

Dedicated to the ideals and interests of young Americans of Ukrainian descent. Informative, instructive. Supplementa of Ukrainian Daily Svoboda. Published by the Ukrainian National Association.

СВОБОДА УКРАЇНСЬКИЙ ЩОДЕННИК



СВОБОДА UKRAINIAN DAILY

Address UKRAINIAN WEEKLY SECTION 81-83 Grand Street Jersey City 3, N. J. Tel. Henderson 4-0237 Ukrainian National Ass'n Tel. Henderson 5-8740

The Ukrainian Weekly Section

PIK LXIV Ч. 3 IN TWO SECTIONS SVOBODA, UKRAINIAN WEEKLY SECTION, FRIDAY, JANUARY 4, 1957 IN TWO SECTIONS No. 3 VOL. LXIV

MARUSIA'S CHRISTMAS EVE STORY OF OLD UKRAINE

By IRENE T. GRANOVSKY

Tomorrow would be Christmas. What a wonderful feeling it was! For weeks Marusia had been getting more and more excited, until now it seemed that she could hardly wait for the day to pass and the first star of evening to appear.

Yesterday Ivan had come home from school, and for weeks Mother had been sewing and cleaning and preparing for this very occasion. Ever since the beginning of the Fast for Christmas, just thirty-nine days ago, preparations for the Feast of the Nativity had been under way. Only last week the little khata, as the Ukrainian house is called, had received a nice clean coat of whitewash, newly embroidered towels had been hung over the ikon in the corner, and every speck of dust had been routed out.

Out of doors, Father had been cleaning everything in the courtyard and barnyard so that all would be in order on this day. Quantities of wood had been hauled and cut too, enough to last all through the holidays, for it wasn't considered proper to cut wood during the Nativity celebration.

Last week Marusia had driven to town with Mother and Father when they had gone to buy necessary supplies for the holiday season. As they drove along, they saw other families, bound on similar errands.

"God be thanked for having granted us to live to see this holiday, which happens but once a year," they greeted each other.

"God grant you good crops in the year to come," was the reply as the carts met and passed on the narrow mountain roads.

While Mother bought extra fine white flour now being made into special Christmas bread, fish to be used for tonight's supper, and dried fruits which had been put to soak last night, Father had bought a fur coat, caps, shawls, candles, and other necessities.

Marusia knew that she would not receive gifts on Christmas Day, for among the Ukrainian people it was not the custom to give gifts freely. Only small children, and old servants were remembered with some articles of clothing or small gifts of money, and Marusia was no longer a child. Indeed not, she was almost ten years old. But she was anxious for Christmas because she so vividly remembered the thrill of last year, when the deep significance of the Christmas celebration and the real meaning of many things had become clearer to her.

All through the long, hot summer months, the remembrance of that beautiful holy season had given her a happy feeling. That was why she had worked so hard in her garden all summer. Mother had told her that if the peas which she planted on St. Dorothy's Day were as nice as they should be, Marusia could save them until Christmas time, and from them the Christmas Eve soup, called borshch, would be made. Could there be any greater incentive than that? Marusia had felt that if only she could get a nice crop from her garden, she would ask for nothing better. How carefully she had tended her garden, lugging heavy pails of water to the plants, pulling away the weeds almost before they poked their inquisitive little heads above the ground, and staking up the vines so that each pod would receive its share of the life-giving sunlight.

"Marusia, come, and set your dried peas to soak for the borshch," called old Anna. Anna had been with the fam-

ily as long as Marusia could remember, longer than that, for brother Ivan said she had been there as long as he could remember, and he was a man now, old enough to go to the Gymnasium to school almost a hundred miles away from home.

"How long do they have to soak?" asked Marusia as she put two cupfuls of dried peas in a dish and covered them with a quart of cold water.

"When I take the Christmas bread from the oven, then it will be time to cook the sauerkraut and other things to add to the peas for the soup," answered Anna as she deftly kneaded into shape a large braided koloch, or Christmas bread, and set it to rise for the last time before baking it.

"Why don't we have meat with our Christmas Eve meal?" asked Marusia as Anna began to prepare the goose for the noon meal on Christmas Day.

"Because this is a Holy Eve, and we never eat meat in any form on the holy birthday of Christ," replied Anna.

"Now Marusia, if you like, you may help me mix the filling for the nalynskyk," said Mother as she came in from the storeroom, carrying a bowl of dry cottage cheese and a pitcher of sour cream, preparing to make the thin pancakes filled with cottage cheese.

While Mother beat up the eggs, Marusia stirred and stirred the cottage cheese in the deep earthenware bowl. Round and round went the wooden paddle as it broke up the curds of cheese. When it was almost as fine as kernels of rice, Mother added a little honey, a handful of white raisins, the well beaten eggs, a little salt, and three table-spoons of sour cream to the bowl of cheese to make it taste just right. Then the bowl was covered with a clean white cloth and set aside, to be used later as the filling in paper-thin pancakes. Just as soon as Mother had made the pancakes, she would let Marusia help fill them, rolling up each one carefully and turning the edges all in. Anna would fry each one gently in a little cooking oil before they appeared, almost smothered with sour cream, on the supper table. How her mouth did water at the very thought of their good taste.

Singing old folk songs as they worked, Mother and Anna seemed fairly to fly through the work of preparing the evening meal. What fun it was for Marusia to help!

She sang with Mother and Anna over her work and once asked, "Mother, is it true that on Christmas Eve the cattle are able to speak to each other?"

"Well," said Mother thoughtfully, "it is said that on Christmas Eve the cattle do acquire the gift of speech of Christians and are able to speak of the past, present, and future. But of course no one has ever heard them, for a man who knows the future soon dies."

Marusia thought she was never going to be able to wait until time for the evening meal. She was hungry now, and it was hours before she would be able to break her fast. All the long day before Christmas it was the custom among her native Ukrainian people to fast until the holy meal in the evening. Even the children were faithful to this tradition.

"God give you health and plenty," called Father as he came into the room carrying a great sheaf of wheat, saved from the summer harvest for this very night.

"God give you health and plenty," echoed Ivan as he followed. (Continued on page 5)



CHRIST IS BORN!

Sing These Carols and Keep Our Christmas Traditions

БОГ ПРЕДВІСНИЙ НАРОДИВСЯ Бог Предвісний народився, Прийшов десь із неба, Щоб спасти люд свій весь, Тай утішився. В Видреші народився Месія, Христос наш, Господь наш, для всіх нас, Нам народився. „Слава Богу“ — заспіваво, Честь Сину Вождю, Господу нашому Поклін віддаймо!

