

Address: The Ukrainian Weekly 81-83 Grand Street Jersey City, N.J. 07303 Tel.: (201) 434-0237 (201) 434-0807 (212) 227-4125 Ukrainian National Ass'n Tel.: (201) 451-2200 (212) 227-5251

СВОБОДА УКРАЇНСЬКИЙ ЩОДЕННИК SVOBODA UKRAINIAN DAILY The Ukrainian Weekly Section

"...IT IS NEVER EASY FOR ANYONE TO SIT BEHIND PRISON BARS. BUT IT IS MORE DIFFICULT NOT TO RESPECT ONESELF. THUS WE SHALL FIGHT!" Valentyna Moroz 1970

Khrystos Rozhdaietsia — Christ is Born!

"RETURN GLORY TO OUR UKRAINE"

(Archpastoral Christmas Message of the Council of Bishops of the Ukrainian Autocephalous Orthodox Church).

"God sees, the Creator sees that the world is perishing. He is sending the Archangel Gabriel to Nazareth."

BELOVED BROTHERS AND SISTERS OF CHRIST!

The deep understanding of the reasons and the circumstances under which the occurrence of the Nativity of the Son of God took place has been demonstrated by the genius of the Ukrainian people in their unsurpassed carols. In like manner, the Orthodox Church in all the world calls upon the faithful, during the commemoration of the Nativity of Christ: "Sing with joy, O ye people: For He has glorified Himself." (First Vigil Canticle).

And here one must ask: Is it possible today for people to wholeheartedly experience the joy of the Nativity of the Son of God and to freely answer, with exaltation, the call of that Church: "Sing with joy, all ye people!" In these days, can our joy be full? Yet it was to such a joy that the first Christians were called by the Apostles.

It is distressing and painful that we must acknowledge the fact that in these days we do not share genuine joy; today, we are no longer inspired by the influence of known symbols and customs of the Nativity; there are no family and social conditions now to make "the time of the Lord acceptable." There is almost no hope of "setting at liberty them that are bruised, to heal the broken-hearted, or of the recovery of sight to the blind" (Luke 4:18-19). All this is lost because we live in times similar to those when the Son of God came to the tormented and exhausted people, the time which is recalled in the carol:

"Herod was greatly distressed, That Christ the King was born... Herod lamenting and crying, His servants does send forth, To seek and Christ destroy."

The servants fulfilling his command — Keep murdering all small children."

Is it not a symptom of our days? Cannot the terror which followed the news of the birth of Christ that stilled the flow of blood in the veins of that days' mothers, be compared to our mothers and wives today, the year of Our Lord 1975? Aren't we shocked today at news of barbaric treatment of human beings in the country of terror and tears, in the country which hides under the apocalyptic name of the USSR?

Does it not shock one into realization of the possible worldwide holocaust with total destruction of everything on earth?

These questions must surely come to the mind of every thinking individual as this year's Holy Day approaches because of the complete disrespect for human beings by the rulers of this world. These questions also must come before Ukrainian people whose fate has destined them to endure indescribable deprivations. Are there others in the world who are so scattered and separated not only by distance, but by prison walls, torture-chambers, and barbed-wires of concentration camps?

(Continued on p. 3)

Chicago UCCA Members Apprise Illinois Legislators on Moroz

WASHINGTON, D.C. — Atty. Julian Kulas and Dr. Myron Kuropas, president and vice-president of the Chicago, Ill., branch of the Ukrainian Congress Committee of America visited both Illinois senators and five congressmen, and apprised them of the fate of Valentyn Moroz and Leonid Plushch.

In their Wednesday, December 11th, talks with Sen. Adlai Stevenson III, and Congressmen Cardiss Collins, Frank Annunzio, Edward Derwinski, Daniel Rostenkowski and Phillip Crane, the two UCCA officers presented the legislators with 5,000 petitions in defense of human rights in Ukraine, to be presented to President Ford.

Drs. Kulas and Kuropas earlier visited Sen. Charles Percy at his Chicago office.

Each of the legislators assured the UCCA officers of his or her support for the efforts of Chicago Ukrainians. Congresswoman Collins, in the presence of Drs. Kulas and Kuropas, telephoned the State Department and asked that U.S. officials intercede on behalf of Moroz and Plushch. In the meetings with the senators and congressmen,



Dr. Kuropas, left, and Dr. Kulas, right, present Congressman Frank Annunzio with 5,000 petitions in defense of human rights in Ukraine.

the two community activists raised the question of Russification of Ukrainian culture and the Jackson - Vanik amendment. They particularly stressed that the amendment is not limited to Jews alone but to all people in the USSR who want to emigrate from the country. The legislators, in turn, requested a list of those Ukrainians who

Canadian Protest Scores Denial of Human Rights

TORONTO, Ont. — Five ethnic groups, totalling some 3,000 people, joined together for a demonstration here at the City Hall, to protest the denial of human rights in the Soviet Union.

The protest action, sponsored by the Canadian branch of the Committee for the Defense of Moroz, was held Tuesday, December 10, the day designated as International Human Rights Day by the United Nations.

Following the initial invocation delivered by Bishop Isidore Borecky, the demonstration was opened and conducted by Dr. Wolodymyr Tarnopolsky, head of the Moroz Committee.

Principal speaker was Simas Kudirka, a former Soviet Lithuanian sailor who recently arrived in the United States after serving a sentence in a Soviet prison for treason after attempting to jump ship in a U.S. harbor.

"Today we light a candle for all the political prisoners who are confined in the prisons and camps in the Soviet Union," said Mr. Kudirka, adding that "we should fight against the denial of human rights in the USSR with pen and word," not with arms, because "justice and freedom are on our side."

In the course of the demonstration, representatives of the Ukrainian, Latvian, Lithuanian, Estonian and Polish groups spoke about the fate of one particular political prisoner.

Dr. Tarnopolsky addressed the assemblage on Moroz.

ROCHESTER STATION TO AIR CHRISTMAS PROGRAM

ROCHESTER, N.Y. — "Through the efforts of the Organization of the Ukrainian Liberation Front, radio station WBFJ-FM (92.5) will broadcast a Ukrainian Christmas special. The program, which will be aired on January 6th, will begin at 6:00 p.m.

might want to leave the Soviet Union, if they were granted permission. At the end of their talks, Drs. Kulas and Kuropas invited the legislators to take part in the January 22nd — Ukrainian Independence Day commemorations — and asked them to introduce statements in line with this in the U.S. Congress.

UCC AGAIN ASKS GOVERNMENT TO INTERCEDE FOR MOROZ

WINNIPEG, Ont. — While expressing the gratitude of the Ukrainian Canadian Committee to the government for its actions in defense of human rights in Ukraine, the UCC again requested Prime Minister Pierre Trudeau "to intercede with the highest authorities of the Soviet Union," to ease the plight of Valentyn Moroz.

The letter, dated December 20th and signed by Serge Radchuk, President, and P. Bashuk, Secretary - General, expressed the appreciation of the central Ukrainian organization here for the efforts of former External Affairs Minister Mitchell Sharp and present Minister Allan J. MacEachen on behalf of Moroz.

