

TOWN HALL CONCERT HONORS METROPOLITAN SHEPTITSKY

New York's famed Town Hall, center of great musical and oratorical attainments, found its fame as such further enhanced last Sunday evening by the music that was sung and played and by the words that were uttered there in praise of the life and deeds of that illustrious Ukrainian prelate and patriot, the venerable Metropolitan Andrey Sheptitsky, head of the Ukrainian Catholic Church, now suffering somewhere in Ukraine under Soviet misrule.

It was indeed a stirring program that Ukrainian Catholic Diocese of America presented. Professor Alexander Koshetz, famed exponent of Ukrainian choral music, added further luster to his name by his masterly direction of the 300-voice United Ukrainian Folk Chorus of the New York Area, composed of young people, born and raised in this country. Musical laurels were won, too, by Maria Sokil, soprano, and her pianist-composer husband, Antin Rudnitsky, who accompanied her, and also by Roman Prydatkevich, violinist, accompanied by Vera Stetkevich. An opening talk in English by Stephen Jarema, New York State Assemblyman, and a truly inspired address in Ukrainian by Dr. Luke Myshuha, editor of "Svoboda," extolling the 75-year old Metropolitan Sheptitsky, gave the audience, numbering over 2,000, a better understanding and appreciation of his great services to the Catholic Church and the Ukrainian Nation.

The suffering of the aged Metropolitan is now undergoing on the rack of Soviet inquisition must be well-nigh unendurable. Dr. Myshuha said in conclusion, "but may God grant him further strength to survive it, and—like Hetman Kalneshevsky of old who despite all mistreatment by the Muscovites during his imprisonment lived till he was 125 years of age—may the beloved Metropolitan Andrew Sheptitsky live even longer, as a shining symbol of Ukrainian national resistance to Soviet Russian misrule and oppression."

Besides the American and Ukrainian national anthems, with which the program was opened and closed, the mass chorus under Prof. Koshetz sang the following selections: Great Is His Glory (final part of the III concerto on the Psalm 20) by D. Bortniansky (1751-1825); Praise the Lord, O My Soul (Psalm), by C. Stetsenko (1830-1920); Open the Door of Penance to Me, by A. Wedel (1767-1806); Let Our Lips Utter Praise of Thee (liturgical melody from Carpatho-Ukraine), by A. Koshetz; Lord I Have Cried Unto Thee (traditional choral chant of the 16th century), by A. Koshetz; and the following carols: Early One Dawn the Cocks Crowed, by V. Stupnitsky; In a Courtyard the Tapers are Burning, by C. Stetsenko; God the Eternal, by A. Koshetz; and By the Jordan, by A. Koshetz.

Maria Sokil's selections were: Recitative and aria from "L'enfant prodigue"—Debussy; Aria ("Alleluia") from "Le Cid"—Massenet; Ukrainian canticle ("Our Lady of Potchaiv," 17th century)—A Rudnitsky—its first performance; Aria from "Dobush"—A. Rudnitsky; plus a number of encores.

Roman Prydatkevich's presentation consisted of the first movement of the Concerto D major by Tchaikovsky, and an encore.

The United Ukrainian Folk Chorus consist of: The Boyan So-

Our Christmas Customs

The mystical "Sviata Vechera" on Christmas Eve, the glorious "Sluzhba Bozha" on Christmas Day, the heart-warming "koliadi" we sing and the colorful customs we observe then, make our celebration of that great holiday truly an inspiring event—whose arrival we await with keen anticipation and whose passage leaves us with nostalgic memories.

Just now, of course, we are in the stage of anticipation. For our 1940 celebration of Christmas is before us. Adhering as we do in religious matters to the old Julian calendar, we shall celebrate Christmas next Tuesday—January 7, 1941 on the modern Gregorian calendar but December 25, 1940 on the Julian calendar.

Our anticipation of this great holiday, however, is tempered by thoughts on the probable future of the Ukrainian way of celebrating it here in America. Year by year, as we know, the customs of Ukraine our parents brought over here have been undergoing various changes in order to become adaptable to their new environment. And though those bound with the observance of Christmas have been the least affected thus far, still it requires no prophetic mind to see that eventually they, too, will undergo some changes. That is only natural and from our American viewpoint highly desirable, for it is precisely of such changes and adaptations of Old World customs and traditions that a good deal of American culture is being formed. As Americans, therefore, it is our duty to allow this process to take its natural course.

That does not mean, however, that these customs from the other side should be allowed to become extinct. On the contrary, only their superficial accretions should be pared off. The essential forms of these customs and traditions should be preserved and carefully cultivated, so that in time they may be easily introduced into the stream of American life and culture for the purpose of enriching it.

This is especially true of Ukrainian Christmas customs. We can, if we already have not, discard some elements of them that are based on pure superstition, that are definitely out of place in American society, and that are of no real cultural value to anyone. But the Christmas Eve "Holy Supper," the Christmas Day church services, and those heart-warming Ukrainian carols, should be faithfully cultivated in all their beauty and strength here on the free American soil.

Our country needs such customs as those with which we celebrate Christmas. Especially does she need them now, when Christmas is being commercialized to such an extent that so much of its true spiritual significance is being lost sight of. If our custom, for instance, of observing Christmas Eve in the manner we do were adopted by the other peoples here, certainly Christmas would become a true religious and national holiday to the myriads of persons for whom at present it is hardly more than a chance to exchange purse-draining gifts and to surfeit oneself with food and drink.