НА НЕБІ ЗІРКА ЯСНА ЗАСЯЛА! На небі зірка ясна засяла І ясним світлом сіяє, Хвиля спанення к нам завитала Там Діва Бога раждає, — Щоб землю з небом в одно злучити, Христос родився: Славте!
БЛАГОСЛОВИ НАС, ДІТЯКО БОЖЕ. Скрипи сповсю ласкою, То і пекельна сила не зможе Нає розділити з Тобою. Благослови нас, ми ж Твої діти, Христос родився: Славте!
БЛАГОСЛОВИ НАС І ЗБАВ НАС, Христе, Визволь нас, Боже, з неволі, Засяй в серцях нам багання чисте, Дай всім дідати дня воле! Щоб Україна могла шадіти: Христос родився: Славте!
НЕБО І ЗЕМЛЯ Небо і земля (2) нині торжествують, Ангели в люди (2) Весело празнують: Христос родився, Бог воплотився, Ангели співають, І кинзи ентають, Поклін віддають, А пастири грають, Чудо, чудо! повдирять. Во Видреші (2) Весела новина: Чистая Діва (2) Породила Сина! Христос родився, Бог воплотився, (1 т. д.) І ми Христові (2) Богу поклоні даймо! „Слава во вишніх!“ (2) Богу заспіваво! Бог воплотився, (1 т. д.) Христос родився,
НОВА РАДІСТЬ СТАЛА! Яна не була, Над вертепом зірка ясна світу засяла. Де Христос родився, З Діви воплотився, Як чоловік, пеленами — Убого зновився. Просим Тебе, Книзю, Небесний Владарю, Даруй літа щасливі, Тому господарю!
ВСЕЛЕННАЙ, ВЕСЕЛИСЯ! Вселенна, веселися, Бог від днів родився, У березі, між бидляти, Там Христові поклоні дати, Три князі, три князі приходять. Лади, миро, злато в дарі Ту принесли ті владарі, Новонародженому Книзеві, Великому світу Господеві, Віддають, віддають покірно. Ангели ся поклоняють, „Слава во вишніх!“ співають, Новонародженому Дитяти Поспівають поклоні дати, Боготі, Боготі у яслах. Пастирям уподобіся, Родженному поклоніся, Щоб нам зволів долю дати, Українцям мир зслати, Віруючим, віруючим у Нього!
ВОЗВЕСЕЛІМСЯ ВСІ РАЗОМ НИНІ! Возвеселіся всі разом нині, Христос родився в бідній яскні Послдимнім віком став чоловіком. Всі утішавсь на землі, Всі утішавсь на землі гоїно, І честь віддаймо Ному достойно, Пожаданому, з неба даному, Котрий увесь світ відкупив. Пісні співаємо согласно, мило, І торжествуємо всі разом ширю, „Слава во вишніх, а мир для вишніх!“ Весело світу голосім!
БОГ СЯ РАЖДАЄ... Бог ся раждає, хто ж Го може знати, Ісус Му ім'я, Марія Му Мати! Тут ангели чудяться, Родженного боється, А віл стоїть, трясеться, Осел смутно пасється, — Пастиріє клячуть, Вога в плоти бачать Тутже, тутже, тутже, тутже, тут! І пастири там к Ньому прибігають, В Ньому Господа свого витаяють.

PRO-FREE UKRAINE AND ANTI-SOVIET RUSSIAN RALLY IN NEW YORK AN INSPIRING EVENT

One of the most momentous events in the story of Ukrainian American organizational and individual life in the New York Metropolitan Area took place last Sunday, December 30th.

It was the pro-free Ukraine and the anti-Soviet Russian communism and imperialism mass meeting held under the auspices of the nationally-representative Ukrainian Congress Committee of America, at Manhattan Center, New York City.

The mass meeting was attended by close to three thousand persons. It was widely reported in the press, including the New York Times and the New York Daily News.

The rally served as a public demonstration of the fact that the Ukrainian people are, ever and increasingly more so with in the past several months, fighting with mind and muscle, and, to be sure, with armed might, up and underground, the Russian occupant of their enslaved land, theirs and the land of their forefathers, a land of glorious and rich traditions, historical and cultural, a land of a people of a fighting spirit which can hardly be surpassed by peoples of any other nation.

This particular fact, alluded to above, was attested by the testimony offered in the addresses given at the rally by such prominent persons who are not of Ukrainian origin and who are friends of the gallant Ukrainian Cause as United States Secretary of Labor James P. Mitchell, a member of President Eisenhower's Cabinet, U. S. Senator-elect Jacob K. Javits of New York, U. S. Congressman Feighan, Rev. D. Tormeng, associate editor of the influential World Affairs magazine, and, in absentia, (address read by Mr. Stephen Jarema, Executive Secretary of the UCCA) by Senator Herbert H. Lehman.

This fact, too, was brought out strongly in the stirring opening remarks of Mr. Michael Piznak, minister of ceremonies of the rally and treasurer of the Ukrainian Congress Committee of America, who told the audience that once again, as in years before, the Dnieper river is flowing with the blood of Ukrainian fighters for freedom, that of the units of the Ukrainian Insurgent Army, the well-nigh legendary Ukrainiska Povstancha Armiya, and of the Ukrainian partisans and students in Kiev whose rebellion in Kiev caused that ancient capital of Ukraine to be tank cannonaded by the Reds in even more destructive fashion than in the case of Budapest.

Principal speaker in Ukrainian was Mr. Dmytro Halychyn, President of the Ukrainian National Association and of the Ukrainian Congress Committee of America. Both he and Professor Lev E. Dobriansky of Georgetown University, Chairman of the Ukrainian Congress Committee of America, emphasized the significance of what has been transpiring these days, first in Hungary and then in Ukraine, in the cracking up of the Soviet Russian Iron Curtain, and of the renewed energy of the peoples of these two and other enslaved countries behind that notorious curtain to regain that which is inalienably their own, the rights of a human being coupled with national freedom and independence.

Sec'y of Labor Mitchell's Address

In his illuminating talk, U. S. Secretary of Labor brought out the fact that:

"Recently two highly significant documents found their way to the free world, disclosing the most appalling conditions in forced labor camps. These documents were written by two groups of Ukrainian political prisoners at the gigantic Soviet forced labor camp complex located in Mordovia, about 400 miles southeast of Moscow.

"The original Ukrainian texts, dated September and October 1955, are painstakingly written on pieces of linen cloth that may have been torn from the lining of coats. Bit by bit, through secret means, they have found their way to the free world. These documents are particularly significant because they show that despite the promised elimination of forced labor camps after the death of Stalin (forced labor camps which incidentally previously had never been acknowledged to exist); despite this promise, these documents show that the concentration camp system still remains a basic institution in the Soviet economy."

Resume of Mr. Halychyn's Talk

The threat of the eruption of a third World War, engendered by the Soviet Russian communistic and imperialistic drive for world power, and enslavement of mankind, is being held in abeyance principally because the Kremlin misrulers feel their position insecure on account of the strong nationalistic movement in Ukraine and other Russian enslaved countries, directed toward the goal of their national liberation.

Ever increasing reports of fighting between units of the well-nigh legendary Ukrainian Insurgent Army, the UPA, and the Soviet Russian troop and MVD detachments, plus the number of deraillments of Soviet troop trains and the blowing up of bridges, sharply point up the fact that the Ukrainians, proud and unconquerable in spirit, constitute the Achilles' heel of the Soviet monolithic empire.

The last two months have been most momentous, marked by heroism and tragedy, that of the Hungarian bloody rebellion. It was during this rebellion that Ukrainian national resistance to Russian rule manifested itself when Ukrainian soldiers in the Soviet Army deserted it and went over to the side of the Hungarian freedom fighters with arms and tanks, and fought together with them against the Reds. During this time, too, Ukrainian partisans, the UPA-ites, derailed Soviet ammunition trains destined for Russians fighting the Hungarians.

