

# THE UKRAINIAN WEEKLY

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

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## Sing These Carols and Keep Alive

### Our Christmas Traditions

#### НА НЕБІ ЗІРКА ЯСНА ЗАСЯЛА

На небі зірка ясна засяла  
І ясним світлом сіяє,  
Хвиля спасення к нам завитала,  
Там Діва Бога раждає,  
(2) Щоб землю з небом в одно  
злучити,  
Христос родився: Славіте!  
Благослови нас, Дитяко Боже,  
Скріпи своєю ласкою,  
То і пекельна сила не зможе  
Нас розділити з Тобою.  
(2) Благослови нас, миж Твої  
діти, —  
Христос родився: Славіте!  
Благослови нас і збав нас,  
Христе,  
Визволь нас, Боже, з недолі,  
Засій в серцях нам бажання  
чисте,  
Дай всім діждати дня волі!  
(2) Щоб Україна могла радіти:  
„Христос родився: Славіте!“

#### ВСЕЛЕННАЯ, ВЕСЕЛИСЯ!

Вселенная, веселися,  
Бог від Диви десь родився, —  
(2) У вертепі, між бидляти,  
Там Христові поклін дати,  
Три князі, три князі при-  
ходять...  
Ладан, миро, злато в дарі,  
Тут принесли ті владарі,  
(2) Новорожденному Князеві,  
Всього світу Господеві,  
Відають, відають покірно.  
Ангели ся поклоняють,  
„Слава во вишніх“ співають,  
(2) Новорожденному Дитяти  
Посишають поклін дати,  
Богові, Богові у яслах.  
Пастирем уподобімся,  
Родженому поклонімся,  
(2) Щоб нам зволив долю  
дати,  
Україням мир зіслати,  
Віруючим, віруючим у Нього!

#### НОВА РАДІСТЬ СТАЛА

Нова радість стала, яка не  
бувала,  
(2) Над вертепом зірка ясна  
світу засяла.  
Де Христос родився, з Диви  
вплотився,  
(2) Як чоловік, пеленами  
убогого вповився.  
Просим тебе, Князю, Небеснай  
Владарю  
(2) Даруй літа щасливі тому  
господарю!

#### ВО ВИФЛЕЄМІ НИНІ НОВИНА

Во Вифлеємі нині новина,  
Пречиста Діва зродила Сина, —  
(2) В яслах оповитий, поміж  
бидляти,  
Спочив на сні Бог необнятий.  
Вже херувими славу співають,  
Ангельські хори Бога витають,  
(2) Пастир убогий несе, що  
може,  
Щоб обдарити Дитятко Боже.  
Глянь оком світлим, о, Божий  
Сину,  
На нашу землю, рідну  
крану, —  
(2) Зішли нам з неба дар  
превеликий,  
Будь Тобі слава на вічні віки!

#### БОГ ПРЕДВІЧНИЙ НАРОДИВСЯ

Бог Предвічний народився,  
(2) Прийшов десь із небес,  
Щоб спасти люд свій ввесь,  
Тай утішив вся.  
В Вифлеємі народився  
(2) Месія, Христос наш,  
Господь наш, для всіх нас,  
Нам народився.  
„Слава Богу“ — заспіваймо,  
(2) Честь Сину Божому,  
Господу нашому  
Поклін віддаймо!

#### НЕБО І ЗЕМЛЯ НИНІ ТОРЖЕСТВУЮТЬ

Небо і земля 2) нині  
торжествують,  
Ангели й люди 2) весело  
шрабують.  
(2) Христос родився, Бог  
вплотився,  
Ангели співають, і князі  
витають,  
Поклін віддають, а пастирі  
грають,  
„Чудо чудо!“ повідають!  
Во Вифлеємі 2) весела новина,  
Чистая Діва 2) породила сина!  
(2) Христос родився, Бог  
вплотився, (і так далі)  
І ми Христові 2) Богу поклін  
даймо,  
„Слава во вишніх!“ 2) Йому  
заспіваймо!  
(2) Христос родився, Бог  
вплотився, (і так далі)

#### ВОЗВЕСЕЛІМСЯ ВСІ РАЗОМ НИНІ

Возвеселімся всі разом нині,  
Христос родився в бідній  
яскні,  
(2) Последнім віком став  
чоловіком,  
Всі утішаймося на землі!  
Всі утішаймося на землі гоїно,  
І честь віддаймо Йому  
достойно,  
(2) Пожаданому, з неба  
даному,  
Котрий увесь світ відкупив,  
Пісні співаймо согласно, мило,  
І торжествуймо всі разом  
широ,  
(2) „Слава во вишніх, а мир  
для нижніх!“  
Весело світу голосім!