"Vertep" Noted In Daily News

NEW YORK, N.Y. — The UNWLA Branch 64-prepared Ukrainian "vertep" on display at the World Trade Center was mentioned in the Wednesday, December 25th edition of The New York Daily News within the newspaper's overall article about the WTC's Yuletide exhibit.

The article, written by Brenda Woods, describes Ukrainian Christmas traditions, and those of five other countries. Miss Woods wrote about the "magnificent 12-course dinner, one course in memory of each of the apostles," and gave a brief recipe for "kutia."

in defending the principles of human rights in Ukraine under the Soviet regime," which led to the transfer of the Ukrainian intellectual-dissident to a different cell.

"However, in light of the critical state of health of Valentyn Moroz, may we ask you again to intercede with the highest authorities of the Soviet Union to allow international Red Cross to visit Valentyn Moroz and to permit him and his family to leave the Soviet Union, if they so desire. For your information, Valentyn Moroz has been offered a professorship at the Harvard University which has been confirmed by an official letter addressed to him on November 12, 1974 by Harvard's president Dr. D.C. Bok," said the letter.

Baltimore Ukrainians Stage Christmas Program

BALTIMORE, Md. — "Boh Predvichnyi narodovsia," were the opening words of a program of Ukrainian Christmas carols presented at the Maryland Historical Society in Baltimore, on Sunday, December 15. The Choir of St. Michael's Ukrainian Catholic Church of Baltimore presented an hour-long program to an overflow crowd of more than 800 patrons of the Historical Society, with many non-Ukrainians in attendance.

Dr. Demetrius Kostrubiak, director of the choir, selected eleven popular Ukrainian carols for the program, concluding with "Nova Radist." Ihor Lemishka was narrator for the program and presented sketches of Ukrainian Christmas traditions, along with synopses of the carols sung. Piano accompanist for the mixed choir of 33 voices was Lilianna Shaviak. Carol Fenchak drew a sketch of a Hut-

UNA OFFERS ASSISTANCE TO UKRAINIAN CYCLONE VICTIMS IN AUSTRALIA

JERSEY CITY, N.J. — The Supreme Executive Committee of the Ukrainian National Association has offered immediate assistance to any Ukrainian victims of the cyclone which destroyed 90 per cent of Darwin, a city on the northern coast of Australia.

The UNA Executive Committee has made the offer to the Australian authorities, the International and Australian Red Cross, as well as to Bishop Ivan Prashko, ranking Catholic hierarch in Australia, and the Federation of Ukrainian Organizations in Australia, the Ukrainian community's central representative body.

The assistance would be forthcoming from the UNA Emergency Fund, accrued

from voluntary dividend returns by UNA policy holders and specifically designated "to help save the lives and freedom of Ukrainians."

The UNA assistance offer was made in consultation with the Presidium of the Secretariat of the World Congress of Free Ukrainians, the Social Service Council of the WCFU, and with Dr. Walter Gallan, President of the United Ukrainian American Relief Committee.

The offer of assistance by the UNA was made on the assumption that among the victims could be Ukrainian Australians. If there are, said the UNA Executive Committee, it would help them immediately.

UCCA NATIONAL FUND NEARS GOAL

NEW YORK, N.Y. (UCCA Special). — The 1974 fund-raising drive for the Ukrainian National Fund will close January 8, 1975. In this connection the UCCA Executive Board has appealed to its branches and member-organizations, as well as to individual citizens, to remit their 1974 contributions to the fund before this date.

The Ukrainian National Fund, instituted in 1949, is the sole financial basis of the UCCA providing it with necessary funds to implement its policies and objectives.

This year, the Ukrainian National Fund has a three-pronged objective: * The Ukrainian National Fund, which is designated to cover regular operations throughout the year;

* A special fund for the defense of Human Rights in Ukraine, which covers special actions on behalf of repressed and persecuted Ukrainians in Ukraine;

* A special fund for the renovation and furnishing of the UCCA building, purchased in co-ownership with "Soyuz Ukrainok" in New York City this year. There is no mortgage on the building, but additional funds are needed for facilities.

The UCCA Executive Board appeals to all those Ukrainian organizations and individual citizens who have not as yet contributed to the 1974 fund-raising drive for the Ukrainian National Fund, to do so before January 8, 1975.

It is the responsibility of all who believe in the purposes and objectives of our national representation, which the UCCA is, to help it attain its goals. The forthcoming 1975 year will necessitate substantial funds for the UCCA, so that it may discharge its obligations with respect to the Ukrainian community and the enslaved Ukrainian people in Ukraine, obligations imposed upon it by its constitutional provisions and by the resolutions of its Congress.

The minimum annual donation for individual citizens is \$15.00 and \$25.00 for an organization.

Therefore, the UCCA appeals to all conscientious Ukrainian men and women to fulfill their national duty: to contribute to the 1974 Ukrainian National Fund before the deadline of January 8, 1975.

CBC TO AIR UKRAINIAN LITURGY

WINNIPEG, Man. — The midnight Pontifical Divine Liturgy, celebrated from St. Vladimir and Olga Ukrainian Catholic Cathedral here January 7, 1974, will be televised throughout Canada by the Canadian Broadcasting Corporation, according to the Sunday, December 22nd issue of Postup (Progress).

Local television listings should be consulted for CBC outlets carrying the program.



St. Michael's Church choir, with Dr. Demetrius Kostrubiak directing, sings Ukrainian carols during the program staged at the Maryland Historical Society in Baltimore. (Photo by Steve Knox)

Junior Section, prepared a cultural exhibit of Ukraine that was displayed at the Maryland Historical Society during the entire month of December. Among the items exhibited were costumes of a woman from Poltava and of

TO ALL OUR READERS WHO OBSERVE CHRISTMAS ON JANUARY 7, WE EXTEND OUR BEST WISHES FOR A JOYOUS AND MERRY CELEBRATION OF OUR SAVIOUR'S BIRTH

(Continued on p. 4)

СВОБОДА SVOBODA

FOUNDED 1953

Ukrainian newspaper published daily except Sundays, Mondays & holidays (Saturday & Monday issue combined) by the Ukrainian National Association, Inc. at 30 Montgomery Street, Jersey City, N.J. 07303.

Subscription Rates for the UKRAINIAN WEEKLY \$6.00 per year U.N.A. Members \$2.50 per year

THE UKRAINIAN WEEKLY Editor: ZENON ENYLYK P.O. Box 346, Jersey City, N.J. 07303

EDITORIALS

God Eternal Is Born

The first words of what is possibly the most popular Ukrainian carol announce the news of Christ the Savior's coming to earth to save man from the abyss of total sinfulness and evil. As had been foretold, the Lord's first-born and only son assumed the image of man and died for his sins on the cross to grant man's salvation.