The combination of all these elements, that is, of the Ukrainian, Hungarian and other people's struggle for national freedom, combined with the evidence of Soviet infiltration into countries of the free world, clearly indicate that Soviet Russian chauvinistic imperialism is increasingly becoming rampant, but is still kept in check by Ukrainian nationalism.

Insofar as nationalism is concerned, there are two kinds of it—the right and the wrong

kind. The right is the kind which seeks national liberation from slavery and oppression, like Ukrainian nationalism. The wrong and the bad kind is the one which is of an aggrandizing and imperialistic nature, ever ready to provoke and wage war upon peace-loving peoples. The best example of this is Russian nationalism which is equivalent to Russian imperialism and colonialism.

That is why Russian nationalism and its evil offsprings, communism and imperialism, must be combatted every day and at every step, with all means and resources available. It simply must be destroyed, once and for all time. Only then will freedom, justice and peace prevail on this earth.

Prof. Dobriansky in his talk especially called attention to the listeners that, "The Hungarian revolution for national independence rudely awakened the free world from a steeping stupor generated by the false hopes of 'peaceful coexistence,' the deceitful smiles of Moscow, and the foolish but dangerous theories of those who held that the captivity of the Moscow-enslaved nations is final."

Cong. Feighan's Proposed Resolution

Congressman Feighan declared that he would introduce a resolution in the House of Representatives calling for the exclusion of the Soviet Union representatives in the United Nations and urging that various sanctions be imposed upon the USSR by the USA.

Among other speakers was the elderly Prof. Stanislavivsky, former inmate of Soviet Russian prison camps, and a Hungarian freedom fighter, Arbat Hassaesi, who appeared with a white mask over his face. He was presented by Mr. Joseph Lesawyer, Vice President of the UCCA.

Mr. Roman Huhlevich, vice chairman of the rally committee, spoke briefly in calling for donations to the Ukrainian National Fund, which netted a fine collection.

The famed Ukrainian male Dumka chorus, directed by L. Krushelnitsky, sang two selections in a well rendered fashion; piano accompanists were Hannah Prydatkewytch and Roman Stetsura.

REPORT REDS FIGHT RIOTS IN UKRAINE

A special dispatch from Vienna to The New York Times, dated December 29th, reported under the above headline the following:

A report from Budapest today bore out news of disaffection in the Ukraine and other parts of the Soviet Union. The report was brought to Budapest by a Hungarian student returning from Moscow. His story was that he and other passengers in the train that had brought them from Moscow had been made to leave it outside Kiev and go by motorbus around the city to its western side. There they boarded another train and continued their journey.

They noticed that highways leading to Kiev were guarded by Soviet tanks. They heard rumors that Kiev railroad station had been damaged during recent outbreaks by rebellious students.

For some weeks Hungarian refugees here (Vienna) have been reporting that Soviet soldiers had told them of disturbances in the Ukraine. These were not stories of student revolts but of fighting between Russian troops and Ukrainian partisans, even between different Soviet army units.

Ukrainian partisans under the command of a former general in the Red army were said to have effected a junction with Slovak and Hungarian partisans and to be operating behind Soviet lines in Eastern Slovakia.

REPORTS ON UNREST IN UKRAINE INCREASE

Under the above head the New York Journal American, ran an INS dispatch from London, dated December 28th, the contents of which run as follows:

The London Daily Mail published reports today that serious anti-Soviet rioting had broken out in Kiev and that disturbances have rocked other Ukrainian cities.

A Vienna dispatch quoted Hungarians as saying Soviet military action against demonstrators in Kiev, capital of the Ukraine, left parts of the city "looking worse than the shelled areas of Budapest."

The Hungarians were described as intellectuals who had been deported to Russia during the revolution and later returned to Hungary. They then fled their homeland for Austria. The Ukraine trouble apparently began, the newspaper reported, with students' protests against deportation of 2,000 Jews from Kiev. The students, it was said, also demanded "Westernization, not regimentation."

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RESOLUTIONS

(Passed unanimously at the pro-free Ukraine and anti-Communist rally held under the auspices of the Ukrainian Congress Committee of America, Sunday, December 30, 1956, at the Manhattan Center, New York City.)

We, Americans of Ukrainian descent, representatives of political, cultural, religious, civic, fraternal, labor, scientific, professional and other organizations, together with private citizens and the public at large—speaking in behalf of one and a half million American citizens of Ukrainian descent—on this 30th day of December, 1956, in the City of New York assembled, do hereby resolve:

Whereas, the recent revolution of national liberation in Hungary, unrest and defiance in Poland and in other so-called satellite countries and in many parts of the Soviet Union are all part of a united effort of all nations and peoples of the USSR and satellites to throw off the hated yoke of Russian communist imperialism and colonialism and a continuation of the liberation struggle against this domination carried on by the Ukrainian and other peoples for nearly forty years; Whereas, the right to national freedom and sovereign independence has been asserted by the Ukrainian and other peoples now enslaved by Moscow in the establishment of their own free and democratic republics, such as the Ukrainian National Republic, with a government of the people's choice (Concluded on page 3)

On the occasion of the Ukrainian Christmastide, the Ukrainian National Association, its Svoboda and The Ukrainian Weekly, desire to tender to all their cordial greetings and good wishes for happiness and good health.

СВОБОДА SVOBODA

UKRAINIAN DAILY

FOUNDED 1893

Ukrainian newspaper published daily except Sundays, Mondays and holidays (Saturday and Monday issues combined) by the Ukrainian National Association, Inc. at 81-83 Grand Street, Jersey City 3, N. J.

Entered as Second Class Matter at the Post Office of Jersey City, N. J., on March 30, 1911 under the Act of March 3, 1879.

Accepted for mailing at special rate of postage provided for Section 1130 of Act of October 3, 1917 authorized July 31, 1918

The Ukrainian Weekly

Subscription Rates for Ukrainian Weekly \$3.00 per year U. N. A. Members \$2.00 per year

Address: "SVOBODA", P. O. BOX 346 — Jersey City 3, N. J.

Give Gifts of Your Heart

Traditionally, Christmas has been a Christian holy day in celebration of the One whom millions accept as the religious Savior of the world. Yet through the years, Christmas has come to be recognized as a universal festival regardless of the diversities of faith.

Is it because of the gaiety and colorful festivities associated with it? Is it because the magic of Christmas season softens hearts, sheds illuminating light on the values men hold, gives eyes a new depth perception? Or is it because God puts His finger on a man's shoulder during this commemoration of the birth of Jesus and reawakens the memory of His Son's martyrdom for a principle—the love of one's fellow man?

Many show signs of this memory all year 'round, but for some it takes the spirit of Christmas—call it the miracle of Christmas if you will—to open their hearts to others.

From that memorable night when the three, gift bearing Wise Men made their journey across the plains of Judea with a single star to guide them, the gift of material gifts has been one expression of love for others. Yet just to be loved is the greatest of all gifts. Someone once said that there is no surprise more magical than the surprise of being loved.