Hold fast, then, to your Ukrainian Christmas customs and traditions. They will make Christmas more meaningful and uplifting to you, strengthen the bounds among you as Americans of Ukrainian descent, and likewise with your suffering kinsmen in their native but foreign occupied Ukraine, and finally they will prove to be a valuable contribution to American life and culture.

Kaskiw; The Ukrainian Choir of St. George's Ukrainian Catholic Church of New York City, director, T. Onufryk; The Boyan Society of Yonkers, N. Y., director, M. Fatiuk; The Lyssencko Society of Jersey City, N. J., director V. Gela; The Young Ukrainian Choir of Brooklyn, N. Y., director V. Savitsky; The Boyan Society of Perth Amboy, N. J., director, S. Hrabar; The Boyan Society of Elizabeth, N. J., director, M. Yablonsky.

Press reports of the concert appeared in several metropolitan newspapers, including The New York Times and the New York

Two Etchings

by YURIY FEDKOVICH

Holy Eve

The bell rings, rings, rings!
The whole city is ablaze with light,
Light dazzling as the heavens.
Even in the barracks the echoes ring,
Although it is all dark and quiet within.
One soldier alone stands in a ray of light;
He leans against a pillar sadly,
As if it were indeed his coffin
He raises tearful eyes to Heaven,
As though he would entreat the stars:
The stars for him shine very brightly
Gleam houses beautiful and merry.
Why then a heart so faint and weary
If there is naught to cause it anguish?
How can I know?... I dare not ask him...
See how his brows are frowning ever—
Who knows the troubles of a soldier?

In Church

Sad and quiet is the House of God,
Stillness holds all and is held there.
Only the old priest reads prayers from a book;
A lonely candle is dying fast.
From the walls the statues of gold
Look down with a wondering stare.
And on the stones, on the cold pavement
What do I see?
A young, dead soldier resting in a coffin,
No sister lamenting, nor mother fainting with grief;
Just like a candle, dropping its wax-like tears,
And the stare of the statues,
And the priest saying prayers for the dead,
A last kiss beseeching for the dead orphan;
But none goes to kiss him. And no one will.
The black cover is nailed on; the candle, melting, falls.
(No sister lamenting, nor mother fainting with grief!)
This is a soldier, an orphan—then who should mourn?

Translated by Florence Randall Livesay

WINS HIS M. A.

Volodimir Dushnyck, editor of "Ukraina" and "Trident," ODWU publications, recently received his Master of Arts degree in Social Sciences at Columbia University. His thesis was "The Russian Provisional Government and Ukraine."

Mr. Dushnyck came to America in 1935. Previous to that he had attended Louvain University in Belgium where on the basis of a thesis concerning the "National Policies of the Soviets" he received the title of "Magistrate." As a student there, he was active in Ukrainian circles, attended as delegate several Ukrainian international student congresses, and contributed to various publications.

Prior to his stay in Belgium, Mr. Dushnyck lived in his native land, Western Ukraine, where he was born in 1908. During his last year at the Gymnasium in Berezhani, he was conscripted into the Polish Army in which he served for one and one-half years. Returning from military service he completed his interrupted studies and then left the country to attend Louvain University. Here Metropolitan Sheptitsky, primate of the Ukrainian Catholic Church, had helped to establish a center for Ukrainian students who had found it virtually impossible to receive a university education under Polish misrule. At the time of Mr. Dushnyck's stay there about sixty such students attended the university.

"I know of no poet in the literature of the world who made himself so consistently, so hotly, so consciously the defender of the right of a woman to a full human life."

That's what the great Ivano Franke said about Taras Shevchenko, the Bard of Ukraine. Why? Learn the reason in—

SHEVCHENKO AND WOMEN

by Dr. LUKE MYSHUHA
Trans. by Waldimir Semenyak.
SVOBODA BOOKSTORE,
81-83 Grand Street,
Jersey City, N. J.

Sing These Carols and Keep Alive Our Christmas Traditions

БОГ ПРЕДВІСНИЙ НАРОДИВСЯ

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

ВСЕЛЕННАЯ, ВЕСЕЛИСЯ!

Вселення, веселися,
Бог від Діви десь родився, —
(2) У вертеп, між бідляти,
Три Христові поклін дати,
Три князі, три князі приходять...
Ладан, миро, золото в дарі
Тут принесли ті владарі,
(2) Новородженому Князеві,
Всього світу Господеві,
Відають, відають покірно.
Ангели поклонюють,
„Слава во вишніх“ співають,
(2) Новородженому Дитяти
Поспішають поклін дати,
Богові, Богові у яслах.
Пастирям уподобімся,
Родженому поклонімся,
(2) Щоб нам зловив долю дати,
Українцям мир зслати,
Віруючим, віруючим у Нього!

НОВА РАДІСТЬ СТАЛА

Нова радість стала, яка не була,
(2) Над вертепом зірка ясна світу
засяла.
Де Христос родився, з Діви
вплотився,
(2) Як чоловік, пеленами убого
чловився.
Просим Тебе, Князю, небесний
Владарю
(2) Даруй літа шасливій тому
господарю!