#### БОГ СЯ РАЖДАЄ

Бог ся раждає, хтож Го може  
знати, —  
Ісус Му імя, Марія Му Мати!  
(2) Тут ангели чудяться,  
Родженного бояться,  
А від стоїть, трясеться,  
Осел смутно пасеться, —  
Пастиріє клячуть,  
Бога в плоті бачать,  
Тутже, тутже, тутже, тутже  
тут!  
І пастир там к Ньому  
прибігають,  
В Ньому Господа свого  
витають,  
(2) Тут ангели чудяться...  
(і так далі)  
І ми десь, братя, к Ньому  
прибігаймо,  
Божому Сину славу, честь  
віддаймо!  
(2) Тут ангели чудяться...  
(і так далі)

## ХРИСТОС РАЖДАЄТЬСЯ

Of all the cultural traditions brought over by immigrants to these shores, few if any have the color and the warmth of the Ukrainian observance of Christmas Eve, which falls tonight. Some idea can be gained of them by reading the articles on pages 2 and 3. We only hope that our younger and American-born generation adheres to these customs as much as its environment allows. Judging by present indications, it does.

In observing Ukrainian Christmas customs, however, the greatest care should be exercised that their colorful qualities do not obscure the true meaning of the holy day. The essence, and not the form should predominate here.

It is all very fine to eat the traditional Christmas dishes, to sing the ancient "kolyadi," and to bask in the warmth of the Christmas celebration, but on that holiday at least some thought should be given to living a life as Jesus Christ ordained it. Otherwise there is no sense in observing Christmas.

Tonight, therefore, on Christmas Eve, play, sing and make good cheer. But most of all, turn your thoughts to Him who came upon this earth to bring salvation to all mankind, and resolve to live in accordance with His teachings.

## Subscribe To It And Save It

Save your copies of the Ukrainian Weekly. There is more information in them (beginning with the first issue, October 6, 1933) concerning the Ukrainian national movement, culture, and problems, than in any other English-language Ukrainian publication.

Non-Ukrainian readers of the Weekly, including those high in the field of writing, journalism and education, have found the Weekly especially valuable in this respect, as their written testimonials indicate.

Many young Ukrainian-Americans have publicly acknowledged their indebtedness to the Ukrainian Weekly for the knowledge they possess of their Ukrainian national and cultural background, and of the problems and issues facing them.

A special study of English supplements to foreign language newspapers made at Yale ("Second Generation Immigrant in America," Dorothy Krall, 1937), placed the Ukrainian Weekly at the head of the list in general excellence.

The Ukrainian Weekly is not a newspaper in the ordinary sense of the word, and therefore it does not bind itself by the usual canons of newspaper work. Nor is it a propaganda sheet. A weekly periodical, unique in its field, it conducts itself in the manner it feels is best fitted to its aim, which is stated above in the masthead.



## OUR CAROLS

**T**HE 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 those holidays.

Most of these songs, as we know, have their origin in prehistoric mists, when our Ukrainian ancestors were nature worshippers. As tillers of the soil they paid special homage to the Sun, who was known among them as "Dalboh"—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"**

Despite the coming of Christianity into Ukraine, paganism in all 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.

**"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.

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.

**AN UNUSUAL EVENT**

A CONCERT of Ukrainian Christmas and New Year Carols, together with Community Singing, will be presented SUNDAY, JANUARY 14 (Ukrainian New Year's Day) at 6:30 P. M., Stuyvesant High School, East 15 St. (between 1st and 2nd Avenues), New York City, by the combined Ukrainian Youth Chorus of N. Y. & N. J., and the Ukrainian Youth Chorus of Philadelphia. The program will also feature a string ensemble, vocal solos, recitation and a talk in English about Ukrainian Christmas customs. Bring your non-Ukrainian friends as well. Tickets 40¢ and 75¢. Proceeds to go to the Ukrainian Red Cross Committee in Geneva, Switzerland.

## SHEVCHENKO AND WOMEN

## Women in the Life and Works of Taras Shevchenko

By DR. LUKE MYSHUHA

Translated by W. SEMENYNA

(11)

**Freedom**

Finally Shevchenko arrived at Petersburg to see his friend, Lazarovskv; the friend who attended most to his needs during his exile. Shevchenko lost no time to thank Lady Tolstoy for her help, but at their warm meeting could not express a word. Count Tolstoy gave a dinner in Shevchenko's honor during which the Russian writer, Nicholas D. Starov, in his speech brought out the following: "We may say that we are happy to see Shevchenko, who, among the frightful, killing conditions in the grim walls of the stinking barracks, did not weaken spiritually or fall into despair, but retained his love for his fate—because she is merciful. This is a noble example for all of our artists and poets. This alone is sufficient to make Shevchenko immortal. Permit me to raise a toast of thanks to Shevchenko who with his suffering upheld the holy faith that no methods and circumstances can vanquish the truly moral nature of a man."