And so at our Ukrainian Christmas next Monday, January 7th, which we observe in accordance with the old Julian calendar, on that day and on the eve of it, when we try "to fit the long budget of fondness within the short budget of funds," let's wrap a separate package of a large portion of this love, tie it with bright ribbon, and tag it with instructions to open it frequently throughout the year.

But, as this gift is delivered, let's remember that love means not only affection; it means respect, tolerance, understanding, consideration, and unselfish concern for others.

It was for this kind of love that Jesus gave up His temporal life to establish the firm foundation for all human relationship.

Let us all, Ukrainian Americans and our brethren of other national origins, help keep alive all through the year the memory of His martyrdom, which is in reality, the magic of Christmas. This year give gifts of your heart.

Christmas Cards

When Christmas cards were first used a century ago, it was considered objectionably modern for families to spend Christmas Day away from home. The first card, produced in 1843, was the Victorian answer to the social visit.

How did it all get started? For this we must go back to that year, to London, England. Snow was in the air and the spirit of Christmas inspired a 16-year-old engraver's apprentice, William Maw Egley, Jr., to create what became the first Christmas card—now a priceless treasure on display at the British museum.

Holiday celebrations of the early Victorian period were engraved into four scenes of dancers doing the "Roger de Coverly," a Punch-and-Judy show, top-hatted ice-skaters, and a happy dinner party waiting for the tasty, steaming plum pudding. The title, destined to become classic, was the hand-lettered—"A Merry Christmas & A Happy New Year to You."

Now, deeply imbued with this tradition to greet relatives and wish them happiness in the coming year, we find it difficult to realize that this pleasant and convenient method was started not much more than one hundred years ago.

Archeologists have discovered, though, that greetings were exchanged thousands of years ago. The Egyptians gave small symbolic presents in the form of little scent-flasks bearing inscriptions of good luck for the new year. And in ancient Rome it was customary to exchange greetings and presents on the first of January and to pay homage to the God Janus, for whom the month was named.

With the advent of Christianity, pagan worship gave way to the celebration of the birth of Christ. The Christmas spirit introduced a truly remarkable transformation.

Another prototype of the greeting card was the Japanese color print known as the Surinomo. This was probably exchanged as a New Year card. Suffice to say, the Surinomo was an approximation of the more familiar European customs of the Christmas letter or special announcement. It exerted considerable influence on the design and the marketing of the Christmas card.

Holly, ivy, and mistletoe are all part of the familiar seasonal decorations, which are not only admirable for their ornamentation but are happily nostalgic of such a verse as this: "Fair mistletoe, Love's opportunity, What trees that grow, Give such sweet impunity."

The Victorians had a child-like taste for the animated, mechanical or movable card. Perhaps this reflects on their desire for flight from the discipline of their lives. Such cards capitalized on the superior element. They were animated by a string, small pulley, or a lever. Young and old delighted in them.

The custom of sending Christmas cards came to America with the arrival in 1850 in New York City of a lithographer of many talents, Louis Prang, a political exile from his native land Germany, who was then in poor state of affairs both physically and financially. In a brief 25 years, he was established in Boston as one of the most important lithographers and had published his first artistic Christmas card in America, which appeared in 1874-75. Prang became known as the "Father of the American Christmas Card."

As to when and how Ukrainian Christmas card first appeared, we have not been able to find any source material on the subject, except that the idea of the Christmas card came into Ukraine from Germany, from where Prang came.

May we all have sent and received our Ukrainian Christmas cards. But if we have not, in either case, then may we all assume that each one of us has, in the lieu of the cards, made a generous donation to "Koliada" for United Ukrainian American Relief Committee and to the Ukrainian National Fund.

THE AMERICAN CHRISTMAS

By PROF. CLARENCE A. MANNING

A stranger arriving for the first time in the United States and especially in one of the larger cities for the first time during the pre-Christmas rush would rub his eyes with amazement at the spectacle that meets his eye. The population is mad over the buying of presents and in every department store and on every street corner models of Santa Claus are either promising the world to the children or collecting alms for the unfortunate. In the madhouse that continues through Christmas, it is easy for him to lose sight of the deeper significance of the day, the religious services, and the family gatherings, all those factors which play such an important part in Europe.

He would not be mistaken. In every country and in every culture, the Christmas usages fall into two distinct but equally important parts—the religious ceremonies connected with the birth of Christ and the popular rites, many of which have been handed down with modifications from times before Christianity, when the pagan population celebrated in their own way the winter solstice.

We need not waste time on the first part of the content but there is one point to be noted. At the time of the first settlement of the English in the New World the revolt of Puritanism against the medieval order led to a depreciation of the religious felling of the day. The old English tradition was almost completely broken and in fact Puritan New England definitely tried to abolish the whole concept of the Christian year and to replace it by a Fast Day in the spring and Thanksgiving Day in the autumn after the harvest was gathered. It was not until late in the nineteenth century that in some parts of New England Christmas was recognized as a holiday or a church day in the slightest degree and then it was largely under the influence of the Roman Catholic immigrants from Ireland and Canada.

The old medieval English folk rites involving the Yule log, an oaken log to be burned in the fireplace, the holly and above all the mistletoe, went back to the Druidic traditions which far antedated the coming even of the Romans in to Britain. The tradition of the Yule log has almost vanished and only the holly and the mistletoe (or kissing purposes) remain. Of the other old traditions mince pie and plum pudding are almost the sole survivors.

The American Christmas usages are a mixture of traditions from north-western Europe which have been welded together and developed in relatively recent times on American soil. Among these the use of the decorated Christmas tree is clearly of German origin. It is commonly accepted that while there may have been traces of its use in England under the early Hanoverian Kings in the eighteenth century, it only became popular under the influence of Prince Albert, the German husband of Queen Victoria in the second quarter of the nineteenth century. It was probably more common earlier in the United States among the German settlements which began to appear after the devastation of the Palatinate by Louis XIV of France at the end of the 17th century.

It became popular in the course of the nineteenth century in the United States, when it had relatively simple decorations (largely imported) and was lighted by candles. These for reasons of fire hazard and the progress of electrical lighting have been replaced by the gaudy contraptions of the present day with their complicated electrical devices for illumination more ornate and varied with every succeeding year. Now with the growth of apartment living even the natural tree is giving way to artificial trees colored in various ways to secure various effects but the present writer owns to a deep feeling of longing for the older tradition and the natural candlelight.

The fate of Santa Claus has been even more remarkable. Santa Claus is of course St. Nicholas who was noted for his kindness to children in sacred legend. The Dutch made

much of his day which was on December 9 and most of the Dutch popular traditions were concentrated on that day instead of Christmas. That may seem hard to understand at present but the transfer of St. Nicholas to Christmas was itself a remarkable story and almost a tour de force.

On Christmas Eve, 1822, just as the United States was seeking to develop a national mythology to compare with the traditions of Europe, Clement Clarke Moore, a professor of Greek and Hebrew at the General Theological Seminary in New York, wrote for the children of his family what is America's favorite Christmas poem, the Visit of St. Nicholas or the Night before Christmas. He had no intention of interrupting his teaching and study to launch a new tradition and in fact he tried hard to keep his work from being published, but one of the persons at this Christmas party secured a copy and published it in Troy, New York. The poem, appearing about the time of Washington Irving's Knickerbocker History of New York, a satirical sketch, instantly caught hold and St. Nick, in his German form of Santa Claus, became a popular idol with his reindeer which were obviously taken from Scandinavian tradition either directly or through the German. That the latter is the more probable appears from the fact that in Moore's original poem, two of the eight reindeer appear with German names—Dunder and Blitzen (Thunder and Lightning).

