

... It would be surprising and also contrary to American traditions if our citizens of Ukrainian descent failed to retain interest in their former homeland or to show concern for the fate and future of Ukrainians there. . . JOHN KENNEDY

СВОБОДА УКРАЇНСЬКИЙ ЩОДЕННИК



СВОБОДА UKRAINIAN DAILY

The Ukrainian Weekly Section

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Khrystos Rozhdaietsia — Christ is Born!

A CHRISTMAS THOUGHT

"NO ROOM AT THE INN"

Rev. WILLIAM J. SMITH, S.J.

This tragic little sentence, striking contrast to the note of Christmas joy, has come down the years as a symbol of heartlessness. Little ones have been taught the lesson at their mother's knee; sermons have been preached on the subject; volumes have been written to express indignation at the thought of such ingratitude. "He came among His own and His own people received Him not."

There was no room for them at the Inn or elsewhere except an abandoned, ugly open cave. How much "room" is there today in the minds of men for Christ and His Word, His grace and His grandeur (even among those of us who have the inestimable privilege of possessing His precious Faith)?

As Christians, we may not be as befuddled in meeting modern moral problems as the pagan or half-informed believer. But we certainly do have difficulty in finding "room" for Christ and His Mother in our day-to-day thoughts and words and actions. We are enveloped in an environment of distraction.

The ceaseless bombardment of our senses by the sensationalism of the press is a constant corroding influence upon the soul. You pick up a magazine—practically any magazine—page upon page of four-colored ads cast their magic spell in their subtle ensnarement of our senses. For endless hours radio and TV drone out their exaggerated awe at the wonders of the materialistic age in which we live. On the way to work or play or even to church, at every turn we are met with taunting reminders of the prevailing secularism of the age.

In the plant, at the shop or office desk the unrelenting pressure of de-personalized relationships constantly press in upon us. The very air we breathe seems tainted with commercialism. Even the toddling tots, with their little eyes glued to a television screen, are made victims of a mechanized magic before they reach the age of reason. It is all taken for granted as normal, natural and necessary.

Where will we find "room" for Mary and the Christ Child in this age of hypnotic allurements where even our entertainment, to a great degree, has become dependent upon commercialized gadgets?

Ukrainian Catholic Diocese In Chicago Marks Second Anniversary

CHICAGO, Ill. — A Solemn High Mass, celebrated on December 12, 1963 with Most Reverend Jaroslav Gabro, D. D. presiding, commemorated the second anniversary of the creation of the St. Nicholas Diocese in Chicago. It was exactly two years ago that Archbishop Egidio Vagnozzi, D. D., installed Bishop Gabro as the first Ordinary of the newly established Diocese, and conveyed the blessings and good wishes of the then reigning Pontiff Pope John XXIII of blessed memory. Bishop Gabro, attended by the Vicar-General, Rt. Rev. Magr. Walter Paska, who served as chaplain, presided at the Mass celebrated by the Rector of St. Nicholas Cathedral Msgr. Stephen V. Knapp, who was assisted by the Very Rev. Raymond Kostuk, Vice Chancellor, and the Rev. Jaroslav

Svyschuk. Two other members of the Cathedral Staff, the Reverends Myroslav Oleszko and Leonard Korchynsky deaconed at the Mass. In his talk at the conclusion of the Mass, Bishop Gabro complimented the school children who sang the responses to the Mass and expressed his happiness with his return to the faithful of the diocese. The children and laity then heard the Bishop describe his impressions of the Second Session of the Vatican Council and his memorable meeting with Joseph Slipy, the Primate of all the Ukrainian Catholic churches in the free world. Then, in virtue of a special faculty granted by the Holy Father, Bishop Gabro bestowed the Papal Blessing upon all participating in and attending the special Anniversary Mass.

KOLIADY - UKRAINIAN CHRISTMAS CAROLS



БОГ ПРЕДВІСНИЙ НАРОДИВСЯ

Бог Предвісний народився, Прийшов десь із небес, Щоб спасти люд свій весь, Тай утішився. В Вифлємі народився Месія, Христос наш, Господь наш, для всіх нас, Нам народився. „Слава Богу“ — заспіваймо, Честь Сяпу Божему, Господу нашому Поклін віддаймо!

НА НЕБІ ЗІРКА ЯСНА ЗАСЯЛА!