In Petersburg Shevchenko found a Ukrainian colony. There he met the famous Ukrainian woman writer, Maria Markovich, whom he considered to possess the best command of the Ukrainian language. But Ukraine was calling him. He was longing for a home along the Dnieper and for a family life. This may best be noted in his letter to the wife of Michael Maksymovich: "I have asked you to find a mate for me. If you do not, then God himself will never do it, and I will die a bachelor, away from home. During this summer with God's help, I will be in Kiev on St. Michael's Hill, where you just place my beflowered princess under some maple or some willow tree and I will go to dance and meet her there." And sending his picture he begged her "...not to show it to the girls because they will get frightened—will think that I am the father of some outlaw, and none will want to marry such a savage. In the meantime quietly inform some pretty maid to gather some embroidered scarfs and plant no squash within her garden." (It

was an old custom in Ukraine to present a suitor with a squash as a sign of refusal.)

Eventually the poet left for Ukraine. There he visited his sister Irene. Sitting under a pear tree with his head resting on her knees, he listened to the story of her bitter life.

The Polish nobles made accusation against him. He was arrested again, but, fortunately, was released.

He went looking for a piece of land on the banks of the Dnieper where he would have liked to build a home. True enough, how nice it is to have a home:

... If in that home

The voices sound from morn till gloam.

But in order to have someone with whom to spend the evenings in pleasant conversation, Shevchenko wanted to marry his brother Bartholomew's young servant-girl, Kharyta. His brother and others insisted that he should not marry her because the uneducated girl would not understand the ways of the learned. Nor was Kharyta very willing to marry "a nobleman" because, as she said, she did not want to change one bondage for another.

Returning to Petersburg, Shevchenko entertained the thought which was born during his exile when he wrote to Princess Reprin that he wanted to "depict the mother-heart of Mary, Mother of Our Saviour." Out of this wish was born the poem "Maria" (Mary). In this poem the life of Mother of Our Saviour does not correspond to that presented in the Gospels, but the portrait of the Divine Mother does not suffer on account of it. To Shevchenko, Mary was the divine strength of all the saints. He appeals to Her for help.

Behold, Oh Blessed Queen! and see

This dispossessed humanity:

These slaves, and lend them strength and will

To bear their chains and like Our Friend,

Your Son, to bear the cross until

They reach the goal—the common end."

Shevchenko's Mary is the mother whom elderly Joseph saves from disgrace and from being stoned to death. Shevchenko's Mary is the thoughtful mother whose attention is all centered on the welfare and character of her son.

You do not sing nor do you weep

But sit alone and deeply think

Of how to teach and lead Him on

A holy path—Your Holy Son;

How to protect and save his life

From evil ways and earthly strife."

Shevchenko's Mary is the mother who goes to drudge at work in order to bring up properly her child.

... In the shade;  
There on the grass, in a quiet spot,  
She fed her hungry little tot  
With just a biscuit, freshly made;  
And he, well—he just played and played  
Till, tired out, he placed his head  
Upon his mother's knees—to sleep  
In slumber calm and deep—  
A cherub smiling in its bed;  
And o'er the dreaming only boy  
The mother looks with eyes of joy  
And softly weeps; the angel sleeps . . ."

Shevchenko's Mary is she who understands her noble son:

She saw the things that he had done,  
She heard the words that he had voiced,  
And overcome she oft rejoiced  
While looking at Her Son."

She is the humble mother who:

... Would, so quietly, retreat  
To fetch some water from the well  
With which to offer him a drink  
And bathe his tired aching feet  
Then, she would shake his dusty cloak  
And mend whatever hole was there  
And then would sit, most anywhere,  
To watch him lie in peaceful sleep.  
Oh, Mother! Blessed of the Blest!"

And when Christ was crucified, then Shevchenko's Mary gathered the frightened pupils of her son; and when they were gathered around her:

Their fears vanished just like dust  
Before your all-consuming trust."

"Glory be to Thee, Our Mother," sings the poet. Glory to Thee for having bolstered the spirits of your son's disciples, for being instrumental in their going out into the world, in order to

Spread love and truth throughout the world.  
And Thou, with grief upon your heart  
And wandering from day to day,  
From hunger perished on the way."

This "Maria" of Shevchenko was and is, to this day, the reason for an accusation of profanation which is aimed against the poet. But this Mary, according to one of Shevchenko's critics, came from under the pen of the poet "...immaculate and holy. The poet prays to Her in words as good as those in the prayer books. She became divine through the unexpressible sorrows and unsounded sufferings with which Shevchenko's 'Maria' climaxes the portraiture of all his mother suffers."

78-84) "Maria", October 24—November 11, 1859, Petersburg.