From that time Santa Claus, almost utterly detached from his original source of St. Nicholas, has figured with increasing vigor in the American pseudofolklore. He has had a community, Santa Claus, Indiana, named in his honor, and he has come to fill a large number of roles which have detracted from the reality of the story or the flavor of the first account by Clement Moore. He was taken up first by such organizations as the Salvation Army, who placed him on every street corner to collect money for the underprivileged and now he has entered the stores and become a familiar form of Christmas decoration, while his original reindeer have been supplemented by Rudolph of the Red Nose, a polite excuse for bringing modern technology into the scene.

We could go on to discuss still other aspects of the modern Christmas which have varied in some parts of the country as one or another racial element has introduced features of their own traditions. Perhaps in no other form of American life has this fusion of various national elements gone further than in the commemoration of Christmas. The secular side far too often strikes the eye in contrast to the deeper meaning of the festival and it has given opportunities for both the good and the bad sides of the American character to make themselves felt. Yet the thing to remember is that all of these customs in their modern application are of relatively recent origin and we can be very sure that in the course of the next decades the Christmas usages of the American people will develop still further as other and newer stocks make their contribution to American life and thought. We are facing here not the fixed preservation of a ritual handed down from antiquity but a growing and developing legend which is keeping pace with the growth and development of the United States and of its world tradition. It is something to which all people can contribute until the United States finally becomes that ideal state which every American desires and which he should work to develop.

MISSING UKRAINIANS

Ukraine and Blyelorussia, two major Soviet "republics" and both perennial fighters for their freedom are reported to have had smaller populations last April than in 1940. This significant information is contained in the first Soviet statistical handbook issued since 1939.

MARUSIA'S CHRISTMAS EVE

(Concluded from Page 1)

lowed Father into the room, carrying an armful of fragrant hay.

"Cluck, cluck, cluck. Cheep, cheep, cheep," called Marusia, as she dropped to her knees and crawled about in the hay which was being spread under the table.

"Moo, moo, Baa, baa, Neigh, neigh," said Ivan as he spread a little hay on the bare dining room table.

"May my farming tools be saved from rust and breakage," said Father as he handed Ivan a small ax head to be put in the hay under the table.

"String, tie up the legs of the table, so that the fruit trees will not break in the wind this year," said Ivan, carefully tying each table leg, with a length of string.

"Scissors, be tied together, so that Ivan will not be drafted into the army," intoned Anna as she securely knotted the cord about the blades of the shears.

Neither Mother nor Father laughed as these superstitious rituals were being followed. It had been the custom among the Hutzuls, or Ukrainian mountaineers, to perform these same rituals for centuries. Without their observance the Christmas Eve festivities would not seem complete. To them the hay, nestling on the table top, under the beautifully embroidered table, was symbolic of the lowly place where the Christ Child had first lain. The hay on the floor was there to show their humility for the lowly place of His birth.

As soon as these ceremonies had been performed, Father stood the bundle of wheat in the corner, under the ikon. Mother brought ribbons, flowers, and a small wreath of dried basil to decorate the Deed or "Old Man" as the wheat was called. Wheat was the chief crop of their little farms as well as the main agricultural product of their vast country, and it was only fitting and proper on this Holy Eve to bring into the home the token of their livelihood.

Taking a basket, Mother put into it a jar of soup, a loaf of bread, salt, honey, cookies, and a bowl of jellied fish. Marusia, warmly dressed in her fur-lined coat, pulled on her heavy mittens and, taking up the basket, started out on her particular Christmas Eve errand. Ever since she had been old enough to toddle over the snow, she had taken this same basket, every Christmas Eve, to her godparents, who lived just over the next hill.

How cold it was! The snow crunched, and creaked under her feet as she walked along singing her favorite song:

Oh! I love a morn in summer,
Happy hours flying past.

Over hillside quickly running,
Falling down in the grass.

Playing house up in the tree tops,
Climbing over the fence.

Ivan, who had been on a similar errand, met Marusia as she came along the path, and together they turned into the courtyard. Just then Father came from the stables where he had given all of the animals an extra portion of fodder that they might be content or this night of miracles.

Together they watched the sky, for it was fast growing dark and they were all eager to be the first to see the first evening star appear.

"There it is! I see it, I see it!" and Marusia jumped up and down and clapped her hands in excitement. "Mother the star! The star!"

"Come, Father," called Mother from the doorway. Father entered the house, to emerge a moment later carrying the decorated Christmas bread. It was beautiful, its braided top glistening as though it had been varnished. In the center of the bread flickered a lighted candle, tied with blue and yellow ribbon. Followed by Marusia and Ivan, Father circled the house three times as he said prayers for the health of his family, his dear ones, and the beasts of the barnyard.

Entering the house, they found the table in readiness for the meal. Father replaced the Christmas bread on the table, and Marusia carried the pinch of salt and jar of honey, which symbolized the earthly substance of man, to the table.

Places were set for twelve. There were four for the family; a place for Anna—for before Christ on this Eve there was no distinction between servant and master; places for George and his wife who had gone to America last year, and of course had not returned for this celebration; four places for Father's and Mother's parents who had died; and a place for anyone who might this night come their way and be without food.

When all of the family had taken their places, Father led the saying of prayers. He prayed for all poor lost souls, and especially entreated mercy for those who labored to free their homeland from the iron heel of Ukrainian conquerors and oppressors.

"God's blessing and health to you all, my family," said Father as he tasted the kutyia. This dish is the traditional first course on Christmas Eve. Symbolic of the body and Soul of Christ, it is made of cooked whole wheat, ground poppy seed, nuts and honey.

"God keep us safe and together until another Christmas comes," replied Mother, as she in turn ate of the ceremonial dish.

"May His mercy be on us all through the year," said Anna in her turn, helping herself to the traditional Christmas dish. Marusia's round little face was beaming with pleasure and excitement as she tasted the delicious kutyia, and the soup was placed on the table. Anxiously she watched as Father took up his spoon and tasted the borsch. Not a word did he say as he took another taste, then another.

Just when she thought she couldn't bear it if he didn't speak soon, he laid down his spoon, saying, "This is the best soup I have ever tasted. Tell me, child, are these peas from your garden?"

"Yes Father," laughed Marusia, "I am so glad you like them."

Happy, low-voiced conversation prevailed all through the twelve-course dinner. The memory of Christ's twelve disciples seemed to pervade the little room as course followed course in their honor. The pungent, tantalizing odor of the soup gave way to the savory, jellied fish course. Then came three steaming hot bowls of varenyky. These were stuffed noodle dough, each one with a different kind of filling. And a piquant dish of mushrooms, a bowl of holubtzy, or filled cabbage rolls, made especially as Father liked them, as well as a dishful of the kind Anna liked, a baked stuffed fish, the nalysnyky which Marusia had helped roll, a deep dish of stewed fruit and a piece of mother's especially nice honey cake which finished the meal.