НА НЕБІ ЗІРКА ЯСНА ЗАСЯЛА

На небі зірка ясна засяла
І ясним світлом сія,
Хвіля спасення к нам завітала,
Там Діва Бога раждає, —
(2) Щоб землю з небом в одно
злучити,
Христос родився: Славте!
Благослови нас, Дитятко Боже.
Скріпи своєю ласкою,
То і пекельна сила не зможе
Нас розділити з Тобою.
(2) Благослови нас, між Твоїх
діти, —
Христос родився: Славте!
Благослови нас і збав нас, Христе,
Визволь нас, Боже, з неволі,
Засій в серцях нам бажання чисте,
Дай всім діждати дня волі!
(2) Щоб Україна могла радіти:
Христос родився: Славте!

ВО ВИФЛЕЄМІ НИНІ НОВИНА

Во Віфлеємі нині новина,
Пречиста Діва зродила Сина, —
(2) В яслах сповитий, поміж бідляти,
Спочин на сіні Бог необиятий.
Вже херувими славу співають,
Ангельські хори Бога витають,
(2) Пастир убогий несе, що може,
Щоб обларити Дитятко Боже.
Глянь оком світлим, о, Божий Сину,
На нашу землю, рідну країну, —
(2) Зшли нам з неба дар превеликий,
Будь Тобі слава на вічні віки!

БОГ СЯ РАЖДАЄ

Бог ся раждає, хтож Бог може
знати, —
Ісус Му їм, Марія Му Мати!
(2) Тут ангели чудяться,
Родячого боється,
А віл стоїть, тріється,
Осел смутно пасється, —
Пастиріє клячачь,
Бога в плоти бачачь
Тутже, тутже, тутже, тутже, тут!
І пастіри там к Ньому прибігають,
В Ньому Господа свого витають.
(2) Тут ангели чудяться... (і так
далі)
І ми днесь, братя, к Ньому
прибігаймо,
Божому Сину славу, честь віддаймо!
(2) Тут ангели чудяться... (і так
далі)

ВОЗВЕСЕЛІМСЯ ВСІ РАЗО...

Возвеселімся всі разом нині,
Христос родився в бідній яскні,
(2) Останнім віком став чоловіком.
Всі утішаймося на землі гоїно,
І честь віддаймо Йому достойно,
(2) Покладаному, 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!

**НЕБО І ЗЕМЛЯ НИНІ
ТОРЖЕСТВУЮТЬ**

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

Ukrainian Situation Before the War

(To be concluded)

(Editor's Note: At the present time when so much of the true Ukrainian situation is obscured by war and Soviet Russian censorship, when enemies of Ukraine take advantage of that to spread false reports concerning it, it is well to learn what a prominent British authority on Eastern European affairs had to say before the present war broke out about Ukraine and her struggle for freedom, especially since his remarks on the subject then are very timely now.

He is Lancelot Lawton, author and journalist. At a meeting of the Near and Middle East Association in London, presided over by Mr. Tracy Phillips, M. C., now on a lecture tour through Ukrainian-Canadian communities, Mr. Lawton delivered an address on "Ukraine: Europe's Greatest Problem." Below is a report on it, as it appeared in the spring 1939 issue of "East Europe and Contemporary Russia," a publication which had attained, in the opinion of the London "Times"—"a commendable and uncommon degree of objectivity... and its contents are unusually well-documented... of value to all serious students of Soviet Affairs." Its editor was Lancelot Lawton. Since the opening of the war no issue of it has appeared.)

IN 1929, the G.P.U. disclosed a widespread revolutionary organisation, called the Union for the Liberation of Ukraine. Forty-five of the leaders were sent to long terms of imprisonment and many of their associates were shot. Only two years later, in 1931, another revolutionary organisation was discovered, called the National Centre. That was the year in which the enforcement of collectivisation among the peasantry began.

Here it should be explained that the national movement was not confined to intellectuals. Among the intellectuals were many agriculturalists who were in close relationship with the peasants. In no part of the Soviet Union was collectivisation resisted with such stubbornness and strength as in Ukraine. The reason was that in Tsarist times, unlike most of the Russian peasants, the Ukrainian peasants had no village communal system, but were mainly individual farmers. By all means within their power they fought to retain their Ukrainian mode of life, and in the end five million succumbed to famine and other causes. Little was heard of this great tragedy in the West.

Revolutionary Activity in Ukraine

In each of the famine years, 1932 and 1933, revolutionary conspiracy was again discovered; in 1932 it took the form of a military organisation, which included Red Army commanders. In 1933, 4,000 people were arrested. One prominent Ukrainian after another was found guilty of the capital crime of patriotism and vanished from the scene.

In 1933, Skrypnyk, an old Bolshevik and a friend of Lenin, who occupied a number of high posts, including that of Vice-President of the Council of Commissars in Ukraine, was accused of conspiring to become a leader of independent Ukraine and, on being summoned to Moscow to account for his actions, committed suicide.

Postyshev, a Russian, was sent from the north to crush the rebellion. He was accompanied by many Russians, and large numbers of Russian troops. Nationalists were found in all spheres, and all over the country. Nearly half the members of the Ukrainian Communist Party were dismissed, together with hundreds of officials.