(To be Concluded)



# UKRAINIAN CHRISTMAS CUSTOMS

LONG before Christmas has arrived, Ukrainians in the old country begin to prepare for it. The closer the great holiday comes, the more feverish become the preparations. The whole household has to be put in proper order. The women whitewash the walls. Tables and benches are scrubbed. New embroidered towels are hung around the ikons. New "doves" made of painted Easter eggs are suspended before holy pictures.

About a week before Christmas, the master of the house drives to the nearest town to do his shopping. He makes purchases of extra fine flour, of dried fish, pepper, candles, and other articles which are indispensable for a proper celebration. Some buy new articles of clothing such as furcoats, caps, shawls. While the women busy themselves with preparing food, the husbandman turns to cleaning up the courtyard, barnyard, to putting his barns and stables in order. The fuel bin has to be stocked with enough cut wood to last through the holidays.

Church functionaries prepare the church. Incense burners are polished, crosses and pictures are dusted, candlesticks provided with new candles.

Great activity begins among the young. Those who intend to go caroling, gather to practice, to shape themselves into groups, "taboras," to select their conductor, the "Bereza." In the mountain region, where musicians take part in carol-singing, violinists and "trymbitashes" practice day and night. The oldest songs are recalled.

At last dawns the day of Christmas eve. The house is clean, spick and span. The smallest atom dust has been hunted out. The oven has been given a new coat of white-wash. A hearty fire is going all day long in the oven. The husbandman has killed a pig, and the housewife has to prepare meat and sausages. Before all she has to prepare a sumptuous supper for Christmas eve. She feels herself obliged to prepare a twelve-course dinner,—a course in the memory of each of the Apostles,—and all of them must be fast-dishes, prepared without meat and without dairy products. It takes culinary experience of many centuries to prepare twelve such dishes. There will be, of course, soups: "borsch," the typical Ukrainian soup of beets, this time "ukha," that is "varenyky" with their ends pasted together; sour cabbage pea soup; and the fish-soup; and cooked dried fruit. There will be "varenyky," with potatoes; and another kind made with plum-jam, and still another kind with sour cabbage. There will be "holubtsi," stuffed with "kasha," the buckwheat groats, or with rice. There will be dishes made of mushrooms, and griddle-cakes fried in hemp oil. And before all there will be "kutya," the exclusive Christmas eve delicacy, prepared from whole-wheat grains cooked for many hours and then seasoned with honey mixed with crushed poppy-seeds.

While the supper is cooking, the housewife washes the young children, combs them, and dresses them in clean shirts. The husbandman makes the last round of his household. Following the direction of the sun, often with an incense smoking from a potsherd in his hands, he goes about the household, about the house, the barns, the stables. He brings a goodly load of the choicest grass to the cattle, often saying prayers, and asking each cow, ox, and calf, if it is contented. This is the great day for miracles: as you feel on this day, so you will feel all year around, be you a man, a woman, a child, or a beast. In fact, the belief is current that cattle acquire the gift of speech on Christmas eve and converse with each other in the language of Christians. They speak of the past, present and future with equal ease. The future holds no secret for them. Alas, few people would care to be caught

eaves-dropping at the manger: a man who know the future, soon dies.

## "Holy Supper"

So the stable doors are closed and the beasts are left alone with their own ruminations, while the master goes to the barn, selects a large, stout sheaf of wheat, and carries it into the hut, greeting the household with special wishes of a bountiful harvest in the coming season.

He places this sheaf, now called the "did," Old Man, into the honorary corner behind the table and adorns it with dried basil. The oldest son follows his father with hay and straw, which he spreads on the table and under the table. Mother places the wreath of oaths, made of the last sheaf of oats cut in the last harvest, adorned with basil and dried flowers, in the center of the table, and a clove of garlic at each corner, to protect the table against evil spirits. A clean tablecloth is spread on it, two choice round loaves of white bread are placed one on the top of another, and a candle is stuck into the upper loaf, while a "topka" of salt and a bottle of honey are placed at its side; the wreath symbolizes the sun, the bread, salt, and honey, the earthly subsistence of the man.

The grown-ups have washed, combed and donned clean shirts, and prayed; they are ready for the supper. The young children wait for the signal: the appearance of the first star in the sky. When they yell, "The Star! Mother, I see the star!" the time has come to begin the "holy supper."

The Christmas eve supper is a family festival. On that day all the members of the family, who were away from the village, come to the family circle. The sons, who had been "in schools," those who serve their term in army, as well as those who were away to eke out the family's livelihood, are back to partake with the family in the common "holy supper." Those members of the family who died since last Christmas, have a place at the table and a dish on the table is reserved for them so that their souls may come to be with the family. The servants sit down to the supper with their masters: there is no social division before the Master who was born on this night.