На небі зірка ясна засяла І ясни світлом сіяє, Хвилі спалення к нам завяла Там Діва Бога раждає, — Щоб землю з небом в одно злучити, Христос родився: Славте! Благослови нас, Дитяко Боже. Скрипи своєю ласкою, То і пекельна сила не зможе Нас розділити з Тобою. Благослови нас, ми ж Твої діти, Христос родився: Славте!



ВОЗВЕСЕЛІМСЯ ВСІ РАЗОМ НИНІ!

Возвеселімся всі разом нині, Христос родився в бідній яслях! Последнім ніком став чоловіком. Всі утішаймося на землі! Всі утішаймося на землі гоїмо, І честь віддаймо Поку достойно, Пожаданому, з неба даному, Которий увесь світ відкупив. Пієні сплваймо согласно, мило, І тужестваймо всі разом щиро, „Слава во вишніх, а мир для нижніх!“

Весело світу голосі!

НОВА РАДІСТЬ СТАЛА!

Нова радість стала, Яка не була, Над вертепом зірка ясна світу засяла. Де Христос родився, З Діви воплотився, Як чоловік, пеленами — Убого вповився. Просім Тебе, Князю, Небесний Владарю, Даруй літа щасливі, Тому господарю!

PLANS FOR 1964 OUTLINED AT UNA SUPREME EXECUTIVE MEETING

CAMPAIGN GOAL FOR NEW MEMBERS IN JUBILEE YEAR SET AT 7,000

Jersey City, N. J. — New plans, projects and innovations that will be implemented in the course of 1964, a jubilee year for the Ukrainian National Association, have been announced by the Supreme Executive Committee following its year-end meeting held Monday, December 30, at the UNA Main Office in Jersey City, N. J.

Attending the meeting, chaired by Joseph Leawyer, Supreme President, were Stephen Kuropas, Supreme Vice-President, Dr. Yaroslav Padoch, Supreme Secretary, Roman Slobodian, Supreme Treasurer, Dr. Walter Gallan, Chairman of the UNA Auditing Committee and member of the Cultural Committee, Bohdan Zorych, Supreme Advisor and Director of the UNA Canadian Office, and Anthony Dragan, Editor-in-Chief of Svoboda.

1963 — A Successful Year

Reviewing the progress of the Association during the past year, Mr. Leawyer stated that substantial strides were made in practically all areas of activity with a number of major objectives having been brought to successful fruition. On the financial sector, the President noted that in addition to having reached and passed the sum of 28 million dollars in total assets, the UNA's profits from investments were for the first time in its history in excess of 1 million dollars.

7,000 Members — New Goal

The year 1964 will be an anniversary year for the Ukrainian National Association, as on February 22 seventy years will have elapsed since the establishment of this the oldest and largest Ukrainian organization in the free world. A proclamation to that effect will soon be issued by the Supreme Assembly of the UNA, calling on all members, branches, district committees and Ukrainians at large to mark this event with special programs and festivities in communities throughout the United States and Canada.

Serhiy Lytvynenko Elected President of Ukrainian Artists Association

New York, N. Y. — Serhiy Lytvynenko, well-known Ukrainian sculptor, was elected president of the Ukrainian Artists Association of America at the organization's annual meeting held Sunday, December 29 in New York City. Twenty seven of the approximately sixty members were present at the meeting.

Joining Mr. Lytvynenko on the executive board of the association were: Peter Andrusiv, Anthony Maliuta and Bohdan Pevnyi — vice-presidents; Roman Pachovsky and B. Tytla — secretaries; Ivan Palyvoda — treasurer. Sviatoslav Hordynsky, past president, assumed the duties of board member in charge of external relations. Other members of the executive board are: Liubomyr Kuzma, Nadia Somko, and Michael Cheresniyovsky. The auditing committee consists of Nicholas Nedilko, Stephen Rozhok, Volodymyr Bachynsky and P. Kapchushenko. A. Maliuta, L. Kuzma, P. Mehyka, M. Osinchuk, M. Cheresniyovsky and B. Tytla comprise the jury in charge of appraising and selecting the artistic works submitted for the association's exhibits.

