

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

СВОБОДА UKRAINIAN WEEKLY SECTION SVOBODA UKRAINIAN DAILY

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The Ukrainian Weekly Section

N. Y., N. J. GOVERNORS, KOREAN AMBASSADOR, N. Y. C. MAYOR EXTEND UKRAINIAN CHRISTMAS GREETINGS ON TV

Greetings to Ukrainian Americans on the occasion of their celebration of Christmas, in accordance with the Julian Calendar, were voiced on the Ukrainian Melody Hour television show last Friday night, January 6 (11 to 12, WATV, channel 13), by New York Governor Averell Harriman, New Jersey Governor Robert Meyner, New York City Mayor Robert Wagner, Korean Ambassador Ben C. Limb, and Mr. Dmytro Halychyn, President of the Ukrainian National Association.

Conductor of the Ukrainian Melody Hour is Mr. Roman Marynowitch.

Text of the greetings by the Governor Harriman, Mayor Wagner and the Ambassador Limb follows:

Governor Harriman's Message

At this holiday season, I welcome the opportunity to talk to the many Americans of Ukrainian descent and to wish all of you a Merry Christmas and a very Happy New Year. I had the privilege of visiting the homeland of your fathers during World War II when American air bases were established there. I know at first hand that the Ukraine has a proud heritage, a national culture rich in literature, art and music. The many beautiful songs I heard in the Ukraine I shall never forget.

But the things that impressed me most was that Ukrainians are by nature a friendly people with an invincible resolve to live a life of joy and freedom. The desire of the Ukrainian people to be free and order their own affairs in their own manner has survived centuries of oppression. It survived the autocracy of the Mongols and the Czars. It will survive the bleak and Godless tyranny of the Kremlin.

The enslaved peoples of Eastern Europe will once again be free. Once again they will worship God in their own way, set up their own free institutions, and enjoy the individual liberties that are the God-given rights of people everywhere. Of this we can be sure. Their love of liberty cannot be extinguished, as the history of the Ukrainian people proves. I congratulate them on keeping

that spirit alive. At this time let us all pray that the new dawn of freedom will come soon so that free and liberty-loving peoples everywhere can begin building together the peace on earth that all of us desire.

Again, I send you holiday greetings and all good wishes.

Ambassador Limb's Message

It is with admiration for the stalwart Ukrainian people, in their long and courageous resistance to the totalitarian oppression of communism, that I extend to them these Season's Greetings.

At this time of Christmas, our hearts are lifted in the prayer of hope and in the yearning for freedom. The people of Korea join in the common struggle for freedom everywhere. Together with you, together with all free men, we too pray for the survival of the great moral heritage of mankind and the message of love and peace embodied in the spirit of Christmas.

It is only by standing together in the continuing struggle against the godless philosophy of communism, which breeds hatred and tyranny, that we can preserve the ideals of Christianity and bring Peace on Earth and Good Will to Men.

Mayor Wagner's Message

As Mayor of the City of New York I welcome this opportunity to wish all Ukrainians the happiest Christmas ever.

At this season of the year we Americans have special cause for gratitude and rejoicing. Our nation is free, at peace, prosperous. In our plenitude of good things we should not forget the less fortunate, those still prisoners of Communist aggression. In other parts of the world, strife and dissension are rampant, potential time bombs for world conflict. We can only pray that next year on the anniversary of Christ's birth, all nations will be at peace.

My family join me in wishing you God's blessings and all good things this Christmas of 1955.

VOICE OF AMERICA'S CHRISTMAS PROGRAM

Using all its facilities, the U. S. Information Agency shared with the rest of the world America's celebration of Christmas 1955.

Through special radio programs, wireless press bulletin news and feature stories, photographs, displays, motion pictures and holiday observances at its overseas centers, the Information Agency spread the Yuletide message.

The Voice of America, with programs in 39 languages, took its microphone into the homes, churches and local associations of dozens of nationality groups to relay Yule greetings to their homelands. Exiles and escapees from communist-controlled countries will tell their countrymen how they observe the Holy Day in America. Listeners of all faiths be-

hind the Iron Curtain heard prayers and messages of hope from exiled religious leaders. The traditional sacred and secular music of the season, and dramatic productions highlighting the spiritual heritage of America, was also beamed around the world.

President Eisenhower's Christmas message, which opened the Pageant of Peace in the Capital, began the Information Agency's two weeks of holiday broadcasts and observances. Special events at the Pageant of Peace, in which more than 50 nations were participated, broadcast "live" by the Voice, or were recorded and channelled overseas for use in foreign local radio and television programs.

THE TRUE MEANING OF CHRISTMAS

Last Ukrainian Christmas weekend, Ukrainians throughout the world, and here in our country, the U.S.A., celebrated this great religious holiday in the manner traditional with our parents and our grandparents who came here as emigrants.