Many of the Ukrainian communists, who had been spared, congratulated Postyshev on his good work and, believing in their sincerity, he was pleased with himself. At the same time, Lubchenko, the new President of the Council of Peoples' Commissars in Ukraine, proudly declared that under the strong leadership of the Party, Ukrainian nationalism had been completely destroyed. Yet within a year the trouble began all over again, and riots occurred in many regions. Soon, Lubchenko was compelled to say that "once more the Ukrainian nationalists are advancing in close formation," while Postyshev himself lamented that it was difficult to harmonise Bolshevism with nationalism; in the end, he said, nationalism always won. After that, he, too, was summoned to Moscow and subsequently disappeared, somewhere in the Far North.

Nationalists Disguised As Communists

Then, in January 1937, Lazar Kaganovich, Stalin's brother-in-law, was sent to Ukraine with a retinue of controllers and checkists. He found that many Ukrainian communists who were nationalists in disguise still remained; and soon a new conspiracy was discovered. This time the chief culprit was Lubchenko himself, the President of the Council of Commissars. At one time he had been bitterly hostile to the Ukrainian nationalists and had even acted as prosecutor of the first forty-five leaders to be arrested and put upon trial. Suddenly he began to protest against the introduction of the Russian language for young children in the schools on the ground that it hindered them from learning their own Ukrainian language. Russian, he said, could be taught much later as a foreign language. And, at a Communist Party Conference, he deplored that foreign elements, by which, of course, he mean Russian elements, obstructed Ukrainisation, which he said should be pursued with all energy.

Then Moscow sent a new representative to Ukraine, an expert checkist, named Israel Leplevski. Again, it was discovered that Ukrainian nationalists had obtained the leading posts in all enterprises and institutions, the Academy of Science, technical organisations and co-operative societies. Thereupon, Lubchenko committed suicide rather than face a trial. His successor, a young Communist, named Bondarenko, was unwise enough to accept an invitation to Moscow, and since then nothing had been heard of him.

For some time the Ukrainian Council of Commissars or Ministers was without a President. Then a well-known Russian checkist, named Korotchenkov, was appointed, and another well-known Russian checkist, named Khrushchov, was made Secretary of the Ukrainian Communist

Party. About this time, Petrovski, an old Bolshevik and friend of Lenin, who had been President of the Ukrainian Soviet Republic since its beginning, was arrested and disappeared. Other Communists of equal prominence also vanished. Latterly, all Ukrainian nationalists have been represented as Trotskyists and hirelings of the Fascist powers.* Thus, in Ukraine during the last seventeen years, conspiracies have occurred at frequent intervals, and there have been numerous risings. These manifestations have not been merely anti-Soviet. They have always had a further object: the creation of an independent Ukrainian nation.

Soviet Ukraine is as large as was Germany before her union with Austria. It is sometimes said that, without her, Russia could not feed herself. That is not true. Ukrainian harvests are at present hardly sufficient to sustain the Ukrainian people, and when, as now, a large portion is taken by the Government many Ukrainians must go hungry. It is true that to a not less extent than did Tsarist Russia the Soviet Russia depends upon Ukraine for coal, iron and other raw materials, but an abundance of them are available elsewhere in her own territory. If deprived of Ukraine, she would be driven to develop these resources of her own. It is only because she treated Ukraine as a colony that she could afford to neglect them.

Polish Misrule of Ukrainians

The Soviet Government makes no pretence of being merciful to its opponents. From Poland one might expect better things. Yet the relations between the Poles and the Ukrainians are as bad as they can be. In 1918, the Ukrainians set up an independent Government in Eastern Galicia, which they desired should belong to a Great Ukraine, with its capital in Kiev. After severe fighting, this Government was suppressed by the Poles, who later, after their war with the Bolsheviks, gained from them two Ukrainian districts, Volynia and Polisia. At that time, Pilsudski was dreaming of the ultimate revival of the old Polish Empire to be composed of three federated states, Poland, Lithuania and Ukraine. The allies, faced with an accomplished fact, accepted it, largely because France had the illusion that a big Poland meant a strong Poland; but they stipulated that autonomy should be granted to the Ukrainians in Galicia. The Polish Government agreed to this condition, and, furthermore, signed a treaty intended to safeguard minorities. Frequently, by Parliamentary and other means, the Ukrainians have striven to induce the Poles to keep their word. So far they have failed. A state of permanent revolution now exists in Polish Ukraine.

The Ukrainians complain that their population, which they say amounts to six millions, is deliberately under-estimated, and that to facilitate this under-estimation, large sections are wrongfully named Ruthenians.

* This circumstance is largely responsible for the illusion widely prevalent outside the Soviet Union that the national movement in Ukraine was originated by Germany.

Christmas Eve in Ukraine

Christmas in Ukraine is one of the two most important holidays, and in certain respects the most important one. Although primarily a religious holiday, yet many of the customs connected with its observance date far back before the coming of Christianity to Ukraine, back to the observance of a pagan holiday, known as the "kolyada," when the ancient Ukrainians celebrated the passing of the coldest part of the winter and the coming of warmer weather, or as the ancient saying goes, "when the sun grows in strength and the day in length."

Under Soviet godless rule, of course, it is very difficult for the Ukrainian people to observe Christmas in the traditional manner. So the following description is that of the times when they did.