UVAN Honors Late President

New York, N. Y. — The Ukrainian Academy of Arts and Sciences in the United States held a special conference here on Sunday, December 29, in tribute to the late President John F. Kennedy. Presiding over the conference was Ivan Zamsha. Of the two scheduled speeches only one was actually read, as Dr. O. Fedyshyn, now residing in Texas, was unable to appear due to illness. Dr. Vsevolod Holubnychy, economist and lecturer at New York's Hunter College, spoke on "The Ideas and Deeds of President Kennedy."

Literary Evening Held By Ukrainian Journalists

New York, N. Y. — Four enlightening talks comprised a literary evening sponsored by the Ukrainian Journalists Association of America on Friday, December 27 at the Ukrainian Arts Club in New York City. Liubov A. Drazhevsky read an interesting paper, entitled "Leisure and Amethysts," concerning various hobbies pursued by Americans. Ostap Tarnavsky, a noted writer and poet, gave a review of the life and works of some of the leading poetesses in the Ukrainian SSR.

Michael Ostroverkha, journalist and essayist, shared with the audience some of his impressions from a recent trip to Italy and astounded the listeners by revealing that he had found evidence of the presence of the Ukrainian Zaporozhian Kozaks in Palermo, Sicily. Finally, Dr. Roman Kryshchalsky read an essay on "Love and Hate." Discussion followed the talks and refreshments were served at the conclusion of the evening.

Dr. Maksymovych Invited To Botanical Congress in Scotland

Philadelphia, Pa. — Dr. Roman Maksymovych, Associate Professor of Biology at Villanova University in Philadelphia, has been invited to deliver a paper for the scientific symposium on "Quantitative Studies of Plant Life" to be held in conjunction with the Tenth International Botanical Congress in Edinburgh, Scotland during the month of August 1964. The invitation came from Dr. F. A. L. Clowes, Professor of Botany at Oxford University, England. Dr. Maksymovych, in addition to his academic duties, has been conducting research on the basic processes of leaf development. As a result of great interest in the findings, the National Science Foundation,

CACEED Protests to 'Free Europe Committee' on Discrimination

NEW YORK, N. Y., November 10.—The Conference of Americans of Central and Eastern European descent (CACEED) sent a protest to the "Free Europe Committee" charging it with discrimination against Ukraine and other non-Russian captive nations in its observance of "World Freedom Day" in Philadelphia last August.

The letter, signed by the Rt. Rev. John Balkunas, president, Dr. John G. Lexa, secretary, and Pamfil Riposanu, chairman of the Political Committee of CACEED, and addressed to Mr. John Richardson, Jr., President of "Free Europe Committee, Inc.," stated:

"The Executive Board of the Conference of Americans of Central and Eastern European Descent (CACEED), at its monthly meeting held on August 5, 1963, discussed the incident which occurred during the observance of the "World Freedom Day" in Philadelphia, Pa. on July 1, 1963, and instructed the undersigned to convey to you their regrets for the discrimination against Ukraine and other captive nations during the above mentioned observance.

"May we recall that our organization was invited to take part in the Philadelphia observance. In your invitation it was explicitly stressed that the observance is dedicated to all captive nations which are languishing in Communist slavery and which are struggling to regain their freedom and national independence.

"However, when as chairman of the Philadelphia observance, you called the roll of the captive nations, you enumerated the six so-called satellite countries, the three Baltic countries and Cuba. Mr. Joseph Leawyer, chairman of CACEED, had asked you before the observance had started, to include Ukraine, and other captive nations of the USSR in the list

TO OUR READERS WHO CELEBRATE CHRISTMAS ON JANUARY 7 WE EXTEND OUR TRADITIONAL GREETINGS AND WISHES FOR A JOYOUS CELEBRATION OF THE SAVIOR'S BIRTH.

GIRL OF ENGLISH DESCENT FIRST IN UKRAINIAN

Winnipeg, Man. — 15-year-old Judy Rogers, who is of English descent, a ninth-grade student at Whitemouth High School in Winnipeg, Manitoba, won first prize in the essay competition in Ukrainian. Courses in Ukrainian were introduced in the school a year ago, and are attended at the present time by 50 students.

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TRADITIONAL CHRISTMAS RITES AND CUSTOMS

By CLARENCE A. MANNING In all parts of the Christian world, Christmas, the anniversary of the birth of Christ, is one of the main feasts days of the Christian Church and it is celebrated in many different ways as befits the traditions of the particular land. The sole exceptions are among those ultra-Protestant sects as the old Puritans of New England and a few isolated groups who consider as sinful any use of the traditional Christian year as it has been developed through the centuries. Yet these exceptions are growing fewer with every decade and we can say that today the Christmas celebration is almost universal wherever there is any opportunity for the population to satisfy their love for their national traditions and food.