No other single event has had a greater impact or man's march through history since that day in Bethlehem when Mary gave birth to the Babe in a manger, because there was no room for the Holy Family at the inn. "Sing with joy, o ye people," because God Eternal is born, proclaimed the angels from the firmament emblazoned with the Star of Bethlehem. Indeed it was a day of joy, for Christ came, as His Father promised He would, at a time of hopelessness, frustration and despair. And with Him eternal, universal hope was born. For as long as man lives on earth he will find sustenance and solace in the knowledge that God Eternal was born and lives with him each day.

It is that hope that sustains our people in the herod-haunted Ukraine today. They, too, live in a world of darkness imposed by alien overlords, the modern-day Herod's sword hanging over their heads. Yet they endure, and struggle, and hope because for them, as for us, each year at this time God Eternal Is Born. In our hearts let us join with them and sing with joy and glorify Him.

Quarter of a Century

To some it seems like yesterday, to others like ages ago, but the implacable calculator, called time, tells us that it was 25 years ago—give or take a few months depending on individual cases—that many of us arrived to these shores after years of seemingly aimless and desperate wanderings across the European continent. Uprooted, haunted by an all too memorable experience of Bolshevik occupation, thousands of Ukrainians chose the uncertain vagary of a trans-European flight rather than the almost certain Siberia-bound freight car of the Red liberators. Tossed around like shells in a war-torn sea, the Ukrainian refugees moved westward in hopes of finding some sort of a refuge, some sort of a haven. Disavowed by virtually all and wanted by none, they sought intuitively the protective hand of the Allies and, with the exception of a very few, they found it.

Our back issues abound with warm stories of Ukrainians in the American and Canadian armed forces meeting their Ukrainian brethren in destroyed Germany and Austria, and willingly extending a helping hand. As a matter of fact, the immediate post-World War II period constitutes an extraordinary chapter in Ukrainian history: our communities in the United States and Canada working, pushing, pressing to help the thousands of their less fortunate kin languishing in displaced persons camps.

It paid its dividends in that the thousands of Ukrainians who came to this and other countries of the free world injected new blood into the life of the Ukrainian communities. New organizations sprang up in the years 1949-50, changing substantially the structure of Ukrainian community life. In all respects, it has been an eventful quarter of a century and a retrospective look would be more than warranted at this time. Like many other features of our presence here, this particular phase could well fit into the broad program of the planned Bicentennial observances scheduled to get underway in 1975. This, like the previous periods of our community's development, should not be left unnoticed.

Non-Russian Nationalities in Tsarist Russia And in the USSR: A Comparison

By Prof. Stephan M. HORAK

(Below is the text of a paper delivered at the International Conference of Slavists, held in Banff, Alta., September 4-7, 1974).

IV

There exists within the realm of historiography another trend aimed at the weakening and final destruction of the national fabric of Ukrainians and Byelorussians. This danger lies in the concept of "reunification." The term "reunification" in Soviet as well as in Tsarist Russian vocabulary became a household word with the special application to Russo-Ukrainian-Byelorussian relations. It gained almost a sacred meaning not only in historiography but also in political propaganda. The idea behind it became a dogma in describing the complex historical events traceable to the rise of Muscovy and her first contacts with the lands populated by Byelorussians and Ukrainians, that is, the second half of the sixteenth century.

Bicentennial Celebration: Room for Everybody

By IHOR DLABOHA

Again, the town of Tabor, S.D., serves as an example of how an ethnic community can flaunt its heritage and culture, while commemorating the 200th anniversary of the American Revolution.

There are five "Tabor" in the United States, but this particular town, the "Heart of Czech Dakotaland," as it is referred to there, is located in the southeastern corner of the state. Tabor also exists in the province of Bohemia and in Czech it means "camp."

In 1976, the 400 inhabitants of Tabor will mark the 104th anniversary of the founding of the town by Czech immigrants with a two-day festival, marking the Bicentennial, ranging from displays of the traditions and customs of the Slavic people, an Agricultural Recognition Day, planned for June 1975, focusing on the local home-steads more than 100 years old, to a folk festival of traditional and old world dishes.

"That is My Heritage"

A town bicentennial planner explained why such a small town undertook an extensive bicentennial program this way: "It can perhaps be described as the ability and willingness of people to keep alive the very things that have made them what they are and, as long as the people of Tabor can say 'that is my heritage and my history and my town,' it will never fade. So as we begin another century, we seek to keep the heritage alive through the example of our founders and builders and through the strength of the present moment."

Tabor's anniversary project falls under ARBA's Bicentennial Communities program. Since its inception in mid-1973, more than 1,569 communities, Indian tribes and geo-political divisions have earned official Bicentennial recognition. Moreover, some 40,000 local governing units throughout the 50 states are eligible for the official ARBA designation as "Bicentennial Communities."

Surely, among our reportedly 1.5 to 2 million Americans of Ukrainian descent, there is at least one Ukrainian community eligible for such a designation.

Religious Participation

Not only are community and civic organizations heading full steam with bicentennial programs, but religious, clerical and church groups as well.

Within this context exists "Forward '76" (Freedom of Religion Will Advance Real Democracy). The New York City group, formed by the Interchurch Center, which houses the offices of Protestant, Roman Catholic and Jewish organizations, offers research and technical help to other groups around the country interested in religious observances of the Bicentennial.

The various Churches taking part in this program have submitted programs which reflect the sect's culture and heritage.

For example, the United Church of Christ, together with other denominations, hopes to sponsor a "caravan" of Afro-American art to follow the route of the underground railroad.

The Greek Orthodox Archdiocese of North and South America proposed three projects. They are planning to complete the Shrine of St. Augustine which commemorates the arrival of the first Greeks in America, the consecration of the Cathedral of St. Sophia in Washington, D.C., in 1976, and during the week of July 4, 1976, they will convene the Clergy-Laity Congress in Philadelphia, Pa.

The American Conference of Cantors/Concerts will hold public concerts of Jewish liturgical music in New York, Philadelphia and Boston.

It would seem strange if Ukrainian Churches would fail to take part in this program since at the time when the first pioneer immigrants came to these shores, the Ukrainian Catholic or Orthodox churches were the only institutions early Ukrainian Americans possessed.

Folk Music

In 1976, the Library of Congress will issue an anthology of American folk music on 15 long-playing records. The anthology is to contain major folk music traditions of the United States, such as English-American, Afro-American, American Indian and other ethnic strains, wrote the Bicentennial Times, an ARBA publication.

In Racine, Wis., the 1974 Earth Week festivities will culminate with the conversion of a 10,000-square-foot plot of land into a mini-park by the local Danish community. Funds for the project were acquired from a Bicentennial beautification project and some local citizen pledges.

An Italian nun, Sister Margherita Marchione, a member of the Filipino Order at Villa Walsh Academy in Morristown, N.J., and an associate professor of languages and literature at Fairleigh Dickinson University in Madison, N.J., received a \$3,000 grant from the New Jersey Bicentennial Commission to translate what is believed to be the first history of the United States, written by a foreigner and published abroad. The work, entitled "Historical and Political Notes on the United States of America," was written by Filippo Mazzei in Italian and published in the French language in Paris in 1788. Sr. Margherita will translate only the first volume of the four volume work, which deals with the history of the 13 colonies.

