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ENTER COMMUNISTS—EXIT BOY SCOUTS

AS the Soviet Union goes, so go the occupied as well as satellite countries within its orbit. This is true not only with regard to political and economic institutions but also to social organizations—including even the Boy Scouts.

As in other fields, the Soviet method of liquidating the Boy Scouts is a subtle one. It calls not for the dissolution of the Scout movement but for its absorption, in one form or other, into the general communist youth movement. Naturally, once its absorption is completed, the Scout organization will no longer be recognized by the Boy Scouts International Bureau.

The subtlety of the Reds today stands out in contrast with the crudity of the pre-war Polish government which in 1930 dissolved the Ukrainian Scout organization completely. This took place during the notorious "pacification" of the Western Ukrainians by the Poles. From that time on the Ukrainian youth had no Scout organization of its own.

Today, by a recent move of their Soviet-dominated government, the Polish youth have been deprived of their Scout organization. It has not been dissolved, of course, but absorbed.

"Zycie Warszawskie" a Polish newspaper, dated August 23 last, carries the announcement that the Polish Scout Association has formally rejected the basic Scout principles of character and citizenship which have guided their organization from its establishment after the first World War to the present Communist regime.

The Polish Scouts will lose their identity as a free and independent youth group and will be amalgamated with the Communist-controlled Polish Youth Association. The former Scouts will be re-oriented and trained for political activity.

The reason given by the Polish newspaper for this repudiation of the Scout principles formulated by Lord Baden-Powell who founded the first Boy Scout organization for the poor and underprivileged street urchins of London is that these Scout principles reflect the spirit and needs of capitalism.

Zyete Warszawy, also gives a description by the Secretary-General of the Government-dominated Polish Scouts Association of a new change in the training program of the Polish Scouts. Whereas in the pre-war period the training program was based on the international Scout principles of self-expression, self-direction, and self-reliance, the new education program of the Polish Scouts will be planned so as to conform with the Communist-directed National Reconstruction Plan.

Despite the formal repudiation by the Government-controlled Polish Scouts Association of the basic Scout principles of Baden-Powell, which stress freedom from any class, color, creed, or political distinctions, as "reactionary principles hostile to working masses and to the Polish nation," the Polish Scouts have applied for membership in the Boy Scouts International Bureau.

Their application, however, has not been granted by the International Bureau, because of the failure of the Polish Scouts Association to follow the basic Scout principles. Specifically, the Polish Scouts Association, whose leaders are appointed by the Communist-controlled Government, has eliminated from the Polish Scout oath, upon which the entire Scout movement hinges, the Scout pledge to serve God. Consequently, the International Bureau has declared

that until the Polish Scout oath is reworded in conformance with the teachings and principles of Boy Scout organizations throughout the world, the application of the Polish Scouts Association for membership in the Boy Scout International Bureau cannot be honored.

The fate of the Boy Scout movement in Poland follows the pattern of Scout purges in other satellite nations. In Hungary the Boy Scout organization lost its independence and was fused with the Popular Federation of Hungarian Youth, an organization established in April, 1948, to control and coordinate the activities of all youth groups. However, subsequent Government attempts to absorb the Hungarian Scouts into the Pioneer Youth Organization, the favorite juvenile group of the Communist Party, is meeting stern opposition from Catholic elements within the Hungarian Boy Scout organization and from Roman Catholic ecclesiastical authorities who oppose the non-religious principles and the political activities of the Pioneer Youth group. In denouncing attempts of the Government to merge the Scouts with the Communist Pioneers, the Hungarian Roman Catholic Weekly advised all Roman Catholic Boy Scouts to stop their activities until complete guarantees were obtained concerning the education of Roman Catholic youth in a Christian spirit within the new, united juvenile federation.

Regardless of opposition, however, it is becoming evident that the Communist regime desires to model the Pioneer Youth group after the Soviet Pioneer organization in Hungary. This intent is supported by the official withdrawal of the Hungarian Boy Scout Organization from the International Scout Movement with the statement that "the International Scout Movement... is in the service of International Big Capital and of imperialistic forces."

In Czechoslovakia the Scouts met a similar fate. Upon accession to power after its coup d'etat, the present Communist regime abolished the Boy Scouts as an independent organization and purged its leaders. By Government proclamation in February, 1948, the Czech Youth Federation, communist-controlled, became the only permissible Czech youth organization, with the political objectives of aiding in the construction of a communist society.

In destroying Boy Scout groups and replacing them with politically-oriented youth organizations the satellite nations are of course following the precedent set by the Soviet Union. Organized about 1910, the Russian Boy Scouts wore the uniform and insignia similar to that adopted by Scout organizations in other countries of the world. The purpose of the Russian Scouts was to prepare worthy citizens who would bear God in their hearts and would imitate the deeds of the patron saint of the Scouts, Saint George.

When the Bolsheviks seized power, this Scout organization was declared illegal and replaced by Communist youth leagues. At first some of the former Scout leaders were integrated into the Young Communists, organized in 1918, but later the Young Communists were dissolved and in its stead the Pioneer Youth group

EDITORIAL CHANGES IN SOVIET BOOKS

ASSUMING the infallibility of the doctrines and pronouncements of the Communist Party, the totalitarian government of the USSR insists that all writings parrot the current Party line. Difficulties are encountered, however, when the Communist Party changes its line on given subjects in order to accommodate exigencies of foreign or domestic policy or to gain a temporary political advantage internationally. When this happens, a large number of books written in conformity with a previous doctrine become not only outdated but sometimes actually "anti-Soviet."

A confused scramble ensues in which authors and editors attempt to rejoin the disciplined Communist vanguard which they find marching off in a different direction. Sometimes a Soviet editor gets into trouble when in editing a book he attempts to bring it into conformity with what he judges to be the tastes of Soviet propaganda officials. This occurred in the first example below, which involved the retouching of a hero's life. Usually, however, as in the other examples, the editor is following a rather simple line, precisely laid down, and therefore avoids trouble. This merely causes trouble for the reader, who learns one version of events only to unlearn it in subsequent revised editions.

1. A Biography: Subject vs. Editor

One of a series of booklets devoted to Soviet heroes of World War II told the life story of a Soviet aviator, Colonel P. A. Pilyutov. Before its publication, Major A. Burou, the author of the booklet, complained of the errors and distortions that had found their way into the biography. He found himself portrayed in his boyhood as dreaming of the day when his native Byelorussia would be built up, when good roads would be laid and the

was established in order, according to Soviet Encyclopaedia, to influence the children to a greater extent by disseminating Communist ideology and providing political activity for the growing generation.