"How much I ate tonight, Mother! I think that this next year I will not be at all hungry. Thank you for the dinner," said Marusia as she left the table.

As each one rose from the table they thanked Mother for the dinner, according to the ancient custom of the Ukrainians, and then Ivan, taking up his warm coat and hat, asked to be excused so that he might join the carollers.

While Mother and Anna cleared the table, Marusia took her bowl of nuts and sat in the hay on the floor. Soon the table was cleared and the bowl of kutyia was replenished and set back on the dinner table with small dishes and spoons set beside it. Marusia knew that when they went to bed that night, father would leave one of the doors unlatched, so that any departed spirit might return and share in this Christmas Eve festival. Mother and Anna also set out clean dishes and a big plate of Christmas cookies and cakes in order to have something to serve to carollers when they came.

Soon a bell was heard at the window. Father opened the door and asked, "Who is there?"

"We have come, householders, to sing to you the story of Jesus and His birth tonight. May we have your permission?" asked the leader of the

Text of Address by Secretary of Labor James F. Mitchel

BEFORE THE PRO-FREE UKRAINE AND ANTI-SOVIET RUSSIAN RALLY, HELD IN NEW YORK CITY, DECEMBER 30th, UNDER THE AUSPICES OF THE UKRAINIAN CONGRESS COMMITTEE OF AMERICA

Today, as we meet during this Holiday Season, so close to that time when 1956 shall pass into history, it is well, I believe, that we should examine the past year, take stock of the present, and look forward to the prospects of the future.

In this great land of ours, we are ending 1956 as a free, prosperous and happy people. In the year past our material abundance, provided by a kind providence and by industrious men and women, has been greater ever before and more widely shared by all.

Also during this past year we have emerged from the heat of a political campaign with a reaffirmation of our solidarity as a people and as a Nation, dedicated today as we have been in the past and will continue to be in the future, to those basic and universal values of freedom and the dignity of a man for which our Nation's founders pledged their lives, fortunes and sacred honor.

But while we in America have been building strengthening our citadel of freedom through the recognition of the spiritual worth of the individual and of his right to progress freely to the fullest extent of his particular talents and ability, men elsewhere have been bent on the systematic debasement of mankind. These men and their evil ideology, Communism, have attempted to remove man from his position just below that of the Angels and to create instead a soulless, heartless creature.

During the years that we in this country have improved our social and economic structure so that our blessings will be shared more fully by all Americans, those unhappy people in Communist lands have been the exploited victims of the most monstrous fraud ever put forth on the face of the earth.

For example, to assist in the education of workers who have failed to absorb the Communist doctrine, Moscow has a cure to bring about what it calls ideological reformation. We call it forced labor.

Forced Labor

The term "forced labor" as I use it does not signify merely a handful of prisoners here and there working around a prison farm while they serve out a sentence for a criminal act. The system of forced labor practiced in the Soviet Union and her satellites is—simply put—human slavery carried out solely for political or economic purposes.

The system of forced labor, of compulsory fulfillment of certain norms, of complete State authority over jobs and job mobility is a basic precept upon which the economy of the Soviet empire depends. Under this insidious system, the mines could not operate, public works could not be constructed and many basic industries could not run without resort to the evil practice of slave labor.

The United Nations and the International Labor Organization long have been studying the matter of forced labor and they have found that the laws of the mis-named "People's Democracies" are so "wide and comprehensive" that their courts are able to convict and to subject to forced labor any person who is even in the slightest way opposed to the political ideology of the Government.

(Continued on page 3)

And for what kind of crimes, you can well ask, are citizens of the Soviet Union and her satellites sentenced to slave labor camps?

Very often the accused "is established as a counter revolutionary before any question as to his behavior has arisen at all. He is arrested because his very existence is judged to be 'undesirable'."

"Without any other accusation being brought forward at all, the fact of any time having owned a shop or a house, or having had parents or grandparents that owned such things, automatically qualified you for 5 to 8 years."

Also, a person may be condemned simply because he happened to live in the same apartment house with a political deviationist or happened to speak to a foreigner.

These are the crimes for which millions of men, women and children now suffer.

A Case History

The United Nations and International Labor Organization have collected hundreds of case histories of those who have been subjected to forced labor in the Soviet empire. And I would like to quote to you one of these as it was set down in the 1955 report of the Secretary General of the UN and the Director General of the ILO on forced labor. It is the sworn testimony of a former inmate of a forced labor camp in Albania, a Moslem priest by the name of Mustafa Hoxha who had been taken as a political prisoner.

"Originally Hoxha was interned with his family at Turan Village near Tepelene, where the concentration camp was then located. There were more than 2,800 men, women, and children at the camp. The camp life was deplorable; inmates received 550 grams of poorly baked corn bread and nothing else. Since the food was insufficient, they ate grass and dead animals. This resulted in the spreading of an epidemic at the camp, with seven or eight deaths daily (mostly of children. A mother from Elbasan, Hoxha said, lost five of her six children within six months. When the camp was moved to Tepelene the situation became even worse. As an Imam, Hoxha himself officiated at the funeral of 318 Moslems and during his 20-month internment over 1,200 died at the camp. The camp officials one day decided to move the graveyard from a field near the camp to Ura e Benit. Accordingly, the inmates, both men and women, were forced to dig up the graves of those most recently buried and re-bury them at the new place. This operation gave rise to a new epidemic, and the death rate at the camp increased. Hoxha reported that working conditions at this camp were appalling. Most inmates, irrespective of their health, were required to carry on their back a cubic meter of... wood from a forest five to six kilometers from the camp. Others carried from the same distance material for building some 70 columns for the bridge at Ura e Benit... Punishment against recalcitrants was savage; the most common punishment was the tying of the individual with strong wire until it touched the bones and then locking him in a cell for an indefinite period."

When the Holy Virgin gave to a Son.

Let us go to greet Him and bring Him gifts, At His feet let us lay a pure heart and true faith.

God will reward us on earth and in heaven. Gladly we sing from the depths of our hearts,

Happy we make your home and your family As we wish you everything which you may want.

May God in His heaven grant you your wish, And for these greetings which we have just given

We ask you, humbly, that you give us a Kolyada [Christmas Song].

(Concluded on page 3)

little group of carollers, who, carrying a ten-pointed star, lighted within by a candle, stood near the door. Gayly colored ribbons streamed from the staff as it held the star high over the heads of the little group.

"Please do come in and sing," responded Father. New gladness befalls us, On earth this night is born the Christ.

Thus sang the carollers. Marusia sat as still as a mouse. Oh, she hoped they would sing more.

Entering the house, the carollers stood behind the leader as they sang: An exceeding great joy was born into the world,

ALEXANDER ARCHIPENKO

By EDWARD SEREDYNSKY

Archipenko the Discoverer

The most impressive quality of Archipenko's work is his gift for experimentation. He uses wood, glue and metal in the same figure. He works with the same ease in bronze, silver and faience (fine, richly colored glazed earthenware). He uses materials that have long been forgotten and relegated to "dead art." But his methods are distinctly his own.