At times, it may seem selfish to include ethnic displays in the Bicentennial celebration, but a closer look reveals

the pride these people have in being American, while at the same time holding on to their ancestral traditions.

When Ukrainians first came to this country they gave their "blood, sweat and tears," in the coal mines of eastern Pennsylvania and the iron mines of western Pennsylvania, in order to help build this country into the power it is today. They worked hard for their money, sometimes paying with their lives, but they remained here, became American citizens, and kept alive their heritage, until this very day.

"There seems to be no more appropriate vehicle for us than the Bicentennial to put aside our remaining ambivalence about being American and ethnic and to accept the fact that as American ethnics we believe that social progress and peace—liberty and justice for all—whether on a local, state, national or international level, means that there is no one model American," said Msgr. Geno Baroni, president of the National Center for Urban and Ethnic Affairs.

With the melting pot theory longtime dead, and a new theory of "pluralism" emerging to reflect the American society, it would be wholly negligent for Ukrainian Americans not to join their fellow ethnic Americans in celebrating the Bicentennial of this country.

WACL Urges Moroz Defense

SAO PAULO, Brazil. — The executive board of the World Anti-Communist League (WACL) appealed to all the countries in the Western hemisphere to intervene in the case of Valentyn Moroz. The appeal, contained in a communique, was adopted at a meeting of the board here on December 7-8. The executive board of WACL consists of 13 members who represent anti-Communist organizations all over the world. Taking part in the meeting was Mrs. Slava Stetko, representing the Anti-Bolshevik Bloc of Nations.

ANNOUNCED CHRISTMAS HUNGER STRIKE

CANBERRA, Australia. — In a letter to the Australian newspapers, Oleh Kavunenko, a Ukrainian Australian, told of his plan to go on a hunger strike beginning Christmas day at the Soviet embassy.

The originality of the hunger strike stems from the fact that Kavunenko plans to lock himself up in a little cage that is tied to the Embassy gate. Mr. Kavunenko said that he would go without food for a couple of days to protest the persecution of intellectuals in Ukraine and the violations of basic human rights in the USSR.

Those who have had good fortune to be closely acquainted with Victor Vatra, a wise, elderly and kind owner of a small jewelry store on the East Side of New York City—in the heart of the Ukrainian American community—have long considered him to be one of the most worthy persons and one of the most colorful characters among the Ukrainians who were forced to flee their native land in the face of the Red menace.

As a very young man Victor Vatra left his native village of Steseva and emigrated to Canada, thus starting on a long and eventful life-road. From Canada he went to Latin America and worked his way through all the countries of that continent. It was there that Victor was introduced to precious stones which eventually led him to travel to the land of diamonds, South Africa, where he had worked for many years in the diamond mines.

Finally, having amassed a small fortune, he followed the call of his heart and returned to his beloved Ukraine, settling in the city of Lviv, where he started a jewelry business. Events of the Second World War, however, forced him, like many other Ukrainians, to leave his beloved homeland.

It was a week before Ukrainian Christmas. Victor Vatra's nephew, Mark, was paying his weekly visit to his uncle. Mark also came to invite him to spend Christmas with his family. Victor Vatra had no immediate family of his own. He never married.

"You see, Mark," said Victor Vatra after he had explained his new scheme for a burglar alarm, "it is really very simple, and the bait is calculated not to alarm the burglar before the rest of the house is awakened. He sees the delicious food and drink on the table, and probably can not resist to taste it. He reaches out with his arm and is caught while the alarm bell rings. However, if he resists the table bait, the alarm bell rings anyway when he opens the door to the bedroom. Burglars habitually can not resist searching the bedrooms."

"I see," said his nephew Mark. "If you had not made your living out of jewelry and diamonds, uncle, you might have made it as an inventor. You are extremely clever."

"Perhaps, Mark. But you are the only one of my relatives who really believes that. The rest of them think I'm an eccentric, old crank, eh?" And without waiting for Mark's reply continued: "When we left Ukraine—you were too small then to remember—all our relatives thought I was out of my mind. You see, they packed and carried all their precious worldly possessions while I left only with the old grandfather clock. That was very nutty, eh?"

Mark tried to answer evasively. "That's all right, Mark,"

THE STAR OF UKRAINE

By ROMAN J. LYSNIAK

said Victor Vatra. "I'm not a Ukrainian for nothing, I can see as well as invent. Now, why didn't you bring your beautiful wife along?"

"Oh, uncle Victor, she is very busy these days preparing for the Christmas holidays. But you will see her and the children next week when you will come to Holy Supper on Christmas Eve."

At that moment the old grandfather clock chimed out the hour of ten and Victor Vatra, whose rule it was to retire at that hour, rose from his chair.

"That's a good old friend, Mark," he said, opening the door of the clock case, and watching the massive pendulum swing regularly to and fro. "Each of those weights turns the scale at twenty-eight pounds, but the left-hand one..."

He checked himself abruptly, and passed his hand over the heavy polished weight which controlled the chime.

"What about the left-hand one, uncle Victor?" inquired Mark.

"Nothing," replied the old man, closing the door and locking it. "One of these days, perhaps—but you will find out. Good night, my dear boy. I will see you all next time come Christmas Eve."

But the next time never came. During that night Victor Vatra suffered his third heart attack, and before morning came he was dead.

His many relatives had always thought him a very rich man, but beyond some small bequests to Ukrainian American charities, his will mentioned nothing save the old house, its furniture and the small jewelry store, and a modest sum in the bank, to go to his sister, Mrs. Myroslava Kuryliuk, and the old family clock, to go to his nephew Mark.

The relatives, of course, contested Victor Vatra's will, except for the family clock. Amid general disappointment there was yet a mite of satisfaction to these disgruntled relatives in seeing Mark, the old man's favorite, upon whom they had always looked with eyes of envy, thus cut off with a piece of worthless ancient furniture most of them would have scorned even to carry away. Mark, however, took the old clock home and cherished it as the last gift of the man who had educated him and was to him the only father he could remember.

Christmas passed. The spring, summer and autumn passed. Winter had come once again to New York, and with it the Ukrainian Christmas Eve. Mark's wife Valentyna noticed that her husband

LETTER TO THE EDITOR

Songs Sought

Dear Sir:

I would appreciate if you could publish the following letter to your readers:

Do any of the readers know about published or unpublished translated Ukrainian songs, and, especially, carols? I feel that the main reason why our wonderful songs are not appreciated in the U.S. and Canada is unavailability of attractively published musical scores along with appropriately translated verses. Certainly, a good way to assert our presence outside our fatherland would be through songs performed by school

children and choral groups.

Years ago, I heard on the radio in California a college choir perform several Ukrainian carols but, unfortunately, failed to obtain the translated verses. Since then, however, I assembled over thirty of our songs published in English. If you think you can help or would like to exchange ideas about this matter, please write to me, Prof. V. Bandera, Department of Economics, Temple University, Philadelphia, Pa. 19122.