The supper may be started with honeyed waffles or honeyed slices of bread, which has been blessed in church, or with "kutya," but no matter what else, it starts with felicitations. In fact, whatever you do at the Christ eve supper, may have an far-fetching effect upon the future of the family. When starting "kutya," the husbandman is very careful to throw a spoonful of it against the ceiling so that as great an amount of grains should adhere to it as possible. If he succeeds, his cows will bear many calves, his oxen will fatten, his apiary will yield many new swarms. If he fails in making many grains stick to the ceiling, his oldest son tries his luck, and so on until some one succeeds and the family are assured that the season to come will be full of bliss for them.

Dish follows dish. The members do their best to do justice to the food, not for the sake of indulgence, but that they may not be hungry all the year round. No drinking goes on. Only in rare houses a glass of whisky would be emptied by each member during the entire supper. The clean attires, the silver-white tablecloth, the cleanliness of the house, the flickering candle illuminating the room,—in short, every detail of the supper fills the atmosphere with the spirit of festivity. The people speak for the most part in low tones. If there will be peace and order, love and affection on this eve, so there will then be in this household till the Christmas to come.

The talk is left for the most part to the old people. They can remember several dozens of such

festivities and recollect strange incidents. As those are told and retold, as mother puts off a tablespoon of each course for the souls of those departed into a special dish, the air becomes filled with an awesome feeling of close connection between the generation gathered here and those generations which have preceded them at this table.

## A Children's Holiday

And yet this is also a children's holiday. They have been given many errands during the day. While mother was kneading dough for the Christmas baking, she recalled that their poor neighbor might be without flour. So she sent her daughter to the pantry to bring a handful of flour to take to the old Paraska so that she, too, may have "pyrohy" for Christmas. When the daughter fetched the flour, mother looked it over and upbraided the daughter, "Go again and bring some more. Or, you better let me bring it." And when mother brought the flour, wrapped in a sack, the girl could hardly carry it. "Mother," the daughter protested, "you told me to bring a handful." "Yes," mother said, "but won't Paraska need 'pyrohy' at Epiphany? Hasn't she helped us to gather God's gift from the fields?"

And the son had driven with father into the forest to bring firewood. While chopping fuel, father had just accidentally recalled that a neighborly widow had nobody to bring her fuel for Christmas. So he told his son to load upon the wagon a "stick or two" and to drive it to the widow. When father had loaded the "stick" upon the cart, he had to go himself to help his son to unload it. When they dropped the "stick" of birch tree or beech before the widow's hut, she ran out, aroused by the jingle of the windows, scared to death that her hut was about to cave in. If she forgot herself and asked father who would cut that stump for her, father left the son to help the widow chop the lumber for Christmas among these folks is a holiday of joyful giving. No gifts are bought, but gifts are given. They are gifts of the fruit of their own labor, and the gifts are given as freely as the sun gives freely his warmth and as generously as Father in Heaven gave to the man His own Son.

When the supper is at an end, the children receive gifts of nuts and apples, and go down to the floor and, nestling in the straw spread under the table, cackle hen-like so that the hens may hear many eggs. They play games, most of which have a magic meaning intended to increase the fruits of their work. The girls who are old enough to think of marriage, collect the spoons and carry them outdoors. Rattling them, they listen from which side the dogs bark: this is the side from which they can expect matchmakers to come. Thus everybody has his wish fulfilled on this great magic night.

Having brought the tidings, the girl sticks the spoons behind the girdle of the Old Man, the sheaf in the corner of honor, behind the table. The family go on singing "kolyadas," those peculiarly Ukrainian carols. Hardly has the family started caroling, when the groups of "kolyadnyky," carol-singers, announce themselves with the jingling of bells, creaking footsteps, and songs. A group of faces appear at the window, and the "bereza" asks for the permission to sing. A candle is placed on the sill as a sign of invitation. The "bereza" moves forward with his booklet, and the mouths open.

"God the Eternal has been born," is usually the beginning of the first carol sung by them. "And come down to us to save us all!" Small gifts are passed to the carol singers: a few pennies, some food. Occasionally, an especially well singing group is invited in and feted. Carol-singing then goes on in the house. In some villages a dramatic interlude is given by such carolers.

# YOUTH and THE U.N.A.

## Northampton's Big Event

THE Ukrainian-American Youth Association, Branch 442 of the Ukrainian National Association, located in Northampton, Pa., will sponsor a semi-formal banquet and ball at the Sky Terrace of Hotel Traylor, 15th and Hamilton Sts., Allentown, Pa., on Sunday, Jan. 21, 1940, commencing at 6:30 P. M. The main purpose of the affair is to organize the youth of Eastern Pennsylvania, writes Russell Demchuk.

Michael Piznak, New York attorney, and Gregory Herman, U.N.A. Athletic Director, are listed among the prominent speakers. A Ukrainian "oomph" girl will be chosen at the ball, which will also feature Gus Podraza and his Orchestra, WACL broadcasters. Interested clubs are invited to submit pictures of their "oomph" girl candidates to Mr. Demchuk, whose address appears below, for publication in Lehigh Valley newspapers. Beginning at 2 P. M. the Northampton basketball team will play the Ambridge team in Northampton. Efforts are being made to arrange another game between the Philadelphia and Hanover teams, for the same time and place.