The 39-day fast preceding Christmas, ("Pekhnytska" as it is known,) has barely begun when already the villagers begin to think of the preparation for the feasts of Nativity. As Christmas draws nearer, a feverish activity begins to pervade the household. Everything has to be put in order. A general housecleaning takes place, the women whitewashing the walls, scrubbing tables and benches, and hanging new embroidered towels.

Preparing For It

About a week before Christmas the master of the house harnesses his horses to the sleigh and drives to the nearest town to do his shopping. He returns with purchases of extra fine flour, of dried fish, pepper, candles, nuts and all the other articles of food that are indispensable for the proper celebration of the holiday. Some buy new articles of clothing, great coats fur lined on the inside ("koshukh"), caps, shawls, boots, etc.

While the womanfolk busy themselves with preparing food for the three days that the Christmas holidays will last, the husbandsman ("hospodar") with his sons turn to the cleaning up the courtyard, barnyard, and put the barns and stables in order. The woodsman has to be stocked up enough wood to last throughout the holidays.

The church, too, is being gone over. Floors are scrubbed, incense burners polished, crosses and holy pictures dusted, candlesticks provided with new candles, etc.

In the meanwhile, great activity prevails among the youth. The church choir, composed of a majority of younger folks, rehearses for the High Mass on Christmas Day. Those of the young people that intend to go caroling ("kolyaduvaty") gather in one of the homes, divide themselves into groups ("tabor") elect their group leaders ("bereza") and practice the Christmas "kolyady." In the mountain regions, among the so-called "Hutsuls," where musicians take part in the caroling, mostly violinists, the sound of their instruments are heard days in advance as they rehearse their pieces. Old songs are recalled.

The Fast Dishes

At last dawn the day of Christmas Eve. The house is clean, spic and span. The smallest atom of dust has been hunted out. The oven, with a hearty fire blazing in it all day long, gleams white from the new coat of whitewash given to it. This is the day when the whole house hums with activity. The children, their faces alight with happiness, run about their backs, getting in the way of their mother busy at the oven. The "hospodar" has killed a pig, and the "hospodynia," his wife, has prepared the meat and sausages. Now she is engaged in preparing the twelve-course dinner for the evening, Christmas Eve—a course in memory of each of the Twelve Apostles, and everyone of these twelve dishes must be fast dishes, prepared without meat and without dairy products. That is indeed a feat. It takes culinary experiences of many centuries to prepare twelve such dishes. There will be, of course, "borsch," the typical Ukrainian soup made of beets, or in its place sour cabbage pea soup; fish soup in jello-like form; "pirohy" with mashed potatoes inside, and another kind with plum jam inside, and still another kind with sour cabbage. There will be "holubtsi" stuffed with "kasha," buckwheat groats, or with rice. There will be dishes made of mushrooms, and griddlecakes fried in hemp-oil. Also "pampushki," and before all there will be the "kutya," the exclusive Christmas eve delicacy, prepared from wholewheat grains cooked for many hours, and then seasoned with honey mixed with poppyseeds. This "kutya" is undoubtedly one of the most ancient Ukrainian dishes, reaching far back to those prehistoric times when our ancestors did not know as yet the art of baking bread but fed themselves with cooked wheat grains.

Even Satan Hides

Towards the evening the housewife washes the young children, combs them, and dresses them in clean clothing. The "hospodar" makes the last rounds of the household. When the supper has been cooked the housewife takes

a bit of each course into a pot and adding some wheat and a bit of salt to it takes it to the barns and stables and then feeds the cattle and horses, so that the animals should know too that it is Christmas Eve and that they should not complain amongst themselves that their master are not taking good care of them. The "hospodar" brings a generous share of the choicest hay to the cattle, often saying prayers, and asking each cow, ox, and calf if it is contented. For this is the eve of great miracles. Various happenings take place that night. Even Satan himself hides and the evil spirits disappear, ceasing their pranks upon all good folks. Imbued with the magic spirit in the air, animals become possessed of the miraculous power of speech and talk sagely amongst themselves far into the night. They speak of the past, present and future with equal ease. The future holds no secrets from them. Alas, few people would care to be caught eavesdropping at the manager, for it is said that the man who knows the future, soon dies.

So the stable doors are closed and the beasts are left to their ruminations.

Twilight swiftly falls over the earth. Light appears in the houses, casting their soft glow through the window unto the gleaming white snow outside. A breathless hush descends upon the village.

The "Dyid"

Inside our home all is ready. The children, flushed and happy, impatiently await the beginning of the "Holy Supper." They all stand around, waiting for something. The door opens, and in walks their father. He is bearing in his arms a large sheaf of wheat stalks. Pausing in in the doorway he greets the family, all standing around, with Christmas greetings. Then he proceeds to the "honorary" corner, just behind the table with this sheaf, which is known as the "dyid" (Old Man), and sets it up there, adorning it with basil. This custom is also very ancient, for the sheaf in the ancient pagan days represented the god of plenty who fed and protected the family.

The door opens again and the eldest son appears with a large bundle of straw and hay. After greeting the family appropriately he puts the hay on the table and the straw he spreads on the ground, or at least under the table. Mother then places a wreath of oats, 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, for in the olden times garlic was a supposed cure against diseases and a protection against evil spirits. Over this a white tablecloth is spread. Two choice round loaves of white bread are placed one on the top of the other, and a candle is stuck into the upper loaf. A "topka" of salt and a bottle of honey, are placed at its side; the wreath symbolizes the sun, while the bread, salt and honey represent the earthly substance of the man.