Thanks,
V. Bandera
Philadelphia, Pa.

Offer Ukrainian Lit Course At Colorado University

BOULDER, Colo. — A three-credit course in Ukrainian literature is being offered this semester at the University of Colorado here and will continue through the second semester in what may be a precursor of a broader program of Ukrainian studies at this university.

The course, entitled "Development of Ukrainian Literature Between the Two World Wars," is the first Ukrainian course ever offered by the University of Colorado. Prof. Eugene Petriwsky

teaches the course which enjoys popularity among students.

The school's library carries a sizable collection of books, magazines, records and microfilms which serve the students enrolled in the course. Prof. Petriwsky plans to expand the program next academic year by adding courses in the Ukrainian language and culture. Plans also call for guest lectures by outside scholars who specialize in Ukrainian area studies.

peoples."

Russian historiography from N. Karmazin and M. Pogodin to V.O. Kliuchevsky prefers to speak of the "liberation of West and South Russia from the Polish yoke" rather than of Poland's partitions. To them it was an act of "reunion" of peoples formerly "united in Kiev Russia," separated since only by foreign forces.

The present Soviet historiography basically promotes this same interpretation of events and this period of Russia's history is titled: "The war with the Polish Commonwealth for the reunification of Ukraine and Byelorussia with Russia." The novelty of Soviet historiography in this regard is the notion that the "reunification" was Russia's response to Ukrainian and Byelorussian appeals to be united with Russia. Thus purely aggressive acts became acts of grace and generosity on the part of the Russian people, who responded to the voices of the oppressed and were willing to fight and die for their cause. (To be Continued)

ted to the territories outside of the Ukrainian and Byelorussian settlement. In fact, during the fourteenth and fifteenth centuries there was little contact between Muscovites and lands populated by the two other peoples. Moscow's expansion in those centuries reached to the north-east, into the Finno-Ugric provinces which were never a part of Kiev Rus'. The mainstay of Kiev Rus', the present-day Ukraine and Byelorussia, remained outside of the Muscovy-Russia frontiers for another two centuries.

Against this historical background, Russia's continuous effort to incorporate Byelorussian and Ukrainian territories during the seventeenth and eighteenth centuries are rather of military, political, and economic origin and the myth of liberating kindred from "foreign oppressors" (Lithuanian, Polish, Turkish, with Austrian added later on) served merely as a handy cover and inspiration, creating an emotional ground for appeals to the "persecuted brethren" within the neigh-

boring countries. To this end the Russian Orthodox Church found itself very often in a missionary position, especially when confronted with aggressive Catholicism in Byelorussia and Ukraine.

It is also true that in almost all cases the "liberated lands" experienced afterward no better socio-economic and political conditions than they had known earlier. In the case of the Byelorussians, their situation gradually changed for the worse from the period of Lithuanian domination, through that of the Polish Commonwealth, and then under Russia, at least until 1905. This degradation applies equally to Ukrainians, except for those territories which fell to Austria after Poland's partition, where a visible improvement took place. The very fact that Austrian Ukrainians for one hundred and fifty years enjoyed larger national and individual freedom than their brethren in the eastern Ukraine under the rule of Slavic Russia questions the sincerity of the Russian concern about the fate of "brotherly

Impressario Asks Canadian Government To Pay Soviet Concert Deficit

NEW YORK, N.Y. — According to a story published in the Novoye Russkoye Slovo (New Russian Word), Canadian impresario Michael Muzak asked the Canadian government to cover the financial deficit incurred by his firm during the concert tour of Yevhenia Miroshnychenko and Dmytro Hnatiuk.

The Russian language daily, which is published in New York, said the poor turnout for the concerts was the result of a protest action against the two Soviet Ukrainian singers initiated by the Ukrainian Canadian community. The protests were intended against the Russification of Ukrainian culture and incarceration of Valentyn Moroz by the Kremlin regime, not against the artists personally.

A similar action was conducted by Ukrainian groups in America during the recent concert tour by Bella Rudenko, soprano with the Bolshoi Opera.

Mr. Muzak said that Ukrainian Canadians held demonstrations in Winnipeg, Ottawa, Montreal, Hamilton, Vancouver and Saskatoon. Despite the fact that all seats were sold for the opening night, the intensity of the demonstrations kept many ticket holders away from the concert hall. A second Toronto appearance was canceled due to the protests.

Mr. Muzak asked the government to reimburse him in the sum of \$20,000, arguing that since the concert tour was part of the Soviet-Canadian cultural exchange program, the government should cover the deficit.

Meanwhile, the Canadian exchange artist to the Soviet Union, pianist Oscar Peterson, also fared poorly. According to the daily, Mr. Peterson did not complete his tour because of "harassments" he experienced in the USSR.

In an editorial commentary within the article, Novoye Russkoye Slovo wrote that Mr. Peterson did not understand why he was the target of harassment, but once back in Canada, he realized that it was "in revenge" against the treatment of Soviet Ukrainian singers in Canada.

Freedom House Labels USSR "Most Imperialistic"

NEW YORK, N.Y. — In its 23rd annual report, Freedom House included the Soviet Union in its list of the "greatest imperialistic states today," according to The New York Times.

The New York-based non-profit organization, which describes itself as dedicated to the strengthening of free societies, based its findings on the degree of self-determination accorded to minority populations. The study examined the cultural similarity of the subordinate group to the majority group and the level of political equality granted to the subordinate people.

A subordinate group was defined by Freedom House as a minority of one million or more within autonomous nations.

Also included in its survey of world freedom were evaluations of nations divided into "free," "partly free" and "not free" categories. According to Freedom House, personal liberty diminished for 85 million people in seven countries in 1974.

The organization said that 66 countries with 42 percent of the world's population were not free, 84 countries with 23 percent of the population were partly free, and 59 countries with 35 percent were free.

"Voice" Carries Letter on Moroz

NEW YORK, N.Y. — "The Case of Valentyn Moroz" is the title of a letter written by Adrian Karatnycky, which was published in the December 23rd issue of The Village Voice.

Written apparently before news reached the West that Moroz stopped his hunger strike on November 22nd, the letter describes both the conditions of his incarceration and the efforts to alleviate his plight.

"We can no longer afford to be silent," said Mr. Karatnycky, urging groups and individuals to write to Soviet Ambassador Anatoly Dobrynin in Washington, D.C., and demand his release.

Mr. Karatnycky is a member of the Committee for the Defense of Soviet Political Prisoners.

"Voice" Carries Letter on Moroz

NEW YORK, N.Y. — "The Case of Valentyn Moroz" is the title of a letter written by Adrian Karatnycky, which was published in the December 23rd issue of The Village Voice.

Written apparently before news reached the West that Moroz stopped his hunger strike on November 22nd, the letter describes both the conditions of his incarceration and the efforts to alleviate his plight.

"We can no longer afford to be silent," said Mr. Karatnycky, urging groups and individuals to write to Soviet Ambassador Anatoly Dobrynin in Washington, D.C., and demand his release.