Tickets are \$1.50 and may be obtained from the following persons: Mr. and Mrs. Joseph Shewchuk, 124 3rd St., Bridgeport, Pa.; Alexander Yeremko, 641 N. 16th St., Philadelphia; Julia Konick, 742 N. Washington St., Wilkes-Barre, Pa.; John Dashevski, 221 6th St., West Easton, Pa.; Russell Demchuk, 170 W. 16th St., Northampton, Pa. In Allentown, Pa., tickets can be secured from the Allentown Ukrainian Club, John Olaynick, and Walter Pipiuk. The Bethlehem and Palmerton Ukrainian Clubs also have tickets available.

## Olyphant has Meeting

The Ukrainian Social Club, Branch 448 of the U.N.A., elected the following 1940 officers at a recently-held meeting: Andrew Taras, honorary president; John Mohanco, president; William Teroy, vice president; John Falat, financial secretary; John Burda, recording secretary; Stephen Gima, treasurer; George Homich, John Roman, John Yanko, auditors; Michael Sisnetsky, Paul Wolf, trustees; Peter Mohanco, sergeant-at-arms. John Pesota was made manager of the club's athletic activities.

## News from Centralia, Pa.

The Centralia U.N.A. Youth, Branch 426, held its yearly meeting on December 17th. The following officers were elected: Charles Locke, president; Stephen Koschoff, recording secretary; Joseph Sydor, financial secretary; John Wysoczansky, treasurer; John Koschoff, Emil Lawriw, Stephen Lynn, auditors. The branch has been in existence one year and has shown much interest in social and athletic activities. A juvenile department is being organized within the club.

To arouse the interest of U.N.A. members, Centralia is going to enter the Eastern Basketball League. Through such activities it is believed that the branch could increase its membership.

## News from Baltimore

The December 8th edition of The Evening Sun, a Baltimore newspaper, contains an item which reports on a mass meeting held at the local Ukrainian National Home. At this meeting Basil Zahayevich, active U.N.A. organizer explained the purpose of the U.N.A. membership campaign. The item also states that effort is being made to organize a youth branch in Baltimore, according to an announcement made by Joseph Marmash.

The U.N.A. already has three branches in Baltimore, but has no youth branches there at this writing.



## POLAND'S ETERNAL REPENTANCE

## SERVICE WITH THE COLORS

NOT long ago statements were made in the British Parliament to the effect that it would probably be impossible to restore Poland to her previous size, with the White Russian and Western Ukrainian lands, seized by Soviet Russia, reincorporated in her. Upon those British declarations, the exiled Polish Government in France took a significant action. First, the present Polish President Raczkiewicz has announced by a decree the resignation of Marshal Smigly Rydz as the head of the Polish Army and nominated to this post General Sikorski, the new Polish Premier. Simultaneously the new Polish Government expressed its condemnation of the undemocratic and dictatorial system by which Poland was ruled from the time Marshal Joseph Pilsudski seized power until the German invasion. Secondly, Premier Sikorski and Foreign Minister Zaleski visited London. There they were received by the King and had talks with the leaders of the British Government. Upon leaving London Premier Sikorski declared that he is confident that with the victory of the Allied Powers, Poland will be recreated "as she was before."

**Poland Severs Ties with the Past?**—These moves of the Polish Government received a wide comment in the foreign press which saw in them an indication that Poland, having been taught a lesson by her misfortune, severs all ties with the past, takes a turn toward a real democracy, and in the future, in the event of her restitution, can be expected to be a model democratic and humane state.

We would not touch upon these Polish announcements if they were irrelevant to the Ukrainian problem. But they are relevant to it. Not that the Ukrainians do not properly evaluate the tragic situation of the Poles caused by brutal and unprovoked German aggression, since they themselves are subjugated; but on the theory that in the name of human happiness no past mistakes should be allowed repetition, we should like to raise the following questions:

1. Did the Poles really take their bitter lesson to their hearts? The Ukrainians, knowing the Poles and their past as they do, cannot help having doubts about that. This was the fourth division of Poland in her history. Each time her leaders worked from exile for her restoration. Each time they enjoyed the greatest possible sympathy and material support of the Western Powers. In fact, last time, in 1918, Poland was given her new start in life as an independent country with the money, arms and diplomatic efforts of the Allies even at the expense of other nations, notably the Ukrainians, because great hopes were put in Poland as a future barrier to imperialistic expansion of her neighbors, and as a watchdog of European civilization in the east. And each time the Polish leaders promised—even signed international treaties to that effect—that Poland would live up to the world's expectations and would follow a decent policy in every respect. Yet today Poland is back where she was about twenty years ago, thanks in a great degree to the misrule of her "colonels." The great democratic countries again have to nurse her wounds and plan for her restoration. And the new Polish Government in exile again has to take up the unpleasant task of condemning the order that prevailed in Poland only a few months ago and which was then glorified.