All is ready now. The Holy Supper, however, cannot begin until the appearance of the first star. For that reason we have the children at the windows, craning their necks and straining their eyes for the sight of the first star. At last!... The first star appears. The children raise a joyful din. All take their places at the table.

A Family Festival

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

All lights are dosed except the candlelight in the center of the table. The entire family stands around the table, their faces lit by the flickering candlelight, awaiting for the father to begin. A solemn hush comes down, upon them all... Involuntarily, thoughts go back to the dear departed ones, or to the brother who is far from home, in America, or Argentine, striving to eke out a better livelihood than is possible at home. In a low tone the father leads the others in a brief prayer, usually "Our Lord's Prayer." When that is done, all remain standing. Taking up a platter bearing honeyed slices of bread blessed in church, or "kutya," the father turns to his wife and wishes her the best of everything. Both partake of the bit of the "proforka" or the "kutya." Then he repeats the process with the others, beginning with his eldest son down to the youngest child.

All sit down to supper. Dish follows dish. The father takes a spoonful of "kutya" and throws it against the ceiling, striving to have as great a number of grains as possible adhere to it. If he succeeds, it is said that his cows will bear many calves, his oxen will fatten, his apiary yield many new swarms of bees. If he fails in making the grains stick to the ceiling, his oldest son tries his luck, and so on until someone succeeds and the family are assured that the season to come will be full of bliss and happiness for them.

The members of the family try their best to do justice to the food, not for the sake of indulgence, but that they may not be hungry all the year around. No drinking takes place. Only in very rare cases a glass of "horivka" would be emptied by each member during the entire supper.

A Happy Scene

The clean attires, the silver-white table cloth, the cleanliness of the house, the straw on the ground, the happy cheerful faces, fill the atmosphere with never-to-be-forgotten happiness. The father and mother through misty eyes gaze proudly upon their brood, some already big and grown up, others in their teens. As they sit there, eating and gazing into the flickering light of the candle, perhaps their thoughts go back through the mists of time to a similar scene, many, many years ago, when they were the brood, seated around the table with their parents.

Outside, the moon shines softly on the glittering snow, while stars twinkle merrily in the blue dome of the sky. A soft, breathless stillness pervades the village. It is too early for the carollers to be going around.

When the supper has come to an end, the children receive gifts of nuts and apples, and jump with great glee into the straw on the ground. They cackle like hens so that the hens may bear many eggs. They play many games, most of which have a meaning all their own, designed to bring luck and bountiful crops to the family. The girls who are old enough to think of marriage, collect the spoons and carry them outside. Rattling them they listen from which direction the dogs will bark in response: this is the side from which they expect the matchmakers ("starosti") to come. And having brought the report the girls stick the spoons behind the girdle of the "dyid"—old man.

"Kolyadi"

Meanwhile the family is singing the "kolyadas," Ukrainian carols, many of which, though Christian in their outward form, date from pre-Christian times, and incorporate more than a thousands years of the spiritual experience of the Ukrainian race.

In the lulls between the singing, voices are heard from the distance, coming closer and closer. These are the carollers, wending their way slowly from home to home and announcing their arrival with the merry tinkling of a bell.

Soon the bell tinkles under the window of our home. Faces appear in the windows. The snow squeaks under their feet. The "bereza" (leader) asks permission to sing. A candle is placed in the window as a sign of invitation, and the carollers move forward closer. Their lips open, and there is heard the strains of "Boh Predvitchney Narodywscha" (God the Eternal hath been born). And this is followed by others. Small gifts are passed to the singers, a few coins, foods, etc. Occasionally an especially well-singing group is invited into the house and feted. Carol-singing then goes on in the house. And so the celebration of Christmas Eve goes far into the night. In some villages special church services are held at midnight; in others early on Christmas day, before the sun has even risen.

Churches are packed with holiday crowds.

When Ukraine Shall Be Free

Slowly the candles dwindle in size. One by one, despite the singing, the younger children fall asleep on benches or the straw covered floor. They are tenderly picked up and placed gently by their parents in bed. The older folks sit far into the night, and by the flickering candlelight talk in low voices of the past, of their departed ones, recalling happenings of many years ago. They speak of the future too, of those glorious days to come when their native country Ukraine shall be free, and independent of foreign rule and oppression.

One by one they retire to bed. Finally all are asleep. All but the spirits of the dear departed ones, who, it is said, come down and feast at the table. For them the candle is left burning.

FRATERNAL LIFE INSURANCE

For a long time I have been saving something I copied from a book borrowed from a library. The name of the book was "Thoughts for the Occasion—Fraternal and Benevolent Societies," and what I copied was a sermon by M. A. Matthews, D. D., of Seattle, Washington, entitled "Fraternal Life Insurance." Being a member of the Ukrainian National Association, a fraternal order, I found the sermon interesting in more ways than one. It not only deals with fraternalism but presents a thought-provoking discussion on fraternal insurance. I am sure that other U.N.A. members will find the sermon interesting, and I believe that non-members will find it to be food for thought.