It was this constant experimentation with all types of material and his searching for new possibilities of arrangement that led him to the invention of sculpture painting. He constructed the Columbus egg, a plastic work, using every possible material: wood, glass, sheet iron and papier-mache. But he did not stop there. He exercised his ingenuity in coloring these materials and thus arrived at sculpture painting.

"Sculpto-painting is the union of form with color," he explains. "There is no influence at all of Egyptian sculpture on sculpto-painting. The Egyptians used color on their statues but their conception of color and modeling were altogether different. For instance, I do not paint a face pink, as would naturally be done. Instead, I try to discover the spirit—the hidden meaning—behind the work and express it."

Tracing with his finger, Archipenko pointed out how the blue paint on a polychrome terra-cotta figure mingled and united with the form. Carefully he showed in several figures how color is used to bring out certain qualities in sculpture not possible before. "Color cannot be used indiscriminately," he emphasized. "It must take into account the texture, line, the material and form." To Archipenko sculpto-painting is fundamental truth in art, for no object in nature is entirely colorless. Sculpto-painting remains one of his distinctive discoveries.

In 1924 Archipenko invented movable painting, called "Archipentura," an electric apparatus to display a painting "in real action." He made this discovery through his concepts of life and painting, he says. He states: "There are three fundamental concepts of the reflection of life in art. One supposes that life in the art of painting consists in fixing that which the eye sees. The other declares that fixing the emotions on the canvas expresses life. The third holds that life in art consists in the fixation of the painter's logical conclusions. I point out a new concept—which does not exclude the preceding one but adds to it painting, concrete energy. And

since energy is life, Archipentura may, with justification, be termed 'living painting.' Operated electrically, the apparatus transforms an abstract painting gradually into a concrete form. This transformation brings out the features and movements of the female body, as painted by Archipenko, and gradually returns to its original abstract shape. No matter how unnatural the abstract painting may seem to the inexperienced eye, the apparatus proves that Archipenko's abstractions are the result of concentrated observation of the female form, according to Bulliet.

It is impossible to interpret all the achievements of this protean artist, for Archipenko is never content to remain at one stage. He explores to the utmost the possibilities of his material. Using various combinations of materials, he will express an abstract idea. In another figure the materials may be the same but a different idea is expressed through sculpto-painting. Archipenko goes still further. Through the use of his own unique arrangements, he will blend silver with terra-cotta. Again he may manipulate sheet iron with some other metal so as to render the plastic value, not by lighting from above, but by reflection of the materials in the statue. Here again he is preoccupied with symbolism. He seeks to create a symbol of the living being as seen in the light of actual reflection of the things which surround it.

More difficult to appreciate is Archipenko's technique of molding space. Sometimes he eliminates a head or breaks off an arm or a leg to produce a certain effect. In the torso studies this technique forces the eye to concentrate only on that part of the body as desired by the artist. At other times "holes" are used with an entirely different purpose in mind. Just as a convex surface has its opposite, the concave surface, and similarly in music there are notes and the opposite, silences, so, too, nothingness has an existence for Archipenko, and he uses concave surfaces, "holes," to heighten the vitality of the statue. The concave technique is another of his methods that has been widely imitated. In connection with this phase of art, what he once said is worth repeating: "Art is created for all, but all are created for art."

To summarize Archipenko's methods: 1. He uses all materials. 2. He develops all possible arrangements. 3. He molds space.

(To be concluded)

SECRETARY OF LABOR MITCHEL'S ADDRESS

(Continued from page 2)

The Ukrainian Case in Mordovi. Recently two highly significant documents found their way to the free world, disclosing the most appalling conditions in forced labor camps in Ukraine. These documents were written by two groups of Ukrainian political prisoners at the gigantic Soviet forced labor camp complex located in Mordovia, about 400 miles south-east of Moscow.

The original Ukrainian texts, dated September and October 1955, are painstakingly written on pieces of linen cloth that may have been torn from the lining of coats. Bit by bit, through secret means, they have found their way to the free world. These documents are particularly significant because they show that despite the promised elimination of forced labor camps after the death of Stalin (forced labor camps which incidentally previously had never been acknow-

ledged to exist); despite this promise, these documents show that the concentration camp system still remains a basic institution in the Soviet economy.

And here today I would like to read to you some excerpts from the first of these most unusual documents written by forced laborers in the Ukraine a little over a year ago:

"Does the civilized world sites of the prison camps, new know that, over the mass burial camps and cities are built, canals are dug, and stadiums are erected, in order to obliterate the traces of these crimes? In Abez'... Camps 1, 4 and 5 stand on former cemeteries. At Zavod... the first and second polishing shops, the technical laboratory, and the forge were erected on human bones. Does the world know about the mass executions of prisoners who only demanded their rights as political internees? Is it known that, in Kingir... men and

U.N.A. NOTES AND COMMENTS

By THEODORE LUTWIAK

In a recent column we mentioned that every adult member of the Ukrainian National Association pays 15¢ monthly to the Indigent Fund (8¢), Convention Fund (5¢), and National Fund (2¢), and that no member pays more even though he may have more than one insurance certificate. We also brought out that a member may vote and run for office only in that branch where he pays his UNA funds; we stressed this because many members have more than one certificate and some of them belong to more than one branch.

A reader states that charges for funds should appear on all certificates, thus giving a member with two certificates dual privileges should he belong to two branches. This is an interesting thought but, as we pointed out in a previous column, it just isn't permitted by the UNA By-Laws. Many of the members holding more than one certificate would object strenuously if they were asked to pay for funds on each certificate. And it wouldn't be fair to them considering that the majority of the members have only one certificate and pay funds as individuals. Also, what about the member who has three and more certificates? Should he pay funds on each certificate? And suppose he belongs to three or four different branches? Should he have the right to vote and run for office in all of them?

A young adult can have as much as \$5,000 UNA insurance. Since the smallest certificate is \$500, it can be seen that it is possible for an adult to have as many as ten certificates.

And it is just as possible for him to belong to several branches. We know of more than one member who belongs to three different branches. The UNA maintains a system whereby a member will pay his funds without interruption in the event the certificate on which the funds are included matures or is surrendered for cash or is placed as paid-up or extended insurance. The charges are transferred to another of his certificates. This is done even though he may be in two different branches. In such a case, of course, the member becomes entitled to vote and run for office in the branch to which his charges for funds were transferred.

Our reader also states that some people sign up as members in two branches in order to have a better chance to run for office or be elected delegate to the UNA convention. This could easily be true. That is why we brought the subject up recently. Since the By-Laws stipulate that a member pay his funds only on one certificate, it stands to reason that he may vote and run for office only in the branch where he pays his funds.

It should be remembered that all members have the privilege of transferring from one branch to another. A member interested in running for office should make the attempt in the branch where he believes he has the best chance. And if he has more than one certificate he should be sure that the certificate on which the charges for funds appears is transferred to the branch where he plans to run for office.

Manifestation's Resolutions

(Concluded from page 1)

nearly forty years ago, and the struggle to restore such sovereign independence has been carried on against Russian communist rule by the people of Ukraine and other nations continuously and in spite of a rule of terror, executions, genocide, deportations, famine and subversion imposed by the Lenin, Stalin and lately "collective" communist form of totalitarian dictatorship.