Several times in the past did the Poles make promises of a proper behaviour in the future? What guarantees can the Poles give us that, if their State is restored they will have a decent system of government, and, if they get back the lost non-Polish territories, they will treat their minorities with dignity and will afford them an opportunity for free cultural and national development?

**The Imperialistic Dreams.**—If the Poles have learned their lesson, why do they approach their

new start in life with the ideas in which they have just so miserably failed: those of Polish imperialism? The observers of recent developments are aware of the fact that even when Poland was in a most precarious position and only a few weeks before the German invasion, the Polish press reechoed with imperialistic cries of the Polish patriots declaring that Poland is far from making any territorial concessions to anyone, but that she herself looks forward to the future when she will be able to expand her sphere of domination far beyond her present borders. Today the exiled Polish Government demands that Poland be restored "as she was before," meaning also the inclusion within her boundaries of those Ukrainian and other non-Polish territories which she has just lost. And how do we know that, when this happens, she will not continue to cherish her imperialistic and colonial ambitions?

3. **Other Nations Deserve Attention, Too.**—There is no reason why the Ukrainians should not sympathize with the cause of the restoration of Poland and her complete freedom of any foreign domination. Each nation is entitled to its sovereignty. But we think that the Allied Powers, instead of putting all their hopes on Poland, should pay an equal amount of attention also to other nations in Eastern Europe and should respect their aspirations to independence. It is about time that, for a change, they should try their fortune with others as well.

(Ukrainian Bureau,  
Washington)

## THE U. N. A. SPORTLIGHT

## NEWS FROM ROCHESTER

From Vincent Kovba, manager of the Rochester St. Joseph U.N.A. Basketball Team comes the following report:

"Due to the fact that our team is so far away from its nearest U.N.A. League competitor, we here in Rochester find it financially impossible to strike up a rivalry with the other U.N.A. teams. Consequently, we have been able to play only the semi-professional teams in Rochester and vicinity and to date have compiled a fair record, having won 4 games in 5 starts. In our first game we defeated the Sibley Truckers of the Rochester Industrial League by the one-sided score of 48-26. We then played the Polish Falcons of Rochester on our home court, losing 31-35 in a hectic game that was marked by fistfights and more than mild language. Two years ago this Polish team was crowned champion of the N. Y. S. Polish Falcon tournament, and also survived the semi-final round in their national tournament in Chicago. I mention this to give an idea as to the type of competition we are meeting. In our 3rd game we defeated the International Business quintet of the Industrial League, 42-30. We won our 4th contest by stopping the Brockport Towners, Rochester Rural District champions for 2 years, the score being 36-31. In our last court battle we again met the Falcons, this time on their court, and administered an artistic shellacking to the tune of 52-32. At one time in the 3rd quarter our club was 24 points ahead of the helpless Poles."

## PHILLY CONTINUES TO LOSE

George Slobogin writes that the Philadelphia U.N.A. Youth Club was defeated on Dec. 30th by the Northeast Boys' Club, 21 to 20, in a basketball game played at Frankford and Orthodox Sts. Michael Matsik was high scorer for the Ukrainians. The next game will be played at Hutchinson and Lehigh Aves., Monday, Jan. 8th, beginning at 9:15 P.M.

Having started the season by winning their first game, the Philadelphians then went into a 3-game losing streak. Two of the losses were by close scores.

## AMBRIDGE OPENS SEASON

The Ambridge, Pa., U.N.A. club has begun its basketball season by entering the local City League. The team has worked itself up to 2nd place in the Class B section by winning 3 games out of 4 starts, reports Paul Cybuck. The Ambridge boys are scheduled to meet the league leaders soon, and have hopes of another victory.

## IV

## THE COAST ARTILLERY CORPS

In the normal course of events our naval forces far out at sea would provide distant protection to our shores, and our Army Air Corps would engage any hostile bodies that might have eluded the Navy. Should circumstances be such that the Navy and the Army Air Corps were engaged elsewhere, an enemy would still be confronted by a "wall of steel" twenty-five miles from our coast line. This "wall of steel" would be composed of heavy projectiles from the guns of the Coast Artillery Corps, the arm which occupies garrisons at strategic points all around our domestic line, and at vulnerable points in our oversea possessions.