The contrast between the social and recreational activities of the Russian Boy Scouts and the political activities of the Pioneer Youth group which replaced them is clearly shown in a speech delivered by Lenin at the Third All-Russian Congress of the Russian Young Communist League on October 2, 1920.

Lenin begins his address to the Young Communist League with the words: "Comrades, I would like today to discuss the fundamental tasks of the Young Communist League, and in this connection, what the youth organizations in a Socialist republic should be like in general." The Soviet leader then emphasized the necessity for remoulding the teaching, organization, and training of the Russian youth in order to prepare the younger generation to become devoted members of a Communist society. "The whole object of training, educating, and teaching the youth of today," Lenin declares, "should be to imbue them with Communist ethics."

These principles of Communist ethics with which the leaders of the U.S.S.R. and its satellites are trying to imbue the youth, are of course inconsistent with the Christian ideals pursued by free and independent Boy Scout organizations throughout the world. Unable to tolerate and unwilling to risk competition with these ideals, the Communist regimes resort to their usual tactics of suppression.

marshes drained. In fact, Pilyutov protested, he grew up in the Urals, though born in Byelorussia. In the war, the aviator Pilyutov was portrayed as lying on an operating table, after being wounded, smiling happily. Pilyutov bitterly remarked that he was not smiling when the 30-odd fragments were removed from his body. How did these and other errors and inventions creep into the text? Apparently the editor of the series, A. V. Gogin, turned the Major's manuscript over to a Soviet writer, B. A. Vadetskii, for the addition of some literary touches. This editing process went on without participation of either the author or subject of the book. In an obvious effort to please the authorities by creating an impossibly mythical Soviet hero, the re-toucher's crudity of imagination apparently exceeded even the Soviet bounds of tolerance for falsification. The "affair Pilyutov" served as an occasion for a Soviet denunciation of the methods employed by the Military Publishing House. Nevertheless, such criticism is completely ignored in cases of non-political writings.

It is more usual for authors, editors, and publishers to be subjected to criticism for failure to follow changes in current political doctrines. Thus, the tailoring of books to fit the Party line of the moment is generally taken for granted. This political editing is usually revealed most clearly in works that are reprinted from time to time—as, for example, the classics of Marxism-Leninism, textbooks, and reference works.

Rewriting of School Histories
High school students in Soviet schools use a textbook on Russian history edited by Professor A. M. Pankratova. A comparison of the 1940, 1945, and 1946 editions of this textbook reveals numerous substantive changes.

The Russo-Japanese War of 1904-05, for example, was presented in the 1940 edition as an imperialist struggle over the division of China, with Russia seeking to control Korea and Manchuria and "brazenly plundering the Chinese people." By 1945, references to "Tzarist imperialism" had been toned down, and the heroism of the Russian army and navy was stressed. In the 1946 edition Stalin was quoted as opposing the Russo-Japanese War and seeing the inevitability of defeat, while Trotsky and the Mensheviks were depicted as urging defense of the fatherland. The 1945 version omitted all reference to these patriotic sentiments of Trotsky and the Mensheviks.

The treatment of the military efforts of the Western Allies in World War II, to take another example, changed significantly between the 1945 and 1946 editions of Pankratova's book. The 1945 edition, which did not criticize the war effort of the Western countries, included Stalin's appraisal of the Allied landing in Normandy as a "brilliant success"; "the history of war knows no other enterprise like it for breadth of purpose, grandiose scale and masterful execution." These remarks of Stalin were cut out of the 1946 edition, which limited its account of the landing—the only Western military operation mentioned—to a bare statement that "on the sixth

Mrs. Kasenkina Becomes Catholic

JOINS NEW YORK UKRAINIAN CHURCH

Mrs. Oksana Kasenkina, the Soviet school teacher who jumped to freedom from the Soviet consulate in New York City last August 12, was received last Tuesday into the Ukrainian Catholic Church.

The event was widely reported in the New York press.

The New York Herald Tribune reported that her reception of the sacraments of Penance and Holy Eucharist for the first time at St. George's Catholic Church, 22 East Seventh Street, was disclosed by the Rev. Marianus Horshny, priest at the church of the affiliated St. George's Academy.

She embraced Catholicism while in Roosevelt Hospital recovering from injuries suffered in her three-story leap and has since received weekly instruction in church customs, he said. The Ukrainian or Greek Catholic Church, which Mrs. Kasenkina joined, is a branch of the Roman Catholic Church and recognizes the Pope as its head, despite its difference in ritual from the Latin-rite church.

Mrs. Kasenkina, fifty-three, whose leap from imprisonment at the consulate resulted in the severance of consular relations between Russia and the United States, has discarded her crutches and is working on her memoirs at an undisclosed retreat near New York.

She explained her turn to Catholicism through a friend, Mrs. Luba Terpak:

"The Catholic Church means so much to me since it is so well organized and is the main force against Communism in the world. There is no discrimination in it. This is shown by the fact that at this time, His Holiness, the Pope is praying for the welfare of the Russian people."

A native of the Ukraine, Mrs. Kasenkina was baptized as a child in the Greek Orthodox Church, which is schismatic from Rome. She was employed here for two years by the Russian government to teach children of Soviet officials and escaped after being ordered back to Russia.

UKRAINIANS IN CHINA WILL GET U. S. HELP

The Ukrainian Bulletin bi-monthly reports that—

The United States Government will give all possible protection to those Ukrainians who are stranded in China and are in danger of falling into the hands of communist armies, according to Stephen Shumeyko, President of the Ukrainian Congress Committee of America. The Ukrainians in China, threatened by the communist drive from the north, appealed to the Pan-American Conference and the Ukrainian Congress Committee of America, urging them to enlist the aid of the United States Government. Mr. Shumeyko was assured by the Far Eastern Division of the State Department that all necessary help and assistance will be provided for the Ukrainians now in the threatened areas of China.

of June, 1944, Allied forces accomplished a landing in Northern France." Although the 1945-46 editions presented a less hostile attitude toward the US, Great Britain and France than that characteristic of the 1940 edition, the 1946 edition dropped passages from 1945 which referred to the Western Allies as "peace-loving

Editorial

BOUND TO BE OUR BEST SELLER

THE senior editor of Svoboda came over to us the other day, holding a brand new book in his hand, and said:

"I feel sorry for our younger generation."

"You mean our young Ukrainian Americans?" we asked.