Mr. Karatnycky is a member of the Committee for the Defense of Soviet Political Prisoners.

(Continued from p. 1)

tration camps, which today's Herod has forced upon the finest sons and daughters of Ukraine?

Our minds deadened at the inability of this generation to "safeguard the faith," especially at a time when the "glory of our fatherland is perishing for it has no one to carry on... for Kozak children are growing up unbaptized," as Taras Shevchenko said of another era, while grieving for Ukraine of the 17th century. Do we not notice the spiritual devastation of our children and grandchildren here, in the allegedly free world, and there in Ukraine? Here because of complacency, there because of the power of Moscow's God-haters and enslavers.

These thoughts burden the mind during this year's Christmas Eve on the threshold of the New Year. They make us incapable of not only "setting our thoughts on things above, but also that which is on earth." (Col. 3:2).

Centuries have gone by, generations have succeeded generations, people have come and gone, thrones and states have fallen—yet until this very day people have not forgotten about the coming of the Savior. Even today, the somewhat distraught humanity cannot ignore this unusual event—the birth of Christ-child. Moreover, even history denotes the passage of time since the day of Christ's birth, and each year the Star of Bethlehem draws all who have not lost the image of God. It not only draws, but shows the way to renewal and salvation.

For centuries the Star of Bethlehem has been the most reassuring indicator of the way of life for our Ukrainian people and our Holy Ukrainian Orthodox Church. To be sure our life has often been overlaid with thorns and stumbling blocks; there were periods of horribly difficult times when it seemed as if everything would perish, when those who prevailed did not know Christ and did not accept Him. (John 1:1-11). At the same time, the brilliance of the Light of Bethlehem was continually augmented by our Mother Church and that light evoked love in the hearts of even the most indifferent, a love that can move mountains.

The most conscientious bearers of this love have been the righteous, the sufferers, the martyrs of our people, who, by setting an example for others, together with them removed the thorns and stumbling blocks, cleared the way for a better and happier future for our people and for all mankind.

We are grievously aware that today the Ukrainian nation is again overlaid with terrifying thorns and deadly stumbling blocks which conceal the future like the darkest veil. But even during these terrifying days we celebrate the Nativity of Christ who was born for the sake of our salvation, remembering that he calls upon us to follow in the footsteps of the finest sons and daughters of the Ukrainian nation who loved Him more than themselves and followed His teaching, of loving our most precious ones—our fellow men. They were His, despite sufferings and cruelties, imprisonment, bitter solitary confinements and continuous threats to their lives.

It remains for us, living in freedom, to open our hearts and our thinking during this year's Nativity to the pleas of the martyrs of Ukraine, who, from distant arctic prisons and torture-chambers, cry out to us for renewal, spiritual unity, national solidarity, oneness of mind, peace, and all-embracing love.

Let us not remain deaf to this call. During this year's Christmas Eve, let us embrace our Ukrainian martyrs and together with them, with one heart, turn to Christ our Savior appealing:

*"Christ the King we beseech Thee today,
Grant freedom, return the glory of our
loved Ukraine!"*

Along with this, let us always remember that Christ is "long-suffering toward us, not willing that anyone should perish." (2 Peter 3:9). Everything else depends upon us!

CHRIST IS BORN! — GLORIFY HIM!
With Love in Christ,

† Metropolitan Mstyslav

† Archbishop Sylvester

† Archbishop Mark

† Archbishop Orest

† Bishop Constantine

† Bishop Volodymyr

SHUMYLOWYCH SHOWS WORKS AT N.Y.

NEW YORK, N.Y. — Taras Shumylovych opened an exhibit of 25 of his oil and tempera paintings at the Prudential Savings Bank, 390 Ave. of the Americas from December 30 — January 24, 1975.

Mr. Shumylovych is a member of the Ukrainian Artists Association of America, the Composers, Authors and Artists of America and the American Artists Professional League. He is chairman of the League's annual exhibition for the 1974-75 season.

Taras Shumylovych and his wife live in Manhattan with their four children, two of whom, Olena, 20, and Vera 18, are famous for singing and playing their national instrument, the bandura. Both girls are students at Hunter College here.

CONNECTICUT STATION TO AIR CAROLS

NEWINGTON, Conn. — On Ukrainian Christmas Eve, January 6th, the local radio station WRYM-840 will broadcast a Ukrainian Christmas program beginning at 4:45 p.m., featuring Ukrainian carols.

The carols, which were taped earlier, are sung by the SUM youth from Canada and the Hartford choir under the direction of Stephen Savorsky.

STAGE PROGRAM...

(Continued from p. 1)

a young man from the Hutsul region, along with embroidered scarfs and pillows. Ceramic items included objects depicting the Trypillian method of decorating, while woodwork examples included candle holders, wooden plates, figures, and a flute from Bukovina.

Pastries were prepared and served by the UNWLA Branch to the delight of all present.

An exhibit of Ukrainian books, journals, and papers was organized by the Ukrainian Education Association of Maryland. The group also completed the publicity for the December activities at the Historical Society. A historical brief, "The Ukrainians of Maryland," was distributed by the Ukrainian Education Association.

The Ukrainian community received many favorable comments about the choral program, the exhibits and the refreshments.

1974 UCCA NATIONAL FUND CAMPAIGN DRAWS TO A CLOSE

(The figures below are based on contributions tallied by UCCA office as of Thursday, January 2, 1975).

1974 Goal — \$100,000
Thus far raised — 92,000
Still needed — 8,000

Send your tax deductible donations to the Ukrainian National Fund by Tuesday, January 8, 1975 to:

Ukrainian Congress Committee of America
302-304 West 13th Street
New York, N.Y. 10014