Dr. Matthews begins by stating that "this is the most extravagant, reckless and careless age of the world" and that "it costs you more to live today than ever before." He claims that "rapidly changing circumstances" makes this "the age of uncertainties." The man and his family have an extraordinary expenditure because of social demands. "The man makes his money, the man spends his money, the man rises and the man falls." "The disposition on the part of the people to keep up with each other is bankrupting thousands and thousands of men." Families and children are being left paupers. Dr. Matthews states, and the honest man is agitated by the question of how to provide for his family. The man makes very little today, but where can he put his money in these uncertain times, even if he makes it?

Men in all walks of life "have each and all arrived at the conclusion that the safest investment and provision for their wives and children is a well-protected insurance policy." Dr. Matthews says that no man should get married unless he can provide for his wife, and that no man has a right to bring a child into the world "unless he can make an honest provision for its support, deportment, and education." Through a life insurance policy the man can secure comfort, happiness, and protection for his family. "An insurance policy is a bridge across the yawning chasm of extravagance, recklessness, carelessness, and uncertainty." It is an honest man's duty to bridge this chasm for the benefit of his family, continues the doctor.

Dr. Matthews' turns his attention to fraternal life insurance in the following concluding paragraphs:

"I call your attention to fraternal insurance. I believe in it. I believe in anything that will righteously draw men together and teach the great idea of brotherhood, humanity, helpfulness, and divine kindness. So I have policies in several fraternal orders; and I took policies in fraternal insurance because they teach the idea of brotherhood, of friendship, of charity, of confidence, of kindness, and love; of personal hand-to-hand contact with a man in his sufferings and in his sorrows. I am in these fraternal insurance orders and many other fraternal orders because they bring to my personal attention and lay upon my personal heart the woes, sorrows, and pains of the individual man, the individual woman, the individual child. They preserve the identity of the individual, and the suffering of the individual becomes the specific object to which the love, friendship, and brotherliness of every man in the order are directed. When you pay a policy in a fraternal order, each and every member in that fraternal order shares the sorrows and participates in the relief rendered. I would like to help every suffering man, woman, and child in the world, and if I could bring each into the influence of these God-blessed orders I would do it. If I could go in every home where the table is bare, the hearthstone cold, and the room bleak and uncomfortable, and put upon the table common covering, and on it a

Brother Acts To Furnish Color in U.N.A. Metropolitan Division

New York Branch 361 Favored for Title; Millville Underdog; Philly Improved

In about a week New York's Branch 361 will oppose the Ukrainian National Association Youth Club at Philadelphia to pry the lid off of the 1940-1941 basketball campaign in the Metropolitan Division. This contest was originally slated for February 16th, but since Philadelphia finds it impossible to play on that date, it was deemed advisable to move the game up to Jan. 12th rather than to March 2nd.

This season the Metropolitan District will feature no fewer than 7 sets of brother combinations on the wooden way. In the January 12th advanced opener, for instance, New York will present the veteran Czarnecky and Stadnyk brothers while Philly will retaliate with the Juzwiak and Hrynkow boys.

All the games will be played on Sunday with the exception of the ones scheduled at Millville. These will be contested on Saturday because of the existing Sunday "blue laws" there.

Although we do not have much information on the Metropolitan foursome, Branch 361 of New York seems to have a good chance of retaining its Division crown, with all of last year's men returning and then some. Millville has been very good around home recently in the City League. According to Mike Romanik, several of the Millville U.N.A. squad also perform in the South Jersey League. So watch out for Millville, which can appropriately be called the "dark horse." And don't exactly forget about Philadelphia. Last year's entire squad of Quakers returns augmented by a young J. V. 5 that is rapidly rounding into shape. In fact, we hear that several of its members are pressing the varsity for starting posts.

McADOO TROUNCES ST. CLAIR BRANCH 9, 50 TO 19

In a game played at St. Clair on December 22nd, McAdoo defeated St. Clair's U.N.A. Branch 9 by a 50 to 19 score. Through the efforts of N. Subina, who accounted for 18 points, Sashko and M. Plaskonos, who netted 10 each, the McAdoo boys outplayed the St. Clair squad in all 4 quarters of the one-sided affair.

The box-score:

McADOO		ST. CLAIR	
G	F P	G	F P
M. Plaskonos, f	5 0 10	Sashko, f	5 0 10
T. Novy, g	4 0 8	N. Subina, g	4 0 8
G. Subina, g	1 0 2	N. Subina, g	9 0 18
A. Ferashko, g	1 0 2		
Totals: 25 0 50		Totals: 19 0 37	

substantial meal, and in the fire-place warmth and cheer, and in the family room the music, love, and domestic comfort necessary, I would be the happiest man in the world. I would rather be able to do that for suffering humanity than to be Emperor of all the empires in the world.

"Therefore, I will become a member of these orders, and as an infinitesimal part of these great organizations, through my contribution month after month, I will go into these bleak and uncomfortable homes, leave in each the sustenance and protection which an insurance policy from the hands of friendship, brotherly love, and kindness can bestow."

Submitted by Theodore Lutwiniak

New York's Branch 423 is a question mark. We have not heard a word from the team to date, but maybe no news is bad news for the other clubs.