"Yes," he nodded, and when we asked him why, he proceeded to explain, in a slightly humorous vein:—

"For a long time many of our youth (he invariably calls them "youth," be they 21 or 40, so long as they are of our American born generation) have explained their ignorance about Ukraine, Ukrainian history and culture, and other things Ukrainian, by saying that there is very little material in the English language on the subject. So what did the Ukrainian National Association proceed to do. Back in the late twenties it began to publish the Ukrainian Juvenile Magazine for our youth. In 1933 it replaced it with the Ukrainian Weekly. Then it started on books. First under its sponsorship came the Spirit of Ukraine. A few years later Hrushevsky's History of Ukraine came out, followed by Ver-nadsky's Bohdan, Hetman of Ukraine, Chamberlin's Ukraine, A Submerged Nation, Manning's Taras Shevchenko, Ukrainian Literature, and the The Story of Ukraine. Add to this the Ukrainian Quarterly published by the Ukrainian Congress Committee of America and the Ukrainian Bulletin by the Pan-American Ukrainian Conference. Add to this also the various brochures and pamphlets published by the "Obyednanye" of bygone years.

"And now," he exclaimed triumphantly, "look what we have here!" and he handed us the book he had in his hand. It was—

IVAN FRANKO Poems, Translated by Percival Cundy, Edited by Clarence A. Manning.

Before stopping to admire the handsome appearance and the genuinely high worth of the contents of the book, we returned to our

original question: "But why are you sorry for our youth?"

"Simply because it is now hard put to excuse any ignorance it may have about Ukraine and Ukrainians with all these books and other publications in English available to it. It will have to rack its brains quite a bit before it can find a better excuse. But then," he added, "I am sure the more idealistic and intelligent of our youth are taking advantage of all this literature on Ukraine, and will welcome this Ivan Franko book, for it is an excellent one."

We nodded vigorously. Ivan Franko—Poems is definitely a pearl of a book. Striking in appearance, rich in content, easily readable, it is bound to have wide circulation among all. Its sponsor, of course, is the U.N.A., and its publisher is the well known Philosophical Library publishing house in New York.

We had already been impressed with it in its manuscript form, but after reading it now in its book form we can truly praise its merits to the skies. As its publishers put it, this volume definitely fills a serious gap in English literature where hitherto Franko and his works have been largely unknown or represented by scattered works.

It is a pity that its author, the beloved Dr. Cundy, did not live long enough to see this fruit of his labor.

Take it from us, order your copy of this book immediately, because we know it's going to go fast as soon as it is seen.

(Oh yes, the book, 265 pages in length, costs \$4.50, and can be obtained at Svoboda Bookstore)

Nazi Shift On Ukraine Policy Explained

As is well known, prior to their attack upon the Soviet Union, the Germans attempted to create the impression that they would free Ukraine of Russian domination.

Some credulous souls fell for that line. But even they were soon to recognize Nazi duplicity. From the very outset the Nazis planned to make Ukraine a mere colony of the Reich, to be despoiled of its resources for the benefit of the Germans.

Various reports have appeared from time to time, that the Wehrmacht itself was against this policy, that it thought it advisable to allow the Ukrainians set up their independent state, to exist as a satellite of Germany. But the Wehrmacht, according to these reports, was overridden in this matter by the Nazi party policy makers.

Some more than one of the above impression was shattered in the August-October, 1948 number of the Lithuanian Bulletin, published by the Lithuanian American Council. It appears in Comments on the Documentation of the Nazi-Soviet Relations 1939-41 by Col. Kazys Skirpa. He tells of his conversation with a Dr. Schutte, a Nazi functionary who came to visit him while he was being held custody by the Germans.

Col. Skirpa says he told Dr. Schutte that the arrest by the Germans of a Prime Minister of Lithuania made clear, as no other propaganda would, that the Germans were not bringing them the freedom which had been purchased as such a heavy cost in Lithuanian blood in the struggle against the bolsheviks. The world at large would likewise understand that the German proclamation did not mean freedom to oppressed people. This statement caused Dr. Schutte to become embarrassed, Col. Skirpa continues. Dr. Schutte made a painful attempt to explain that a different policy had been planned for Eastern Europe. It had been planned to recreate the Baltic States and to form an independent Ukraine. However, just before the conflict with Russia, the supreme leadership of the Party otherwise and turned all the plans down. Many discussions had taken place but the decision had finally been made: the Fuhrer's appeal contained no political promises to the peoples enslaved by Soviet Russia.

It was feared that an announcement of a planned ultimate dismemberment of Soviet Russia into a series of independent states might cement the Red Army's resistance and might urge it to fight for a "vedynaya" (united) and "nedydymaya" (inseparable) Russia, which would pose additional hardships in the Wehrmacht's mission of crushing the Red power.

Dr. Schutte criticized this policy and obviously attempted to ingratiate himself with Col. Skirpa. Nevertheless, in the end he stated that it was impossible to change the policy during military operations and this fact must be accepted frankly.

(To be concluded)

JOIN THE UKRAINIAN NAT'L ASSOCIATION. DO IT NOW!

ELECTED COUNTY JUDGE



John S. Gonas of South Bend, Indiana, former State Senator, who was recently elected County Judge. Gonas is a member of the Ukrainian National Association.

countries" and as the "democratic powers of Europe and America."

The Comintern was treated differently in 1945 and 1946. The 1945 edition included a full account of the dissolution of the Comintern. This was dropped in the 1946 edition, which added a tale of a young partisan hero who went to his death on the gallows singing the "Internationale."

UKRAINIAN CHRISTMAS CUSTOMS AND THEIR ORIGIN

"Many of Our Christmas Customs Centre Around Welfare and Prosperity of Pastoral and Agricultural Modes of Living"

By SAVELLA STECHISHIN

(Concluded)

The central idea of ancient Iranian religion lay in the belief of a Supreme Deity—the Almighty God. The religion was based on highest of moral ideals—love of God, His boundless mercy and justice, victory of Good over Evil, and the necessity of righteous living. They believed that life does not end with death but continues in a higher sphere. This religion was formed by Zaratustra, ancient prophet and philosopher of Iran. It was considered one of the most ideal religions of the ancient world. The Ukrainians patterned their religious outlook upon this ancient religion, stressing righteousness, honesty, and truthfulness in their every day dealings.

In ancient days Ukrainians had no temples nor priests. Prayer offerings were made individually by the people, or the head of the household prayer for himself and his kin. An Arabian writer wrote about the harvest prayer of the ancient Ukrainians. A pail of grain was raised to the sky, followed with a prayer—"Lord, Thou wast wont to give us food; give it to us now in abundance."

