

CALL FOR MORE TEAM REGISTRATIONS

In view of the scarcity of registered teams in the Third District in the U.Y.L. of N.A. Basketball Tournament, I cannot stress too strongly the necessity of organizing and registering Ukrainian basketball teams that wish to participate in this Disfrict Tournament. The Third District represents Eastern Pennsylvania, Delaware and Maryland. The teams from these states, particularly the strong Lehigh Valley district of Pennsylvania, are urged to communicate with **Charles Cycyk,** 1016 Spruce St., Wilmington, Del.

ST. MICHAELS QUINTET TIPS BOSTON COSSACKS

Paced by Pete Martynick, who tallied 27 points, the St. Michaels Ukrainian Basketball Team, chalked up a 69 to 49 triumph over the Boston Cossacks, Sunday afternoon, December 5th, at the State Armory in Woonsocket. Taking a six-point lead at the start of the game the locals were never headed, and chalked up an easy win. Alex Barylick with 13 and Pete Gneiko with 12 points also starred for the winners, while Kucher and Bramble with 13 points each played best for the Boston Ukrainians.

Any teams wishing to play the Northern Rhode Island basketball champions and one of the best clubs in New England, should write to Manager, St. Michaels Boys Club

Boys Club **Anthony Kamfonik,** 805 Front St., Woonsocket, R. I.

ST. JOSAPHAT'S WIN OPENER

The St. Josaphat's Ukrainian basketball team opened their 1937-38 season with a victory over the Auburn Ukrainians 43-34 in a hard fought game at the St. Josaphat Parish Hall in Rochester. The Rochester team showed a smooth work team and expects to go for the Ukrainian National play-offs. They were defeated by Monesson, Pa. in the finals last year. Pete Tomson, East High Star, and Pete Terbuska, former Mechanic's Institute captain, were the stars of the game, scoring 25 points between them. S. Kasmer and Zamovick were the best for the losers.

For games write **Vince Kowba,** 469 Ormond St., Rochester, N. Y.

NEW YORK CITY:

Want to dance again? Then come to the **Third Annual Dance** to be given by the **Ukrainian University Society** in the **International Institute,** 341 East 17th Street, on **January 15th, 1938.** Swell music will be played by an all-girl orchestra **(The Melody Girls),** and valuable door prizes will be given. **Admission 50 c**

PHILADELPHIA, PA.

Celebrate New Year's Day at the big UKRAINIAN GOOD-WILL PARTY (Ukr. Hall, 849 N. Franklin St., Philadelphia). **JAN. 1st; 8 P. M.!**...Admission, Buffet, Lunch, Punch, Door Prizes, Music, **all for 50 c!**...Card & other games...Confetti, et al...EXTRA (10 c)—big basketball game, 7 P. M.: PHILLY UKES vs. ALLENTOWN or CHESTER! Ukr. Cultural Centre invites everyone! Don't Miss This Huge Party!