We had our "Sviat-Vechir," replete with all of the customs and ceremonies associated with it. The family, the older and the younger, partook of the traditional twelve courses, all of them named after the Twelve Apostles, and all of them fast dishes, prepared without meat and dairy products. There was, of course, "borsch," then cabbage and pea soup, "holubtsi" stuffed with "kasha," buckwheat groats, or with rice and there were dishes, too, made of mushrooms, and griddle cakes fried in hemp oil. Also the "pampushki," and before all there was the "Kutya," the exclusive Ukrainian Christmas Eve delicacy, prepared from whole wheat grains cooked for many hours, and then seasoned with honey mixed with poppyseed. This, and much more.

Finally, there came the singing of the Ukrainian carols, reproduced on this page. Christmas after Christmas, we have sung them, and never



have gone over the emotional thrill of singing them, be it in home or in church. The carols of other peoples, including "Silent Night" (originally in "Stille Nacht"), are beautiful,

but we still think that the Ukrainian "kollyady" are most beautiful.

Then the church services that night, and the High Mass on Ukrainian Christmas Day, when the choirs do justice to the talents that lie in them.

One of our Ukrainian Weekly readers remarked to us recently, that "all our Ukrainian cultural traditions, few, if any, have the color and the warmth of the Ukrainian observance of our Christmas Eve."

We agree with him. It is all very fine to eat the traditional dishes, to sing our "kollyady," and to bask in the warmth of the Christmas celebration, but on that holiday at least some thought should be given to living a life as Jesus Christ ordained it.

And so, let us turn our thoughts to Him who came upon this earth, to bring salvation to all mankind, and resolve to live in accordance with His teachings.

CHRISTMAS STORY

(The oldest Legend of All)

And it came to pass that God had ordered all the youths to gather at the church. Each was to carry a staff. The one whose staff came to life, would be chosen as the protector of Mary.

Mary was a pure and holy virgin who spent much of her time in prayer. Now, Joseph was an older man, being well past 30 years of age, but lo and behold, as he entered the church, carrying a staff, it at once burst forth with new leaves. So Joseph was chosen then as Mary's guardian and protector.

Now, it came about that the Romans in power were collecting a tax and taking a census, so Mary and Joseph travelled to the nearest city Bethlehem for that purpose. Night had fallen and they stopped at the city Inn, hoping to get a room in which to pass the night.

The Inn keeper inquired of them if they had the price of the room. He quoted a price far above what they had expected to pay. "I've many guests this night. My Inn is full of merry people with full purses tonight. It is already too full. There is no room in my Inn for poor travelers tonight!"

The hope died out of Joseph's eyes and Mary's filled with tears. She was weary of the travel.

Joseph started to speak again, but the door slammed shut upon warmth, friendly light and the smell of food. Mary shivered a little. Joseph took off his mantle to wrap it about her more securely.

They plodded along hopelessly, in a search of a place to stop. "Perhaps, on the outskirts of the town, some kind soul will give us lodging," thought Joseph, as he directed Mary. Just at this instant, they saw a light, a bright gleaming star, in the distance, as if beckoning to them.

"Hurry, Joseph," said Mary, "we must hurry now!" At the same time a sigh of relief escaped her lips. She pointed, "There perhaps will be a kind soul who will let us rest for the night."

The star grew brighter and nearer as they approached. Soon they saw a stable, not far off, and a bright star directly over it, lighting up its windows. There Mary and Joseph stopped under the star, so bright it lit up the interior of the manger.

The star was so bright and big that all the shepherders were attracted by its glory and followed its direction, hearing the singing of angels louder and louder as they came nearer to the manger. There angels were singing hosannas.

The shepherders entered, looked upon the Christ child and were amazed, for the Prediction had come true, Jesus the Child of God was born. So they went forth and told the Great News to all the world!

WOMEN WORKED TO DEATH ON SIBERIAN RAILROAD, ANTI-RED RADIO REPORTS

A REFUGEE RELEASED AFTER TEN YEARS IN SOVIET LABOR CAMPS, REVEALS HARROWING DETAILS TO RADIO LIBERATION

New York, January 5.—The Tayshet-Lena railroad in Siberia is paved with the bones of women labor slaves who perished in its construction. Radio Liberation, the free voice of the emigration from the USSR, is telling the people of the Soviet Union in broadcasts transmitted from Germany.

Details of the grim story told the editors of the anti-Communist emigres' station by Maria Varkony, a Hungarian woman who spent ten years in Soviet labor camps, were received today in New York by the American Committee for Liberation from Bolshevism, which supports the freedom radio station. Mrs. Varkony described how the condemned women perished under the

back-breaking tasks of 100 ties and rails in all kinds weather conditions. "The majority of the women," she said, were unable to fulfill the work norm and, therefore, received penalty rations consisting of one pound of bread. Many women died of exhaustion. One old woman was driven from the barracks to work although she wept and said, "I cannot work, I'm ill..." And she could not work. She died the same day.

Women were also worked to death on dam and other heavy construction projects during Mrs. Varkony's imprisonment, the emigre radio broadcasts further reported. In 1948, Mrs. Varkony was transferred to work on the construction of a bridge over the Angara River, in south Siberia. "There were about 900 women on this project," she said. "We were all political prisoners. Besides our women's camp, there were three men's camps in the neighborhood. We lived in tents—80 women in each. At first we were engaged in levelling a hill on the... river. All we had were crowbars. Late in January, 1949, supplies began to be regular. For a number of weeks, we were issued only one-half pound of bread and a bowl of soup once a day. This resulted in a still higher death rate."