There was one dark side about the ancient religion, namely a belief in elf-like beings called beesy. Though originally there was nothing evil about them, with the coming of Christianity they were given the meaning of evil spirits. The people made offerings to beesy as well as to the good spirits, lest the former should do harm.

Some elements of those beliefs have survived to our day in different forms of superstition.

Pagan Customs Hard to Uproot

When Christianity was introduced into Ukraine, the old pagan customs and religious rituals were too deeply immedded to be uprooted completely. These customs formed an important part of general culture. People were accustomed to their way of living and treasured all their customs and rituals. It was far easier to accept Christianity in its bare outline and fit it into existing customs and ways of life. For that reason Christian elements were given such interpretation as fitted best into the then prevailing customs.

The nativity of Christ was connected with the ancient celebration of the Winter time, the return of the Sun-God Svaroh or Dazd Boh to his summer course. Although Christian characters predominate in the Christmas festival, the pagan elements remain and show how the people united Christian ideology with their own prevalent beliefs and general understanding. Even the chief Christmas characters such as Christ, the Virgin Mary, and the apostles, were given a unique interpretation. They were part of the people. The old Christmas carols portray them as farmers engaged in agriculture. In these carols, the Virgin Mary is not a heavenly queen, but a figure nearer to the understanding of the people. She is a peasant woman—a typical mother and a homemaker. Like every peasant homemaker, she watches tenderly over her son, Jesus; does her chores in the house, washes clothes in the Jordan river, prepares lunch, and takes it out into the field where Jesus plows deep, even furrows with the help of his devoted apostles Peter and Paul. Those ancient carols are naive and symbolic. The simple pastoral and agricultural modes of living of the Ukrainians formed an important basis for the newly introduced Christian characters. They understood them best in such roles, and idolized them in their impressive Christmas melodies.

Many of today's Ukrainian Christmas customs are relics of ancient times. Their meaning, however, is not generally known, though all Ukrainian still cherish these customs.

The day preceding Christmas is especially important. The fire is started with twelve pieces of kindling early in the morning to prepare twelve traditional meatless dishes cooked either in butter or oil. No meals are served during

the day prior to the Christmas Eve supper. The day is to be spent in righteous living with no harsh words or quarreling, nor mischief of any kind. No outside work is allowed which might require sharp tools or implements. It is a day of the year when all members of the family are expected to stay home.

When the first star appears in the sky, the father, or the head of the family brings into the house a deed or deedoo (a sheaf of grain), and greets his family with a traditional greeting expressing joy that God has favored them with good health and bounteous crops, hoping to have equal prosperity in the coming year. The sheaf is placed in the corner of the dining room.

The table is set beforehand with bits of hay underneath an embroidered linen tablecloth. Wisps of hay are placed under the table also. Our legends say that hay corresponds to the bed of hay upon which Jesus lay. Candles are lit. If a member of the family had died during the year, an additional place is set, for it is an old belief that the spirit of the deceased unites with the family on Christmas Eve. The family gathers around the table. The father says grace, asking blessings of God for his family, that they may be together again on the following Christmas in equal health and happiness, finishing with a traditional Christmas greeting, "Christ is Born." The mother, together with the rest of the family, replies to his greeting "Let Us Glorify Him!"

"The Holy Supper"

The evening meal begins. The supper is meatless and consists of twelve dishes in honor of the twelve apostles. The first and the most important dish is a traditional Christmas *kochyvo*, made of cooked whole wheat served with honey, ground poppy seed and chopped nuts. Everyone partakes of it first. After tasting the first spoonful, father of the family throws the second spoonful to the ceiling. Many grains adhering to the ceiling indicate bountiful crops and new beehives in the coming year. After that comes fish prepared in many different ways such as fried fish, baked fish cakes or jellied fish. Following that comes *borstch* with tiny *krepyky* filled with fish or mushrooms, then *holubtzy* filled with buckwheat or rice and *pyrohy* with sauerkraut filling or perhaps with ground poppy seed or prunes. The menu includes various vegetable dishes and stewed mushrooms with sauce. Besides the main traditional dishes Christmas pastry stands out by itself and includes many tasty dainties and delicate crunchies, the most common of which are *medivnyk*, *makiwnyk*, *khorost* and *stroodle*. Each course is served and eaten even if but little. At the end of meal, father again gives thanks to God. Children busy themselves with cracking nuts amid fun and laughter as the nuts are sometimes hidden in the hay under the table to add to the merriment of the evening. After clearing away main courses and used dishes the family joins in singing Christmas carols.

It is a long standing custom that there is no entertaining of visitors on Christmas Eve. It is strictly a family evening with the exception of bringing greetings to grand-parents and married children of the family.

Beliefs and Superstitions

There are many beliefs and superstitions connected with Christmas Eve, none of which is any longer in observance. It was generally believed that all livestock and all domestic birds and animals gain power of speech on Christmas Eve. For that reason it was considered necessary to treat animals with kindness that night. The host usually mixed in their feed a spoonful of each dish served at Christmas Eve supper, thus showing them his special consideration and hospitality. An additional

(Continued on page 3)

Youth and the U.N.A.

EXPLANATION OF INSURANCE TERMS

Every member of the Ukrainian National Association should study his insurance certificate (policy) so as to become acquainted with the benefits and privileges of membership. He should also read the By-Laws of the organization for the same reason. Those members who do not have a copy of the By-Laws, which is printed in both the English and Ukrainian languages, should see the secretaries of their respective branches.

As stressed in this column on numerous occasions in the past, the certificates issued by the U. N. A. provide for options such as Cash Surrender, Paid-Up Insurance, and Extended Insurance. In the certificate, these features appear under a section captioned "Table of Withdrawal Equities." Because so many certificate-holders are not familiar with insurance terms, as evidenced by the fact that many members have written to the U.N.A. for information, we will devote this particular column to an explanation of such terms.

As an example we will use a \$1000 20-Year Endowment certificate issued at age 18 on which the member had paid dues for 10 years. A study of the table of withdrawal equities shows that, when dues have been paid for 120 months (10 years), the certificate has a Cash Surrender value of \$373.40. This means that the member, if he so desires, can receive \$373.40 by surrendering his certificate. Such a surrender would, of course, render the insurance null and void. On the other hand, the certificate-holder may apply for a loan of any amount up to \$373.40 at the interest rate of 4% compounded annually. His insurance would continue to be force and he would continue paying dues. If any part of the loan or interest is unpaid when the member dies or when his certificate matures, the unpaid balance is deducted from the benefit due the beneficiaries or the member.