Commercialization of Christmas It is this change again in the United States that is responsible for the commercialization of Christmas, which is frequently condemned by many Churchmen of all religious groups. The change is almost inevitable when we remember that the old traditional Christmas necessitated the work of the family for a couple of weeks to make the necessary preparations, a period that has been swallowed up by the Christmas display of merchandise in the various stores around the country. Yet a more important source of change is the increased intermingling of different peoples in a new environment. Traditional rites and customs are best preserved in a small and largely isolated community in which intermarriage with people on the outside or contact with the outside world is at a minimum. That is why today the Christmas customs of the American people are in a remarkable state of flux and yet why there is being formed a new tradition which can absorb slowly still more elements from outside. Let us take an example. Many of the Dutch traditions that were brought to New Amsterdam centered around St. Nicholas and his day in early December. The British in New York and the other colonies transplanted their own customs. So did the Swedes along the Delaware, the Germans in parts of Pennsylvania and other settlements and yet through the centuries these have become so intermingled that it is a task to trace any element back to its original source.

Religious and Secular Aspects There are two parts to the Christmas celebration. There is first, and should be the most important, the religious service commemorating the birth of Christ which is held in accordance with the traditions and rules of the particular Church. But there is another, the secular or secular-religious rites and customs which have been handed down from high antiquity, in some cases undoubtedly from a period antedating the rise of Christianity, for in many of the Ukrainian Christmas songs there are definite traces of the old paganism and even in the United States and Western Europe the use of the holly and the mistletoe leads us back to the pre-Christian religion of the Druids and to other less known cults of various pagan deities. We love to think that these old rites have survived completely unchanged. In large part they probably have and yet throughout the ages there has been a slow but subtle changing of details to adapt them to the changing conditions of society. That adaptation is going on at a steadily increasing speed with the shift in methods of production. The old rites and customs in all lands clearly arose for the most part in an agricultural economy where the family was content to prepare the Christmas meal from the products of its fields and herds, from articles which the family either alone or as part of a community had produced by its own efforts. That is today almost impossible in the cities of the world to which a large part of the population is being attracted. There innovations must be made. For example in the United States it is no longer possible for the average man to go to his woodland and cut down the Christmas tree but this must be brought from some coniferous area where the harvesting of the trees during the autumn months is really big business and where a single grower will sell to the market several thousand trees which he has raised for that purpose either in separate fields or to trim them out and leave room for some trees to grow until they are ready for cutting as timber. It is no longer possible for the average man, like the early settlers, to go out and shoot a wild turkey but now the birds are raised in great

Ukrainian Academy of Arts And Sciences in U.S. Replies 'The Washington Post'

The Editor Editorials in The Washington Post of October 18 and 25, and of November 1 and 12, disclaimed the universal significance of the Ukrainian poet, Taras Shevchenko, and stated that in his writings are elements offensive to Americans of Russian, German, Polish, Catholic, Jewish, Orthodox, and even Ukrainian background. It was also indicated that Shevchenko is officially hailed in the USSR. Among the arguments your newspaper employed against Shevchenko and the proposed memorial to him was the statement that Shevchenko is not known in this country. A few facts concerning Shevchenko and his place in the history of world literature may help to resolve some misunderstandings. First of all, Shevchenko has been known in the United States of America for almost one hundred years. The first known publication about him was entitled "Curious Ideas of the Poet Taras Shevchenko." It appeared in the Alaska Herald, San Francisco, March 1, 1868, p. 3. The Alaska Herald was the first American newspaper published in Russian and Ukrainian in the first American printing-house equipped with Cyrillic type; it published Shevchenko's poetry and articles on the poet. Since then numerous writings on Shevchenko have appeared in this country. The Library of the