The land armament of the Coast Artillery is both fixed and mobile. The heavy pieces, designed especially for harbor defense, are fixed, and range in caliber from three to sixteen inches. The big sixteen-inch guns fire a projectile weighing 2100 pounds and have a range of twenty-five miles. Modern methods of range finding and of computing firing data make possible a high degree of accuracy even at this great distance. The mobile armament of the Coast Artillery consists of pieces ranging from caliber .30 machine guns to fourteen-inch cannon. Antiaircraft units are equipped with caliber .50 machine guns, three-inch antiaircraft guns, and sixty-inch searchlights. Other mobile pieces are of eight-inch, twelve-inch, and fourteen-inch, and 155-millimeter caliber. The first three constitute the armament of the railway artillery, the function of which is the same as that of the fixed harbor defenses, except that it can be moved from point to point as needed. The 155-millimeter gun is the armament of the tractor-drawn Coast Artillery units. This weapon fires a projectile which is approximately the same size as that fired by the six-inch guns.

The antiaircraft units are the most active adjuncts of the Coast Artillery. One of their important missions is the protection of cities behind the lines which might be raided by enemy planes. The antiaircraft units are generally motorized, the guns and searchlights being either mounted on trucks or drawn by tractors. These units are factually complete and are capable of independent operation over a wide area.

The efficient manipulation of the arms and accessories of the Coast Artillery Corps requires a good eye, steady nerves, and the ability to calculate distance accurately. The operation of almost all the weapons of this arm of the service requires the accurate use of exact scientific knowledge and precise mechanical skill. Therefore, men who possess a high degree of technical training and a highly developed manual skill are needed in every Coast Artillery command, whatever its nature. Skilled service in the Army as in civilian fields commands a premium in pay and privileges. For this reason the Coast Artillery has a liberal allotment of noncommissioned officer grades and specialist ratings. In fact, approximately forty per cent of the enlisted men in this arm of the service draw pay higher than that of private.

This leads naturally to a consideration of the methods used to obtain the vast number of technical specialists required to carry on the numerous duties of a Coast Artillery unit. They are trained in Army schools which maintain high standards, and have made enviable records for many years. At all of the larger garrisons there are post schools in which young men who possess the necessary basic education receive instruction in motor mechanics, radio operation and maintenance, telephone operation and maintenance, and power plant operation, and as truck and tractor drivers, and searchlight operators. Instruction is also given in stenography, typewriting, and general clerical work. Any member of

a garrison is eligible to attend these schools, provided he demonstrates the necessary aptitude to enable him to pursue successfully a course of study and provided he has the required basic education—at least grammar school education and preferably some high school training.

A Fort Monroe, Virginia, is the Coast Artillery School in which a number of courses of more advanced instruction are given especially selected enlisted men, both privates and noncommissioned officers. For those men who expect to make the Army their career and who contemplate service with the Coast Artillery, attendance at this school is imperative for, with one exception, promotion to the higher noncommissioned officer grades is wholly dependent upon graduation from one of these courses.

The courses offered at Fort Monroe for enlisted men of the regular Army are the master gunners', the electrical, radio, and the special electrical. The purpose of the master gunners' course is to train qualified enlisted men for the duties and grade of staff sergeants (master gunners). The purpose of the electrical course is to train similar personnel to be power plant, motor transport, and communication engineers and operators, with a view to their appointment as staff sergeants (electricians). The radio course trains men for the grade of staff sergeants (radio). The purpose of the special electrical course is to train stenographic clerks for the various local headquarters and offices; it also provides an excellent means of obtaining promotion to the grade of staff sergeant (clerical). Details concerning these courses may be obtained from recruiting officers of the Chief of Coast Artillery, Washington, D. C.

Approximately fifty per cent of Coast Artillery personnel are stationed in oversea garrisons. An enlistment in this arm, therefore, offers an excellent opportunity to see the world, learn the customs of other countries, and enjoy the many recreational facilities incident to foreign service.

## God's Loving Kindness

Our loving Heavenly Father  
This world of ours has planned,  
And everything's created,  
By His Almighty Hand.

The big blue sky above us  
The sunshine and the breeze,  
The fresh air all about us,  
The grasses green and trees.

The summer sun and showers,  
The winter's ice and snow  
The flowers and birds He gives us,  
His love to us to show.

T. BORESKY.

ELIZABETH, N. J. Reserve SATURDAY, MARCH 9, 1940 for the Elizabeth-Moyan Choir Annual Dance. Details later.

NEWARK, N. J. EVENING of ROMANCE sponsored by Ukrainian University Club of New Jersey. Music by Freddie Richman and his Hi-Hatters at the Hotel Riviera, Newark, N. J., SATURDAY, FEBRUARY 3, 1940. Semi-formal Dance. Subscription \$1.00 per person. 5.

## ST. ANNE'S SODALITY,

BRANCH 343 of U. N. A.  
OF ROCHESTER, N. Y.

WISHING ALL UKRAINIANS A

MERRY CHRISTMAS

AND A

HAPPY PROSPEROUS

NEW YEAR.