If the certificate-holder desires to be insured without paying further dues, he may request Paid-Up Insurance. A 10-year-old, 20-Year Endowment certificate for \$1000 would have \$519 Paid-Up Insurance value, and that amount would be payable to the member's beneficiaries upon his death, provided he dies before the certificate is 20 years old. If he is living when the certificate matures the Paid-Up Insurance value would go to him.

If the member should desire Extended Insurance instead of Cash Surrender or Paid-Up Insurance, his certificate will be in force, without further payment of dues, for exactly 10 years. If he dies within 10 years his beneficiaries would receive the full amount of \$1000, but, if he does not die within 10 years, he will receive the Pure Endowment of \$468.

Remember that we are dealing with a 20-Year Endowment certificate. All other certificates issued by the Ukrainian National Association provide for the payment of Paid-Up Insurance benefits only upon the death of the member. Where Extended Insurance is concerned, benefits will be paid only if the member dies before his period of Extended Insurance expires. The certificate is null and void after the period of extension expires.

So much for insurance terms as they appear in U.N.A. certificates. All of the adult type certificates issued by the U.N.A. provide for Cash Surrender, Paid-Up Insurance and Extended Insurance after 3 years, and Cash Surrender after 5 years; the Class 2 and 3 certificates (Whole Life With Dues Ceasing At Age 70 and 16-Year Endowment) provide for Extended Insurance and Paid-Up Insurance after 3 years, and Cash Surrender after 10 years. All adult and juvenile certificate-holders receive dividends after dues have been paid for 2 calendar years.

Members of the Ukrainian Na-

UKRAINE AND SOVIET RUSSIA

THE UKRAINIAN PROBLEM AND THE PRESENT SITUATION IN EASTERN EUROPE.

The Ukrainian problem is closely connected with the whole problem of Eastern Europe. All efforts to solve the Ukrainian problem reducing it to the fight against Communism and to the question of liquidation of the Communist regime in Russia are based on a misunderstanding of this problem or are inspired by the wish to bring it to the level of an internal affair of the Russian State.

This tendency of handling the Ukrainian problem as well as the problem of all other nations subjugated by Moscow as an internal Russian affair is common to all the different representatives of Russian emigrants who all without exception defend the conception of a centralistic form of government. All Russians from the right monarchists to the Communists stand in this question in one front. This shows how deeply imperialism in the Russian political thought is rooted. Thus it would be an error to take only the thoughts and views of the Russian representatives as a basis for the solution of the problems of Ukraine and Eastern Europe in general.

The present difficult situation in Ukraine and territories of other peoples enslaved by Russia is not only the result of the existence of the totalitarian Communist system there. In the Communist system one does not find anything new, if he makes a deeper analysis. It does not differ in substance from the system of the Russian Tsarist state through all the time of its existence. Through all the Russian history, historiography and philosophy we can follow the idea of the messianic role of Moscow from the oldest times up to this day. We remind one of such expressions of this messianism as the "God-fearing people," "Russia will save the world," "the rotten West" (the Slavophiles), "the Russian working-class, the vanguard of the world's proletariat, will save the mankind" a. s. o.

Of course, there were other ideas contrary to these mentioned above among the Russians too, but they never attained a sufficient number of followers to become important for the historical process in Russia. The political aims of the state, the interior methods of government, the forms of social organization of society were almost in all periods of the Moscow state the same and were clearly penetrated by the messianic idea. In all the three revolutions of Ivan the Terrible, Peter the Great and Lenin a process of forming a new ruling class, and obedient instrument of the central government for enslaving the peoples has taken place. In this sense the former secretary of State Mr. Byrnes is entirely right remarking in his book "Spoken Frankly" that the Russian expansion is not a creation of the Communist regime, but is deeply founded in Russian history.

Lenin, "God-Father" of Totalitarian Regimes

Communist Moscow in its interior and foreign policy continues the old traditions of Russian imperialism and represents under the mask of "World Revolution" a terrible danger not only to peace among the peoples, but also to democratic development of mankind. It is well known that Lenin was "god-father" of all totalitarian regimes in Europe.

Lenin did the most to destroy democracy in the world. Before the outbreak of World War II Communism was responsible for the fall of democracy in Hungary, Italy, Bulgaria, Yugoslavia, Germany and other countries. The leaders of Italian Fascism and German National-Socialism learned from Russian Communists the system of organization and terror. All historians of the political movements point out the similarity between the political methods of Communists, Fascists and National-Socialists. The present leaders of Soviet Russia connected in their interior propaganda their system with the tradition of Ivan the Terrible, Peter the Great and

other founders of the Moscow Empire, finding there their real historical traditions and their real predecessors instead of Marx and Engels who were determined enemies of Russian imperialism.

As a contrast to the Russian people who have no democratic tradition the Ukrainian people have one. Just from the breakdown of the Kiev State under the blows of Tartar invaders in the 13th century the social and political conditions in Russia differed from those in Ukraine. In the time, when Russia, having no direct influence from Western Europe, was following the examples of Eastern despotism (Tartars), Ukraine, on the contrary, under Western influence developed towards the European social orders and "comes"—as it was expressed by a Russian historian—"on the Western-European line."

In Ukraine a strong social class develops between the state power and the masses. This class takes part in the organization of government and influences the policy of the central government. In the Moscovite State the autocratic government rules all the classes relying on the class of the so called "serving people" totally enslaved by the state.

So it was under the rule of the Tsars, so it is now under Communist dictatorship. The Russian Communists have kept the "Byzantine-Turkish" system (an expression of the famous Russian historian Miliukov) of Tsarist Russia. This system gave Moscow the greatest possible concentration of military power and material resources. Army and finance were the objects of care for the old Tsarist government. Most state resources were spent on military affairs and only a small rest remained for other purposes. The same we see in Soviet Russia, where army and finance draw the entire attention of the Communist government, whereas the people with its cultural and other needs is regarded as "raw material" for the ruthless dictatorship. With this dictatorial system depriving the people of any initiative and selforganization the Communists rule up to this day.

Bolshevik Communism has grown on the ground of the peculiarity of development of the Russian society. In Ukraine the traditions of Russian despotism are strange and do not correspond to the spirit of the people. This is the principal reason for the anti-Bolshevik character of the Ukrainian movement from the very beginning of the revolution in 1917. Bolshevism as a product of entirely Russian conditions has not had any ground in Ukraine. Therefore there had been no Ukrainian Communist organizations in the country before the coming of Russian Bolshevik invaders. The idea of Ukrainian Socialism took the shape of democratic, western European Socialism and not the totalitarian Moscovite Communism.