Ukrainian Academy of Arts and Sciences in the United States published in the United States on Shevchenko would fill a volume; however, the attention paid to him by Russian, Polish, and Western-European scholars has been even greater. When the Russian government forbade the commemoration of Shevchenko's anniversary in 1911 and again in 1914, the Imperial Academy of Sciences in St. Petersburg arranged a special session devoted to Shevchenko at which prominent Russian scholars spoke on "secrets of genius." At the same time a celebration led by Fedor Korsh, a leading Russian Slavist who published several papers on Shevchenko, was carried out in Moscow. The Imperial Academy of Arts in St. Petersburg was graduated, also solemnly commemorated the 50th anniversary of his death. Of Western-European scholars, Alfred Jensen, a professor of Stockholm University, wrote a monograph on Shevchenko (1916) in which he spoke of him as a universal spirit and a beacon for humanity. Shevchenko became better known to the West at the time of the tsarist ukaz of 1876 which prohibited the use of the Ukrainian language in publications. The World Congress of Writers, convened in Paris in 1878, protested against this ukaz; it specifically mentioned Shevchenko, whose works were banned. Shevchenko was praised in French, Italian, and German periodicals, in addition to being lauded by Czechs and Poles. In 1877 Charles Dickens introduced him to the English reader. Shevchenko's poems were translated into at least 52 languages, most completely into Russian, German, Polish, and

exile he was treated well by the distinguished scientist and academician, Von Baer, and by Captain Gern. Baron Klodt von Jurgensburg was his teacher and protector in the Imperial Academy of Fine Arts in St. Petersburg. In addition, may I draw your attention to a complete bibliography of Shevchenko's works into German done by Obrist, Franzos, Kawerau, Bosh, Virginia Lengsdorf, Wutsky, Hans Koch, Specht, and other scholars. The excellent biography of the famous Scandinavian Slavist (Alfred Jensen, Taras Shevchenko, Ein Ukrainisches Dichtleben, Wien, 1916) was also translated into German. And still another and final convincing proof that Shevchenko's name was never "offensive" to Germans is the following list of distinguished German scholars who were or are active members of the Shevchenko Scientific Society: Friedrich Kaindl, Max Vasmer, Theodor Gartner, Karl Mayer, David Hilbert, Felix Klein, Albrecht Penk, Max Plank, Friedrich Prege, Erwin Koschmieder, Heinrich Schmidt, and Hans Koch. (To be continued)

JUST FOR THE MEMBERSHIP

By THEODORE LUTWINIAK The late Mr. Dmytro Halychyn, who was president of the Ukrainian National Association, once remarked that "the UNA sells itself". By this he probably meant that people who have some feeling or sense of pride where their Ukrainian origin is concerned would not hesitate to join and support the UNA once they became acquainted with the facts regarding the fraternal benefit society. And that, of course, is as it should be. The UNA has many members who joined the organization just for the membership; the insurance protection which comes with the membership is of secondary importance to these origin-conscious people. Unfortunately, not all of our people are so patriotic. There are many who are not UNA members even though they know about the organization. Some of them are indifferent while others claim they have insurance elsewhere. Both attitudes hurt the UNA membership campaigns. Organizers and branch officers often complain about the indifference shown by their prospective candidates or about the competition of agents of the commercial companies. The UNA has been trying to do something about the indifference for a number of years. It has utilized The Weekly to the fullest extent, as well as Svoboda, to instill a sense of pride or patriotic feeling in those of our people who had drifted away from Ukrainian contacts. The UNA published or caused to be published a number of English language books and periodicals, the latest being the wonderful and monumental Ukraine: A Concise Encyclopaedia. There is no doubt that much has been accomplished, not only where our people are concerned, but where non-Ukrainians are concerned as well. Also, the UNA has circulated many thousands of copies of its "Facts" pamphlets, reaching people who do not have access to The Weekly or Svoboda. All of which is producing encouraging results at the present time and a bright outlook for the future. About all that can be done about people who will not join the UNA because they have insurance elsewhere is to try to convince them that they could become members at small cost because the UNA issues life insurance certificates in amounts as small as \$500. Surely no man or woman could possibly object to the addition of only \$500 to his or her total coverage. He or she certainly cannot convincingly argue that it would make a big difference. Yet such people will argue that they simply cannot afford to take out even a minimum amount of insurance with the UNA because they are "loaded down" with insurance in other companies. Question: Why did they take out all of their insurance from the commercial companies in the first place? Why do they ignore the UNA? Why do they continue to ignore the UNA? Answer: They simply do not want to join. They rightfully belong in the indifferent category. It is our belief that any person who wants to join the UNA will do so, "insurance elsewhere" notwithstanding. We urge non-members who may read this to think seriously about the UNA. The UNA is not just another insurance company. It is a fraternal benefit society and it belongs to its members. Write for the "UNA Facts" booklet and learn more about the organization and what it has to offer. You will want to become a member once you have all the facts. You will want to join just for the membership.