A LASTING GIFT

- Ukraine: A Concise Encyclopaedia, Vol. I/II\$94.50
- Revolutionary Voices. Ukrainian Political Prisoners
Condemn Russian Colonialism. By Slava Stetsko,
M. A. Foreword by Ivan Matteo Lombardo
Hetman of Ukraine Ivan Mazepa — by Clarence
A. Manning 1.50
- Ukraine Under the Soviets — by Clarence A. Manning 1.50
- Ivan Franko, Poems — by Percival Cundy 1.75
- Muse in Prison — by Yar Slavutych60
- Their Land. An Anthology of Ukrainian Short Stories
— by Michael Luchkovich 3.00
- Spirit of Ukraine. Ukrainian Contributions to World
Culture — by O. Snowyd40
- Love Ukraine. Ukrainian Lyrics by V. Sosyura. English
Version by Yar Slavutych. Music by N. Fomenko60
- Shevchenko's Testament. Annotated Commentaries
by John Panchuk 1.80
- A. Dragan: Ukrainian National Association. Its Past
and Present 1.20
- Taras Shevchenko Bard of Ukraine by O. Doroshenko30
- Ukrainian National Movement by Stephen Shumeyko
Dubrainsky L. The Vulnerable Russians 5.95
- Chornovil Vjacheslav: The Chornovil Papers 6.00
- A History of Ukraine by M. Hrushevsky 15.00
- John P. Paulus: Historicity of Pushkin's "Poltava" 1.00
- The Ukrainians in America by Myron B. Kuropas 3.95
- Marie Halun Bloch: Aunt America
Drawing by Joan Berg 4.00
- Marie Halun Bloch: The Two Worlds of Danyan
Illustrated by Robert Quackenbush 3.95
- Marie Halun Bloch: Marya of Clark Avenue 4.50
- Marie Halun Bloch: Bern, Son of Mikula
Illustrated by Edward Kozak 5.30
- Marie Halun Bloch: Ivanko and the Dfacon
An old Ukrainian Folk Tale 4.95
- Marie Halun Bloch: Ukrainian Folk Tales
Illustrated by J. Hnizdovsky 3.50
- A Study of Vasyli Stefanyk by D. S. Struk, University
of Toronto. Foreword by G. S. N. Luckyj\$8.50
- A Little Touch of Drama by Valerian Pidmohylny.
Translated from Ukrainian by George S. N. and
Moira Luckyj. Introduction by George Shevelov,
Columbia University 7.50
- George S. N. Lucky: Modern Ukrainian Short Stories
(Parallel Text Edition) 8.50
- For a Better Canada — A collection of selected
speeches delivered in the Senate of Canada, and
at Banquets and Conferences in various centres
across Canada, by Senator Paul Yuzyk 3.00
- Nicholas L. Fr. Chirovsky: A History of the Russian
Empire. Volume I 15.00
- Ukraine and American Democracy by Luke Myshuha
Panteleimon Kulish: The Black Council. Translated
by George S. N. and Moira Luckyj 7.50
- George S. N. Luckyj: Between Gogol and Shevchenko.
Polarity in the Literary Ukraine 1798-1947 11.50
- Ukrainian-Japanese Relations, 1908-1945. Historical
survey and observations by John V. Sweet in
Ukrainian with English and Japanese resumes. 8.00
- Ukraine — Selected References in the English Language
by Roman Veres 10.00
- Boomerang — The Works of Valentyn Moroz. Edited
by Yaroslav Bihun Hard Cover 5.75
Soft Cover 3.00

Please send remittance by check or money order (no cash) including postage for 1 book 14¢ and 5% Tax for New Jersey residents to:

Svoboda

81-83 Grand Street Jersey City, N.J. 07303



Веселих Свят

Щасливого Нового Року!

Родині, Знайомим, всім нашим Клієнтам та Відборнам бажаюць

Анастасія і Михайло Ширені

FIRST AVENUE (CHILDREN WEAR)
122 First Avenue, New York, N.Y.
Tel.: OR 7-2980

ХРИСТОС РОЖДАЄТЬСЯ!

Веселих Свят

Щасливого Нового Року!

усім нашим Шановним і Дорогим Гостям бажаюць

ВАСИЛЬ КОРУД — СОФІЯ ЛУПАЦІН — власники ресорту

CROCUS APARTMENTS
113-115 E. Crocus Rd. Wildwood Crest, N.J. 08260
Tel. 609-522-9031 Philadelphia, tel.: GL 5-7417

Веселих Свят

Щасливого Нового Року!

Рідним, Дружим, Знайомим та Шановним Покупцям і Доставцям Української Галичини „СЯН” в Востоні, Масс.

Василь Б. Стебницький

4 Milford St., Boston, Mass. 02118. Tel.: (617) 426-7268



Веселих Свят

Щасливого Нового Року!

своїм ВІШ ПОКУПЦЯМ

бажаюць ВОЛОДИМИР ПОЗНАХІВСЬКИЙ — МІКОЛА СІРУК

М'ЯСАРСЬКОЇ ФІРМИ Market Quality Market

177 Market Street, Passaic, N.J. Tel.: GR 1-1345

ВЕСЕЛИХ СВЯТ РІЗДВА ХРИСТОВОГО

ЩАСЛИВОГО НОВОГО РОКУ

Шановним Гостям і Симпатикам та Своїм, Дружам і Знайомим — бажаюць —

М. Росцішевський і Н. Ліщинський

BLUE & GOLD TAVERN
79 E. 7th Street New York, N.Y. 10003
Tel.: GR 3-8725 GR 5-2804



Христос Рождається!

Веселих Свят Різдва Христового та Щасливого Нового Року

Українському Духовенству, Органіціям, Шановним Клієнтам і Знайомим щиро бажає

ЮРІЙ ВАСИЛЮНИК — власник

УКРАЇНСЬКОЇ КРАМНИЦІ

ASTORIA

MEAT PRODUCTS INC.

35-09 Broadway Long Island City, N.Y. 11106
(між 35-36 вул.) Tel.: 726-5663



УКРАЇНСЬКОМУ ГРОМАДЯНСТВУ

Щасливих Свят Різдва Христового і Нового Року

бажаюць

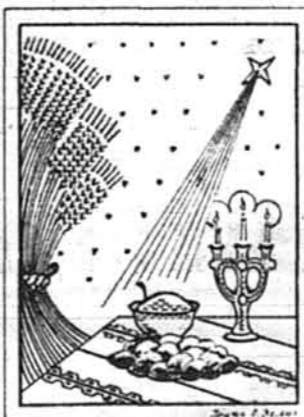
Юлія і Михайло Петришин — власники фірми Klein's Co.

734-736 N. 2nd Street, Philadelphia, Pa.

МЕБЛІ І ДОМАШНЄ ТА ЕЛЕКТРИЧНЕ УСТАТКУВАННЯ
WA 5-7362

HOLIDAY SEASON AT SOYUZIVKA

Веселих Свят



Merry Christmas

MONDAY, JANUARY 6, 1975

CHRISTMAS SUPPER

CHRISTMAS SPIRIT and CAROLS

This is the ideal way to give the housewives a Christmas treat!

Name:

Address:

Enclosed is reservation deposit \$..... for..... dinner for..... persons — for..... day — from..... to.....

No Place Like Soyuzivka at Christmas Holidays

Веселих Свят
та Щасливого Нового Року
бажає
Richard H. Burnadz
УКРАЇНСЬКЕ ПОХОРОННЕ ЗАВЕДЕННЯ
McNERNEY — BURNADZ MEMORIAL HOME
371 Lakeview Ave. — Clifton, N.J. — Phone: 772-1880
ОБСЛУГ ПАССЕЙКУ в ОБЛАСТЕЙ ВЕРГЕНУ

Веселих Свят Різдва Христового
і Щасливого Нового Року
всім своїм ВШ. Клієнтам пересилають
АДАМ БАЛАБАН з ДРУЖИНОЮ
Adamba Food & Candy Mfg.
Адреса гуртвни і власної виробни:
848 Lorimer St., Brooklyn, N.Y. 11222 EV 3-0981

Веселих Різдвяних Свят
і Щасливого Нового Року!
бажає
TWARDOWSKI
TRAVEL AGENCY
18 St. Mark's Pl., New York, N.Y. 475-5588
Групові й індивідуальні виїзди до Польщі і
країн світу: Легальні білети по ЗСА; Паз-
ки РЕКАО і гроші до Польщі.
— Пишіть зо каталогами. —