Thus it is not strange that Ukraine with its ancient democratic traditions after the Bolshevik October revolt in Russia became the first victim of Soviet Russia's violence and terror.

In December 1917 the Ukrainian people was compelled to begin a heavy military struggle for its national and human freedom against the Russian imperialism renewed by the Communist dictatorship. Three years (1917-1920) lasted the fierce struggle of the Ukrainian regular army against the Russian invaders. After the breakdown of the Ukrainian front, partisan movements of the Ukrainian people showed the will of the Ukrainian nation for independence.

The cruel Communist occupation regime has not known any moderation in its handling of Ukrainians. By bloody terror, delib-

Season's Reflections - by G. H.

Whether you were born in America or in Ukraine, if you were brought up in a family that observes the traditional Ukrainian Christmas Eve, that fact leaves a distinct and everlasting impression on your memory. The hay under the tablecloth, the candle, the twelve-course meal, the reverence that reigns during the meal and the singing of carols make this truly a "Holy Supper."

It seems that the Christmas Eve ritual is an immense unifying factor, affecting all Ukrainians and their descendants. It may be said that at least once in a year all Ukrainians in the world are united in spirit.

To a person born in Ukraine, the Holy Supper is a reminder of his childhood years, when Christmas Eve in Ukraine had its full significance. It leads to contemplation of causes that drove him out of his native land, to the causes that made exiles of many thousands of other Ukrainians. His thoughts do not stop there, but delve into the causes that brought misery through centuries to Ukrainians as a nation. And if we follow his thoughts we shall arrive at the same conclusion, that every misfortune, every calamity that befalls the Ukrainian people, is traceable to only one wicked cause: the lack of unity.

Unity! The Ukrainians were in need of it three hundred years ago, just as they needed it thirty years ago, just as they need it now. We of the present generation feel the need of unity deeply, but it seems so hopeless, so unattainable, that we fear to express this feeling.

In this holiday season, when our best wishes are being scattered upon our friends, we must think of Ukrainian people as a nation that is in need of unity. And if we honestly consider it, we shall not be content with our wishes for unity, but will consecrate our lives to that great purpose.

On Record - by Ted Vator

NEW YEAR'S EVE.

"THE whistles blew, the bells clanged, the people yelled and the lights dimmed. We kissed!" That my dear readers could be a quotation from your diary for New Year's Eve 1949. It is simply amazing how people wait for this moment and how much they expect. Certainly there is really nothing to get excited about. A new year. So what? Do you feel any different? Are you any wiser? Have you gained anything? Well, here I might concede that your head has expanded and you are in better spirits. But beside these two transient possessions, what have you actually gained from your New Year's Eve celebration?

People try too hard on New Year's Eve, expect too much, and generally knock themselves out trying to have a good time. A good time that I say can be duplicated and bettered any night of the year providing you are with the right person or persons and providing you are in the mood for enjoyment. Take the case of a friend of mine.

For some time now, well, for a couple of months anyway, he claims that he has discovered a person of the opposite sex that is intellectually, socially and humorously a gem. Alas, each time that he attempted to gain her company some force either human or superhuman would come along and ruin his chances. It snowed, it hailed, it rained and it, well just about everything under the sun and behind the sun happened which prevented him from seeing her. If she didn't have a meeting, then he certainly did. She sang and he couldn't. He danced and she couldn't. Still despite all this the poor fellow insisted on trying to see her. Finally it happened. A date for New Year's Eve. He nearly fell over from shock, joy and amazement. With all his heart he made plans for this night of nights.

Against this terrible oppression the resistance of the Ukrainian people has never ceased. Even after World War II that had exhausted the Ukrainian people extraordinarily the armed resistance of the Ukrainian partisans against Russian occupation under slogans of an independent united Ukraine continued.

Under similar conditions other peoples are enslaved by the Soviet Union.

The Powers Must Not Forget That: With regard to the said above, the great powers seeking to es-

establish a world peace and to stop Soviet aggression must not forget that:

The problem of Eastern Europe is first of all a problem of mutual relations between Russia and the other Eastern European peoples under the rule of Moscow. On the territory of the Soviet Union under the influence of the despotic Communist regime and the remembrance of the Tsarist Russian "prison of peoples" two conceptions for a new political order in Eastern Europe arose:

(Concluded on page 3)

"SVOBODA" (UKRAINIAN DAILY)

FOUNDED 1893

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RESTRICTIONS ON FREEDOM OF SOVIET WORKER

1. Introduction

INVOLUNTARY labor of various types and degrees permeates the entire economic structure of the USSR. Considerable publicity has already acquainted many persons with the prevalence in the Soviet Union of that type of involuntary labor which is exacted from those who have been incarcerated in labor camps, often without the safeguards of judicial procedures. It is generally known that millions of Soviet citizens are thus forced to contribute their services to the state, sometimes at hard labor for long years and under harsh living conditions. But relatively few people outside the Soviet Union know of the compulsions to which Soviet workers in the so-called "free" labor market are subject.

The Soviet Constitution itself establishes the legal basis for compulsory labor by specifying that work is an "obligation" (Article 12). The broad legislative application of this principle demonstrates how inexorably a totally planned economy is driven to rely on severely restrictive labor measures. In practice, involuntary labor is performed by Soviet workers of all workers of all ages and degrees of skill, from the youthful apprentice to the experienced veteran. It takes the form of restrictions on the right freely to choose an occupation or the place of employment.

2. Limitations on Freedom to Select Vocation

The Soviet network of labor reserve schools, whose express purpose is to provide vocational training for the country's youth, operates to a large extent by the conscription of young men and women and not on the basis of voluntary application. The system consists of two basic types of schools: factory-training schools, which are designed to turn out ordinary workers, primarily for the mass production industries and mining; and the trade or craft schools (including the railroad schools), which provide two-year courses for the training of skilled workers. The factory-training schools offer six-month courses except in coal mining where a three-month course has been instituted. The labor reserve school system accepts youth from 14 to 19 years of age as trainees.

The guiding principle of the vocational training system is not simply the provision of adequate training for all those who desire it in a trade of their choice. The program is based on principles which are completely alien to the concept of the right to free choice of occupation.