KHRYSTOS ROZHDAIETSA!

"... The shepherds entered, looked upon the Christ Child and were amazed, for the Prediction had come true—Jesus the Child of God was born! And so they went forth and told the Great News to all the World!..."

In these simple words of the oldest legend of all, the story of the Holy Miracle is told. It is brief and eloquent, rich with awe and wonder, and yet marked by simplicity that is so often characteristic of beauty. The birth of Christ the Saviour was in a simple hill town of no particular importance, in a stable because there was no room at the inn. The first visitors were shepherds from the nearby hills, men of no significance in the religious and much less the worldly affairs. The event itself has been rendered from generation to generation in almost conspicuously simple form, for what we celebrate at this time of the year is the birth of a Child into a time of obscurity and oppression, a world of poverty and dissension, an age of cruelty and suspicion, One who grew up to teach peace and justice and love of fellow man.

But in that divinely wondrous moment the immense mystery of God's omniscience was revealed to man as at no other time before or after. And it changed the whole history of mankind, as the consequences of that night of wonder in Bethlehem still shape the thought and aspiration of much of the world. For while the times may have changed, as man beset with troubles, fears and uncertainties of what the next day may bring, marches on through history with stubborn perseverance in search of God's and his own destiny,—the spirit of Christmas prevails, if for but a brief moment, to bring peace on earth and good will to all.

And there is a pause, for when the first star appears in the sky proclaiming the Saviour's birth, all of us mortal shepherds hurry in the intimate seclusion of our hearts to the little hut of Bethlehem where truth and love and hope are born. It never changes, because it was not meant to change when that moment of God's glorious revelation lit upon the earth extending a merciful hand of forgiveness and sacrifice. For is it not strange, indeed, and perhaps rightly incomprehensible to even the most scrupulous reason that God would grant mankind its most rejoicing moment knowing beforehand that His beloved Son would be born only to have to die for the sins of all of us.

Yet Christmas is a feast of joy because we know that in His boundless love God has not forsaken man. It is a comforting truth that somehow brings us all together at Christmas time. With hope we look across the ocean, to our own or our ancestors' land of birth, to Ukraine, where the evil hand of a sinister and godless power will allow for neither joy nor peace nor love of God. In hope we pray that soon the day will come and they, too, will look for the long awaited star in the sky and sing the Christmas song of joy and hear the churchbell's call to prayer. With firm conviction we believe that while the Russian Communist oppressor may have denied to the freedom-loving Ukrainian people the rights and blessings that we enjoy and cherish here, their spirit has not been broken, their faith has not been shaken, their hope has not been taken away from them.

With each Christmas, as God's spirit descends on earth, we come closer to that hour when His truth will be victorious. Man has waited long, and with impatience he has trod through the ages groping hopefully for some sort of universally patent solution to all of his problems. In his tragic imperfection he has striven determinedly for a world of peace and harmony, ever mindful of God's great design and often even waging bitter wars in its name. But guided by reason and inspired by faith man has never lost sight of that vision nor forsaken hope for its ultimate attainment. And just as the "multitude of the heavenly host" showed to the shepherds the way to Bethlehem, so does the Holy Spirit lead mankind to eternal truth. Reminding us each Christmastide of the rebirth of that truth is the simple phrase—

KHRYSTOS ROZHDAIETSA—SLAVITE YOHO!

SHEVCHENKO SCIENTIFIC SOCIETY DEFENDS ITS PATRON

EDITOR'S NOTE: The following letter, written by Prof. Roman Smal-Stocki, President of the Shevchenko Scientific Society, was sent to The Washington Post. Congressman T. J. Dulski introduced the letter into the Congressional Record of Friday, December 20, 1963.