ВЕСЕЛИХ СВЯТ
Рождества Христового
і
Щасливого Нового Року
Українським Організаціям та ВШ. Клієнтам
— бажає —
J. & Z. Meat Market
39 Fallside Avenue, Yonkers, N.Y. 10701
Власники — **ІВАН і ЗЕНОВІЯ БУНДЗЯК**



ВЕСЕЛИХ СВЯТ РОЖДЕСТВА ХРИСТОВОГО
та
ЩАСЛИВОГО НОВОГО РОКУ!
всім нашим Вельмишановним Покупцям
бажають
ЕРАСТ КУРОВИЦЬКИЙ І СИН
УКРАЇНСЬКА М'ЯСАРНЯ
121 First Avenue New York City
Tel.: GR 7-0344



ВЕСЕЛИХ СВЯТ РІЗДВА ХРИСТОВОГО
і ЩАСЛИВОГО НОВОГО РОКУ
— бажає —
Музика і Спів
УКРАЇНСЬКЕ ПОХОРОННЕ ЗАВЕДЕННЯ
2154-57 W. Chicago Avenue
CA 7-1222 CHICAGO, ILL. BR 8-7767



ВЕСЕЛИХ СВЯТ і ЩАСЛИВОГО НОВОГО РОКУ
бажають
ВОЛОДИМИР і МІЛЛІ ШУР
власники
Walter's Restaurant
327 Saw Mill River Road Yonkers, N.Y.
Tel.: 969-9180

Веселих Свят
та Щасливого Нового Року
від ПОХОРОННОГО ЗАВЕДЕННЯ
Теодора Волініна
Займається похоронами в Нью Йорку, Брукліні і
околиці. Допомогає в похоровах в цілій Америці
і всіх країнах світу.
Чесна і солідна обслуга. Модерна каплиця.
Theodore Wolinnin, Inc.
FUNERAL HOME
123 East 7th Street, New York 9, N.Y. Tel.: GR 5-1487

Христос Рождається!
Веселих Свят
і Щасливого Нового Року!
своїм Відборцям бажає
Силац Жіночих і Мужських
Матеріалів
V. M. FASHION FABRICS
329 East 14th Street New York, N.Y. 10003
Tel.: 477-4303
Великий вибір матеріалів найліпших
для висилки в Україну.

Христос Рождається!
ВЕСЕЛИХ СВЯТ
і Щасливого Нового Року
Родині, Знайомим і Дорогим Гостям бажають
С. ВАРДУЛА і С. БОДНАР — власники
NIKOLAS CAFETERIA
29 Cooper Sq. — New York City — GR 9-7180

Спокійних, безжурних і радісних
Свят Різдва Христового
бажає своїм Покупцям, Приятелям та всьому
Українському Громадянству відомої фірма
Mercury Parcel
Trading Corp.
М. ГОРИСЛАВСЬКИЙ
з донькою **ХРИСТИНОЮ**
власники
101 1st Ave., NEW YORK, N.Y. 10003. ORegon 4-8930

Веселих Свят Різдва Христового
і Щасливого Нового Року
бажають
ЯРОСЛАВА і СТЕФАН ЛЮТАКИ, власники
HOLIDAY LOUNGE
COCKTAILS and DINNER
75 St. Mark's Pl. (8th St.)
New York City
SP 7-9637



ГАРНИХ і СПОКІЙНИХ СВЯТ
Різдва Христового
і Щасливого Нового Року!
бажають
ЮЛІЯ і ВОЛОДИМИР БЕЗСОМІВ
власники
SOUTH BOUND BROOK
M. KUMENT CO.
127 Main Street, So. Bound Brook, N.J. 08880
Тел.: (201) 246-0549 або (201) 469-6288



ВЕСЕЛИХ СВЯТ
та
Щасливого Нового Року
— бажають —
ЯРОСЛАВ БЕРЕЗОВСЬКИЙ
— і —
СТАНІСЛАВ ВАШКЕВИЧ
власники фірми
В & В MEAT PRODUCTS
168 BEDFORD AVENUE BROOKLYN, N.Y.
Tel.: EV 8-2811



ВЕСЕЛИХ СВЯТ
та
ЩАСЛИВОГО НОВОГО РОКУ
— бажає —
Петро ЯРЕМА
Funeral Home
129 EAST 7th STREET — NEW YORK, N.Y.
(Between 1st & Ave. "A")
ORegon 4-2568
МОДЕРНІ ОХОЛОДЖУВАНІ КАПЛИЦІ

Веселих Свят!
Веселих Свят Різдва Христового
та
Щасливого Нового Року!
ВШ. Клієнтам, Дружям та Знайомим
бажають

Антін і Віра Шумейки
та **Працієнники**
KOBASNIUK AGENCY
Подорожнє Бюро
— Білети на кораблі й літаки —
Іміграційні справи — Міжнародні поштові пере-
кази і т. д. — Приготова податкових звітів
(Income Tax)
Нова адреса:
157 Second Ave. New York, N.Y. 10003
Tel.: (212) AL 4-8779

Христос Рождається!
Веселих Свят Різдва Христового
та Щасливого Нового Року
всім своїм Клієнтам
та всьому Українському Громадянству
бажають
ВОЛОДИМИР ГАДУК-БОБЕРСЬКИЙ
та **ВОЛОДИМИР ОБЧАРУК**
власники
Друкарні „ЛУНА“
77 St. Marks Place, New York City GR 5-7860

Веселих Різдвяних Свят
та Щасливого Нового Року
Родині, Односельчанам, Знайомим і Гостям
— бажають —
ОЛЬГА і ГРИГОРІЙ СЛИВКИ з РОДИНОЮ
власники
Українського Ресторану
„Одеса“
117 Avenue "A", New York City Tel.: 478-9132



Веселих Свят Різдва Христового
і Щасливого Нового Року!
— бажає —
РОДИНА НАСЕВИЧІВ
N.E. Corner Franklin & Brown Sts.
109 E. Tabor Road Philadelphia, Pa.
MA 7-1320 DA 9-1844



ДОРОГИМ ГОСТЯМ, ДРУЖАМ
та ЗНАЙОМИМ
бажають
ЩИРО СЕРДЕЧНЕ
ХРИСТОС РАЖДАЄТЬСЯ!
Олекса, Марія, Тоні
Шумило
LEXINGTON HOTEL
LEXINGTON, N.Y. Tel.: (518) 989-9797



ВЕСЕЛИХ СВЯТ
РОЖДЕСТВА ХРИСТОВОГО
та
ЩАСЛИВОГО НОВОГО РОКУ
РІДНІ, ТОВАРИШАМ, ЗНАЙОМИМ,
ПРИЯТЕЛЯМ і ШАНОВНИМ ПОКУПЦЯМ
— бажають —
І. Кефор **В. Роговський**
власники
OLYMPIA LIQUORS, Inc.
87 2nd AVENUE NEW YORK, N.Y.
GR 5-8528