Everyone is urged to support their local U.N.A. 5. The schedule for the Metropolitan Division appears below. Clip it out for future reference. You will be glad you did, for this season promises to be the most eventful in the history of Ukrainian National Association sports. The teams' rosters will be published in The Ukrainian Weekly after the December 31st deadline for registrations.

The Metropolitan Division Schedule

January 12th: New York 361 at Philadelphia; New York 423 and Millville not scheduled. Jan. 19th: New York 361 at New York 423; Millville at Philadelphia. Jan. 25th: New York 423 at Millville. Jan. 26th: Philadelphia at New York 361. Feb. 1st: New York 361 at Millville. Feb. 2nd: New York 423 at Philadelphia. Feb. 8th: Philadelphia at Millville. Feb. 9th: New York 423 at New York 361. Feb. 16th: Millville at New York 423; Philadelphia and New York not scheduled. Feb. 23rd: Millville at New York 361; Philadelphia at New York 423. March 2nd: reserved for postponed game. March 9th: reserved for Intra-Division play-off. March 16th: Inter-Division play-offs.

Change of Address

Dietric Slobogin, Metropolitan Division Athletic Director, who has been convalescing from an illness at his Philadelphia home, has returned to his position with the Social Security Board. All communications relative to Metropolitan Division sports should, therefore, be addressed to him at 1710 West Hollins St., Baltimore, Md.

DIETRIC SLOBOGIN

ST. CLAIR BRANCH 9

	G	F	P
J. Procaj, f	0	0	8
W. Salak, f	0	0	0
F. Lessick, c	2	1	5
J. Salak, g	0	0	0
W. Yaroshak, g	2	0	4
I. Kovalshick, g	1	0	2
Totals: 5 1 19			

McAdoo: 19 8 18 14—50
St. Clair 9: 2 2 10 5—19
Pucher, referee, Krensavage, scorer. Panchishin, timer.

McAdoo played St. Clair Branch 31 on December 29th, and the results will be reported shortly. The McAdoo team would like to play other Ukrainian teams from Allentown or Northampton. For home and away games interested team managers should write to Wasil Plaskonos, 242 S. Tamaqua Street, McAdoo, Pa.

WASIL PLASKONOS

CLEVELAND CLUB PRESENTS COMEDY

A merry three-act comedy, "Hapka the Bolshevik," was presented in Cleveland on December 8th before an audience of about 300 persons by the local Youth of O.D. W.U., branch number 8. Although for some members of the cast this was the first time on the stage, all of them acquitted themselves.

The cast feels grateful to its director, Mrs. Sophie Kohut, for her cooperation, patience and courtesy during the tedious rehearsals.

All members of the cast are members of the Ukrainian National Association. **Nicholas Bobeczko.**

AND CH.

BREAD AND W.

All day I'm part of this machine
The weary tread
Of toil and sweat that knows no change—
And this is bread.
Then night brings freedom and I walk
Her hand in mine;
We dream our dreams of days to come—
And this is wine.

PROFESSOR DUMBKOPF'S QUESTION BOX

Dear Professor: You've been answering all sorts of questions for quite some time but I am unimpressed. Any fool can think up an answer to fit a given problem. Now I've got an answer and I want you to dig up a question that will fit it. The answer: I should stand on one of the towers of the George Washington Bridge with a ninety pound anvil tied to my neck and a pint bottle of carboic acid in one hand and a 45 calibre automatic in the other hand. Quickly gulping down the carboic acid, I should fire three shots in rapid succession into my head, then dive off the tower into the murky waters of the Hudson far below. (signed) Unimpressed.

Dear Unimpressed: That's easy. To fit an answer like that the question without a doubt would be: What should I do if I were Bromo Seltzer?

NOT IN WEBSTER'S

DIPLOMACY: An endeavor to side-step Nemesis.

DIPLOMAT: 1. A man who says "perhaps" when he means no as opposed to a woman who says "perhaps" when she means yes. 2. A man who doesn't say what he wants to say when he sees his wife's new hat. 3. A man who will go out his way to avoid an argument—if the other fellow is bigger than he is.

GLORY: The five senses of the dead.

THE PASSING SCENE

The other day we were looking through our scrap book and we ran across the following bit of irony which, considering this season of "Peace on earth, goodwill to men," is very timely. It was written a half a century ago by Mark Twain but it could have been written yesterday.

A WAR PRAYER

"O Lord, our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the cries of the wounded writhing in pain; help us to lay waste their humble homes with hurricane of fire; help us to wring the hearts of their unfolding widows with unavailing grief; help us to turn them out roofless, with their little children to wander unfriended through the wastes of their desolated lands in rags and hunger and thirst, sport of the sun flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimages, make heavy their steps, water their way with their tears, stain their white snow with blood of their wounded feet! We ask of One who is the spirit of love, and who is the ever faithful refuge and friend of all that are sore beset and seek His aid with humble and contrite hearts. Grant our prayer, O Lord, and Thine shall be the praise and the honor and glory now and forever. Amen."

LISTEN to the Ukrainian Youth Radio Program sponsored by Surma Book & Music Co., 325 E. 14th St., New York City every Saturday, from 3:45 to 4:00 P.M., from station W.B.N.X., 1350 kc., New York City. Special youth features, guest stars. This week: Ukrainian New Year's Program.

Michael Herman, Announcer.