Whereas, armed resistance to Russian communist rule has been demonstrated to the world by the Ukrainian people's struggle in the ranks of the Ukrainian Insurgent Army (UPA) during World War II after, continuing in underground activities to this day, and marked by such acts of armed defiance as the strikes and riots organized in Soviet concentration camps even during the lifetime of Stalin and flaring up into such milestones of rebellion like Norilsk, Vorkuta, Kingir, Karaganda and others during a period of four years, of which circumstance the world has recently been officially notified also through the petition of Ukrainian political prisoners of Mordovian special camps presented to the Human Rights Commission and other branches of the United Nations only a few months ago;

Whereas, according to reports of newspaper correspondents and eyewitnesses who were participants in the Hungarian revolution and who are now in this country, members of Soviet armed forces ordered to massacre innocent and unarmed Hungarians, refused to do so, and moreover joined the Hungarian fighters for free-

dom, particularly soldiers of non-Russian nationalities, like Ukrainians, Georgians, Lithuanians and others, and have thereby furnished proof to the world belying the Kremlin's propaganda assertions of monolithic unity of the enslaved nations within the USSR; and Whereas, the menace of Russian communist aggression, subversion and infiltration directed against former colonial nations of Asia and Africa can only be averted by a joint and common effort of all free and freedom-aspiring peoples of the world against the Red fascist totalitarian empire of Moscow,

Now be it therefore Resolved to call upon the Government of the United States in its Executive and Legislative Branches; upon the Governments of the free nations of the world; upon the United Nations Assembly and other appropriate bodies thereof, and upon public opinion in the free world to demand by all lawful means short of declaration of war that the government of the Union of Socialist Soviet Republics cease and desist its practices of armed aggression and intervention in the domestic affairs of other nations as demonstrated in the recent example of Hungary and earlier examples of Ukraine and other once free nations as the Baltic States and all non-Russian member states of the USSR; Be It Further

Resolved that the Government of the USSR be called upon to withdraw all its military, security, police and other armed forces from the territories of all non-Russian republics of the USSR and of the satellite countries; Be It Further

Resolved that the Government of the USSR be called upon to abandon its practice of religious persecutions and destruction of churches and to release all the Church Hierarchy and clergy of all denominations from imprisonment or exile, guaranteeing unto the people full freedom of religion; Be It Further

Resolved that the United Nations demand and by its own organs supervise the liquidation of all concentration and slave labor camps and political prisons in the USSR and verify that all former inmates of such camps or prisons have the liberty to return to their own homelands, the latter provisions to apply also to so-called voluntary settlers, i. e. persons forcibly deported to Siberia and other remote regions or compelled to remain in such areas after their release from

(To be concluded)

Ukrainian Christmas Customs At Columbia University

Something new will be attempted on Tuesday, January 8, 1957 at Columbia University in New York City. During its Evening its Ukrainian Christmas Customs, members of The Ukrainian Students' Circle will display and explain Ukrainian Christmas Eve foods and customs. The table and room will be decorated accordingly. Some of the club members will be in costumes from different parts of Ukraine. Much research is being undertaken on the historical, religious and national background and significance of our Christmas customs. Therefore, the presentation of these customs promises to be

an entertaining and informative one. In addition, the Club members will sing Ukrainian Christmas carols. Guests will, of course, have the opportunity to partake of the Christmas foods and baked goodies.

Although this social evening will be of new and particular interest to non-Ukrainians, the club hopes that many Ukrainians will come to participate in this festive occasion and, perhaps, to lend their voices in singing our traditional kolyady. The Ukrainian Students' Circle extends a sincere invitation to all Ukrainians and their friends to be at Earl Hall, Dodge Room, W. 117th St. and Broadway, at 8 p.m.

MARUSIA'S CHRISTMAS EVE

(Concluded from page 2)

A dish of holubtze, a tasty cake, a loaf of bread or a green one [money].

"Thank you, my friends," responded Father. "May we have another song?"

"Oh, good evening to you, master of this household," sang Ivan, who had a deep, deep mass voice.

"Rejoice ye, oh, rejoice ye. On earth Son of God is born this night," responded the other carollers.

On and on they sang, the seven verses of this traditional Christmas Kolyada.

After Father had given the leader a sum of money, which was to be used for the school that had lately been established in their district, the chorus sang another song—this time an ancient mountaineer's song, which told the story of how Jesus lay in His humble bed in the deep cave of the man-

ger. It seemed to Marusia to be the most beautiful one she had ever heard.

"Please be seated all of you. Father, you may pass the glass, and Marusia will help you with the cakes," said Mother.

After every one had tasted and exclaimed over Mother's lovely delicacies, they bundled up again in their warm wraps, for the brilliant moonlight night was cold. Then they left to sing many more times that evening at the homes of other Ukrainian mountaineers.

Marusia, tired but happy, scarcely believing it possible for one little girl to hold all of that happiness, prepared for bed. Soon she was snuggled down under the covers ready to sleep. Tomorrow they would go to church together, and she had heard that this year the Verpe, or outdoor puppet show which came right after the church service, was about the birth of Christ in the manger.

Dreaming of the morrow, her eyes closed in sleep as she heard Mother singing: Beaven and earth rejoice, Great is our joy today, Christ the Savior is born this night, Gladly we welcome His birth.

(Reprinted from "Christmas," an American Annual of Christmas Literature and Art; Augsburg Publishing House, Publishers, Minneapolis, Minn.; volume 23)

SEASON GREETINGS

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U.N.A. BOWLING LEAGUE NEWS

UKRAINIAN ORTHODOX CHURCH QUINTET GAINS

Two games out of three won by the "handicap route" by the Ukrainian Orthodox Church kегlers from the Ukrainian Center five in the matches held on Friday, December 28th, put the "Churchmen" within reach of the first-place Ukrainian American Veterans. With a three-game series of 537 pins, Nick Scheskovsky contributed much to the Churchmen's victory, as did his team-mate Singalewitch, whose 190-pin score was a deciding factor in the second winning game. This team is still a double-barrelled threat to the Veterans, and future matches will be worth watching as far as the championship is concerned.

The best team scores made that night were a 2,604-pin series registered by the Veterans, who also rolled up the highest single game with a pinfall of 921. This occurred in their match with the Ukrainian Sitch team which they beat in two games out of three. The Sitchmen were not lacking in effort, for they registered the night's second highest series with a pinfall of 2,600, which included the second-best game total of 891 pins.

The only team to make a "clean sweep" of three games was the senior St. John's C. W.V. quintet which played against the Brotherhood of the Holy Ascension group. The third game was a "squeaker" for the St. Johnsmen, for their nine-pin handicap gave them the win by only a one pin margin. Outstanding among the individual performances that evening were a high series of 605 pins scored by Sitchman Ed Komon, which also included the highest single game total of 225 pins. Veteran John Kalba was runner-up with a series of 567 pins, which included the second-best single game total of 224 pins.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDING

Table with columns: Rank, Team Name, Won, Lost, Game High, Pins, Average. Lists 10 teams including Ukrainian American Vets, Ukrainian Center, Ukr. Orthodox Church, etc.

U.O.L. RALLY UKR. SITCH HALL — NEWARK, N. J. Sunday, Feb. 17, 1957 4 P.M.—12

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та
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