(1.) As president of the Shevchenko Scientific Society, the first Ukrainian Academy of Liberal Arts and Sciences (founded in Lviv in 1873), I kindly request this opportunity to comment on your editorials "The Shevchenko Affair" (of October 18, 1963), "The United States, Russia To Share Ukrainian Poet as Hero" (of October 25, 1963), and "Monument to Ignorance" (of November 1, 1963). The purpose of this and a succeeding letter is to correct the misinformation upon which these editorials were written and the distortions which they in turn conveyed to your readers. Among the first of your many statements which justice requires be corrected is the following of October 18, 1963: "In the writing of the poet and the efforts to exploit him there

background for this discussion. In every ethnic group of Americans there are two fringe elements: the one includes old reactionaries and imperialists; the other is comprised of Communists who hate the basic principles of our Declaration of Independence. They have the right to do so; by mental distortion and contortion, however, they also transfer this hate into the past histories of their old countries and consequently emerge hating those nations which endanger Moscow's imperialism as well as those persons and principles which destroyed or undermined their empires, privileges, and monopolies. Let me tell you with deep assurance, however, that the vast majority of the ethnic and religious groups who are enumerated are made up of truly liberal and democratic Americans who are dedicated to the ideals of our Declaration of Independence. And among those with even the slightest knowledge of their own ethnic history and of Shevchenko's works none would approve of your statement. Consequently, ideological disunity and recrimination exists among Americans simply because we are an

open society and not because of the projected statue of Shevchenko. Let me now present the facts about the relations and attitudes of Shevchenko to the various ethnic groups of Americans enumerated in your editorials. Among Shevchenko's many friends were many great personalities of Russian literature and of Russian intellectual life; some, like the poet Zhukovskiy, Count Fedor Tolstoy, and the brothers Zhemchuzhnikov, were his benefactors. He was not only acquainted with contemporary Russian literature but also met personally many leading writers, including Chernyshevsky and Turgenev. Shevchenko even wrote some poems and his diary in Russian. What all this evidence tends to prove is that he had absolutely no animosity or hate for either the Russian nation nor its language. Not once did he ever commit an infringement against the legitimate, human and God-given rights of the Russian people. Up until 1938, when I published a volume on Shevchenko in translation, there were 70 Russian poets who had translated Shevchen-

ko into Russian. Among them were such famous Russians as Briussov, Bunin, Kurochkin, Mey, Michailov, Drozhnin, and Surikov. Today that number has exceeded 100. Consequently, no Russian with humanism and democracy in his mind and heart can regard the statue of Shevchenko as an "affront." Shevchenko never expressed an idea that violated the ethnographic unity and indivisibility of Russia. What he did do, however, was to claim the same rights for Ukraine and all other colonial victims from Finland, the Baltic States, to Rumania, from Poland to the Caucasus nations. What he did more than that was to oppose Russian imperialism and colonialism as it was based in his time on the serfdom of the peasantry and the tripartite official ideology: Russian Orthodoxy, Russian autocracy, and Russian chauvinism—all used for the one aim of Russifying all non-Russian nationalities including the Poles, Lithuanians, and the Jews. But the same opposition to Russian imperialism was led in London by the famous Russian, Herzen, who respected even Ukraine's right to independence (See A. Herzn,

Polnoye sobranie sochinenii i pismen, ed. by M. Lemke, VI, p. 303). In Shevchenko's funeral in St. Petersburg many distinguished Russian liberals participated and before his coffin eulogies were delivered by Kurochkin and Uzhakov. No great Russian scholar regarded the name of Shevchenko as an "affront." In fact, the following members of the Imperial Russian Academy of Sciences in St. Petersburg accepted election to active membership in our society (then in Lviv): Prof. Vladimir Bechtelrev, Prof. Fedor Korsch, Prof. Alexander Pypin, and Prof. Alexei Schakhmatov. Your contention that Shevchenko is "offensive" to Americans of German descent is also contrary to the facts. In 1913 I was an assistant to the great German Slavist at Munich University, Dr. Erich Bernker. In his graduate studies seminar he ordered me to render an interpretation of Shevchenko's poems. Shevchenko also had many cordial German friends in Russia such as Sternberg (to whom he dedicated a poem), the families Schmidt, Vitzhum, and Joachim in St. Petersburg, and many in Ukraine. Even in

Noel

By Marianna Shumylovych It's still,— The people gone; The nestling flame caressed; Shadows shy away, Imprisoned by the walls. The tree, The iridescent hues of tinsel glisten,— A carol Against the window rests, Then flutters on. A knock, and then another,— I hasten. "The Star is come!" He speaks, and joyfully Departs. I listen— Yet no, 'tis but the wind And snow, as gaily they coquette Upon the sill. The people gone,— It's still. I take my coat...