Whenever the number of volunteers for the schools falls below the quota, compulsory inductions are made. The law establishing the labor reserve school system specifically authorizes the use of the draft. The trade schools do not have as much difficulty in obtaining voluntary recruits as the factory-training schools, since the two-year course of the trade schools, which prepares students for skilled jobs, is considered more attractive by the eligible youths. It was reported that 80 percent of the students enrolled in the trade schools during the July-August 1947 call-up were volunteers. The factory-training schools, however, lean much more heavily on the draft to fill their quotas. On the basis of Soviet press accounts, which give data as to the number of volunteers and the total enrollment but avoid explicit mention of the number drafted, it is estimated that well over 50 percent of those enrolled in the factory training schools have not entered voluntarily.

The unpopularity of the factory-training schools and consequent extensive need for using compulsion is clearly demonstrated by an excerpt from the Moscow Bolshevik, which indicates that a voluntary enrollment of even one-third is exceptional:

"There is an increasing desire among Soviet youth to enter these schools, as is proved by the fact during the last call-up more than one-third of the trainees were volunteers."

Frequent Soviet press criticism of serious lags in registration offers further evidence of the wide-

spread use of compulsory techniques. For example, *Izvestiya* of March 5, 1948 reported that during the first half of the February, 1948 drive for factory-training recruits, only 4,381 volunteered, in the entire Ukraine, or 4 percent of the required contingent from that area. With such a slow response at the half-way mark of the campaign, it is probable that the quota was finally filled primarily through forced enrollment.

Mere statistics, however, do not convey the extent to which free selection of occupation has been violated. The high-powered organized recruiting campaigns exert social pressures which force many to enlist against their wish. Moreover, the restriction of available alternative courses of action acts as an additional limitation on free choice. For example, at the same time that the labor reserve school system was established (1940), tuition fees were introduced in the secondary schools in grades 8 through 10, in universities, and in technical and art schools. This undoubtedly serves to divert some of the youth who would have preferred to attend the latter types of schools into labor reserve school system, where tuition and subsistence continue to be provided by the state. (To be continued)

Inadvertently omitted from account here of the Music and Arts Guild's Carol Sing in New York on December 26, was the featured appearance of Michael Robicky (Riak), baritone, now appearing in "Inside U.S.A."—Editor.

UKRAINE AND SOVIET RUSSIA

(Concluded from page 2)

1. The conception of an indivisible Russia in the form of a centralized or federative state, supported by the representatives of all Russian political groups.

2. The conception of such a political order in Eastern Europe that would secure to all its people a free and independent existence and would by this offer ever put an end to Russian imperialism; this conception is supported by all peoples enslaved by Moscow, and principally by the Ukrainians.

This second conception excludes the compulsory union of Eastern European peoples with Russia even on a federative basis. A genuine federalism is possible only among peoples who through generations grew up in an atmosphere of respect for the freedom of the individual. Unfortunately the Russian people never knew this. It is fact that among the Russians there is no political group that would not dream of a "United Russia" with compulsory union of peoples organized from above, by the central government, that would not try to force on all non-Russian nationalities the will of the Russians. Such a "federation" would mean as a result of the numeral preponderance of the Russians in the Soviet Union the acceptance of Russian hegemony and this would lead sooner or later inevitably to a full enslavement of Ukrainians and other nationalities by imperialist Russia as it happened several times in the past.

Especially are the Ukrainians heavily threatened by Russian imperialism and nationalism. Tsar Peter the Great forbade in 1721 in Ukraine the printing of books in a language other than Russian, and in 1876 an "Ukas" of the Tsar forbade the printing of Ukrainian books and newspapers. The teaching of the Ukrainian language in the schools, even the word "Ukraine," were forbidden. Only the word "Little Russia" could be used instead of Ukraine. The policy of the Russian Communists follows the tradition of Tsarist Russia. The true teaching of Ukrainian history is forbidden under the Soviet regime, and culture as a whole is enslaved by the Russian terrorist regime.

Apply Atlantic Charter to East Europeans

The declaration of the principles of the "Atlantic Charter" for the peoples of Eastern Europe would have an immense importance for the fight against Soviet imperial-

Functions of Veterans Administration

(Continued)

SPECIAL SERVICES

Special Services under an Assistant Administrator is concerned with the well-being of the more than 100,000 veterans in VA Hospitals and Homes. Working in close cooperation with the Department of Medicine and Surgery as a part of the "medical team," Special Services bring to the veterans in hospitals and homes the activities with which they are familiar in their everyday lives.

The Chaplaincy Service has full and part-time chaplains in all hospitals and homes to provide spiritual guidance and personal counseling as well as other religious services for veterans of all religious faiths.

The Recreation Service provides pre-release motion pictures, radio, professional and amateur shows, music, adapted sports, hobbies, hospital newspapers and similar activities based on medical prescription and clearance and designated to help the patient get well. Thirty percent of the patients participate actively in sports and music. Annual motion picture attendance is more than 1,000,000 and all patients are served through one activity or another.

The Library Service furnishes suitable books and magazines for recreation and study to the hospitalized veteran at the rate of 7,500,000 circulations per year. It also maintains an extensive medical library service for study and research by VA doctors and a reference service for staff.

The Veterans Canteen Service maintains canteens in hospitals with fountain service and a stock of cigarettes, shaving cream, raz-

ors and similar items at reasonable prices.

Voluntary Service through committees composed of representatives of veterans' and welfare organizations and under the chairmanship of VA staff personnel at all three VA levels, coordinates and integrates the supplemental assistance of over 65,000 volunteers hospital workers representing over 300 voluntary service organizations, in appropriate phases of both the Medical and Special Services programs for hospitalized veterans.

VOCATIONAL REHABILITATION AND EDUCATION

Eligible veterans may receive education or job-training at Government expense, with tuition, supplies, and, in many cases, a subsistence allowance provided under the Vocational Rehabilitation Act (Public Law 166) for disabled veterans and the Servicemen's Readjustment Act. (G-I Bill—Public Law 346).

The two laws differ widely in their general application. The Vocational Rehabilitation Act gives VA a high degree of responsibility for the guidance and welfare of the veteran; whereas the G-I Bill holds VA's supervisory responsibility to a minimum.

Vocational Rehabilitation is provided for veterans with service-incurred or aggravated disabilities who are found to need this training in order to restore their employability.

Every veteran enrolled under this act must have extensive, scientific advisement and guidance by trained VA personnel in the selection of a course of training. The guidance is continued throughout the course.

The disabled veteran may be enrolled in a school, in on-the-job training, in institutional on-farm training, or, if VA finds he needs more specialized training, in a combination of courses.

The length of a disabled veteran's training depends on the time he needs to complete the work and become employable. Four years is the maximum except in special cases.

While he is in training and for two months after his employability is determined, the disabled veteran will receive a subsistence allowance as well as his disability compensation. Subsistence allowances vary with the type of training the veteran selects. They are:

For training on-the-job—\$65 per month if he has no dependents and \$90 per month if he has one or more dependents.

For training in schools and colleges—\$75 per month if he has no dependents, \$105 per month if he has one dependent, and \$120 per month if he has more than one dependent.

For training which combines school and job training—The subsistence allowance will be based on the job training rates but increased proportionately by the percentage of a full-time course of institutional training that the school work represents. The increase will be based on the fractional difference between school and job training subsistence rates for which he may qualify.

WEEKLY BANTER

Sam: "Say, Mose, what am you all doin' now?"

Mose: "Tse an exporter."

Sam: "An exporter?"

Mose: "Yep, the Pullman Company dey done fire me."

Comic Dictionary

AFTER-DINNER SPEAKING—An occupation monopolized by men. Women can't wait that long.

ALCOHOL—A liquid good for preserving almost everything except secrets.

ALIMONY—Man's cash surrender value.

AMERICAN—A person who yells for the government to balance the budget and borrows five dollars 'til payday.

ATHLETE—A dignified bunch of muscles, unable to split the wood or sift the ashes.

COMMITTEE—A body that keeps minutes and wastes hours.

DETOUR—The roughest distance between two points.

ECHO—The only thing that can cheat a woman out of the last word.

SPORTS WORLD Fights POLIO



The Mazeppists

THE UKRAINIAN INDEPENDENCE MOVEMENT OF THE EARLY 18th CENTURY

By BORYS KEUPNITSKY

(Continued)

Salonica, the Headquarters of the Ukrainian Independents (1822-1834)

THE Independence of Ukraine

It was in direct line with the vital political interests of Turkey, even as it is today. During the seventeenth and eighteenth centuries France was closely connected with Turkey, and to those powers which collaborated with the Franco-Turkish coalition. Thus the port city of Salonica, where the Turkish and French interests met, became for twelve years the headquarters of the Ukrainian independence movement. From this city Orlyk and his closest collaborators attempted to take advantage of all the anti-Russian movements in Europe in order to force the discussion of the question of Ukraine in all international political conferences; as the important unsolved problem of Europe then.

Such an opportunity again presented itself. Europe now again became divided into two sharply opposing camps, into the so-called Vienna and Hannover coalitions (1725). The first consisted of Austria, Spain and Russia, and the second of France, England, Holland, Denmark and other smaller nations. It appeared that a war was inevitable and imminent, but Eu-

BOHDAN, HETMAN

OF UKRAINE

by GEORGE VERNADSKY (\$2.50)

YALE UNIVERSITY PRESS SVOBODA BOOKSTORE

HOTEL—A place where a guest often gives up good dollars for poor quarters.

LOVE—The feeling that makes a woman make a man a fool of himself.

MATRIMONY—Consists of Romance, Rice, Rocks.

NEIGHBOR—One who knows more about your affairs than you do.

PRUNE—A plum that has seen better days.

USED CAR—Not what it's jacked up to be.

WEDDING—A funeral where you smell your own flowers.

WAR—Daft, draft, graft.

A newly-wed, filling out his income tax return, listed a deduction for his wife. In the section marked "Exemption claimed for children," he pencilled the notation: "Watch this space!"

UKRAINIAN CHRISTMAS CUSTOMS

(Concluded from page 2)

offering consisting of a spoonful of each of the twelve dishes was made after supper to all evil spirits, and forces of nature to avert any possible harm to livestock, beehives or crops. For young unmarried men and women there were ways of foretelling their marriages and the character of their future spouses. All this added to the merriment of the evening.

After midnight or at early dawn on Christmas day the whole family goes to church. Christmas Church Service is an important part of the Christmas day. Beautiful church music adds greatly to the enjoyment of the service.

Carolling

In the afternoon, continuing late into the night, young men and women go in groups, (kiliadnyky) carolling from house to house. Along with singing there may be a play or a skit with members of the group dressed in appropriate costumes for their parts. There may be a heralding angel, the shepherds, the three Kings and perhaps a Kozak and some comical character for a touch of humor. Sometimes the carollers carry a *Zwizda*, a star of Bethlehem with a lighted candle within, or a *Werp*, the manger with hand carved wooden figures.

The leader of the carollers is called *Bereza*. He leads in singing and extends greetings and good wishes to the household visited with happiness galore from *Kollada* to *Kollada*. In olden times carollers went from house to house to make merry and amuse themselves. Today carollers everywhere collect donations for a church or some charitable cause. When our ancient Ukrainians celebrated winter solstice there were masked parades with songs and dances. It is possible that carolling in groups with skits and plays may have its roots in that ancient custom.

Christmas holidays last three days. On the last day, the sheaf of grain that was brought into the house on Christmas Eve is burned outside. The burning is symbolic and embodies the idea of quick return of the summer sun.

It is interesting to note that many of our Christmas customs center around welfare and prosperity of pastoral and agricultural modes of living. Though these customs, the Ukrainian people have expressed the character of their home-life, their philosophy, their sincerity, their hospitality and typical Ukrainian spirit.

The Ukrainian Christmas carols (*koliady*) are very numerous. *Koliady* together with *Schedrivky* are considered to be the oldest ritualistic songs. They are an expression of age-old heritage and traditions. Some melodies are light and graceful, others assume rich and limitless stretches. Their richness of motif, great perfection of form and depth of high moral tone make them among the most beautiful in world Christmas-song literature. A. Koshetz in his book "The History of Ukrainian Music," states "sincerity of the Ukrainian people and strong attachment to their church are best expressed in their religious songs—beautiful melodies with fine poetic verse and diction, picturesque expressions and deeply religious undertones—these are the outstanding features that place Ukrainian religious songs on a high pedestal of art."

ernment was ready to grant him amnesty if he promised to conduct himself loyally toward the tsarist government. The words of Golovkin convinced even those who favored the Ukrainian problem, and Cardinal Fleury simply advised Orlyk to take advantage of the proposed amnesty.

But Orlyk did not follow the Cardinal's advice, for he was seeking only a solution of the grievous conditions in Ukraine, and not an amnesty for himself. Orlyk next approached the Jesuit Order which at that time had great influence in the French Court, sought the mediation of the Pope and continued his efforts to develop connections even with the Austrian and Russian governments, which were hostile to him, in order to sound out their attitudes towards Ukraine.

(To be concluded)