Radio Liberation broadcasts a freedom message around the clock in seventeen languages to the peoples of the Soviet Union.

Sing These Carols and Keep Our Christmas Traditions

БОГ ПЕРЕДЧИННИ НАРОДИВСЯ

Вог Предчинний народився, Прийшов днесь із неbes, Щоб спасти люд свій весь, Тай утишився.

В Вифлєсмі народився Мєся, Христос наш, Господь наш, для всьх нас, Нам народився.

"Слава Вогу" — заспіваймо, Чєст Сину Божому, Господу нашому Поклін віддаймо!

НА НЕБІ ЗІРКА ЯСНА ЗАСЯЛА!

На небі зірка ясна засяла І яням світлом сіяє, Хвиля спання к нам завитала Там Дива Бога раждає, — Щоб землю з небом в одно злучити.

Христос родився: Славіте! Благослови нас, Дитяко Боже, Скріпи своєю ласкою, То і пекельна сила не зможе Нас розділити з Тобою.

Благослови нас, ми ж Твої діти, Христос родився: Славіте!

Благослови нас і збав нас, Христе, Визволь нас, Боже, з недолі, Засій в серцях нам бажання чисте, Дай всім дїждати дня волі! Щоб Україна могла падіти: Христос родився: Славіте!

ВСЕЛЕННАЯ, ВЕСЕЛИСЯ!

Вселенная, веселися, Вог від Диви днесь родився, У вертепі, між бидляти, Там Христос поклин дати, Три князі, три князі приходять.

Ладаи, миро, злато в дарі Ту принесли ті владарі, Новонародженому Князеві, Вєсьо світу Господеві, Віддають, віддають покрно.

Ангели ся поклоняють, "Слава во вишніх" співають, Новонародженому Дитяти Поспівують поклин дати, Вогові у яслах.

Пастирям уподобімся, Родженному поклонімся, Щоб нам зволни долю дати, Українцям мир зєслати, Вірующим, вірующим у Нього!

ВОЗВЕСЕЛИМСЯ ВСІ РАЗОМ НИНІ!

Возвеселися всі разом нині, Христос родився в бідній яскні Поклінем виком став чоловіком.

Всі утишаймося на землі! Всі утишаймося на землі гоїно, І честь віддаймо Ньому достойно, Пожаданому, з неба даному, Котрий увєсь світ відкупив.

Пєснї співаймо согласно, мило, І торжествуймо всі разом ширю, "Слава во вишніх, а мир для нижніх!" Весело світу голося!

НЕБО І ЗЕМЛЯ

Небо і земля (2) нині торжествують, Ангели й люди (2) Весело празнують: Христос родився, Вог воплотився, Ангели співають, І князі витають, Поклін віддають, А пастирі грають, Чудо, чудо! повідають.

Во Вифлєсмі (2) Весела новина: Чистая Дива (2) Породила Сина! Христос родився, Вог воплотився, (1 т. д.)

І ми Христові (2) Вогу поклин даймо! "Слава во вишніх!" (2) Ньому заспіваймо! Вог воплотився, (1 т. д.) Христос родився.

НОВА РАДІСТЬ СТАЛА!

Нова радість стала, Яка не бувала, Над вертепом зірка ясна світу засяла. Де Христос родився, З Диви воплотився, Як чоловік, пєленами — Убого вповився.

Просим Тебе, Князю, Небесний Владарю, Даруй літа щасливі, Тому господарю!

БОГ СЯ РАЖДАЄ...

Вог ся раждає, хто ж Го може знати, — Ісус Му ім'я, Марія Му Мати! Тут ангели чудяться, Родженого болять, А він стоїть, трясється, Осєл смутно пасється, — Пастирі клячуть, Вог в плоти бачать Тутже, тутже, тутже, тутже, тут!

І пастирі там к Ньому прибігають, В Ньому Господа свого витають.

У ВИФЛЄСМІ НИНІ НОВИНА

У Вифлєсмі нині новина, Пречиста Дива зродила Сина, В яслах сповнився, Поміж бидляти, Спочив на сіні Вог необнятив.

Вже херувими славу співають, Ангельські хорі Вог витають, Пастир убогий Нєсе, що може, — Щоб обдарити Дитятю Боже.

Глянь оком світлим, о, Божий Сину, На нашу землю, рідну країну, Зішли нам з неба, Дар превеликий, Будь Тобі слава на вічні віки!

ROCHESTER UKRAINIANS WIN NATIONAL CUP GAME

The Rochester Ukrainian Sport's Club defeated the Rochester Sport's Club (Germans) for the National Amateur Soccer Cup. They also won the championship in the Inter-City Soccer League, which includes two teams from the Buffalo, N. Y., area, reports William B. Hussar, of the Board of Advisors of the Ukrainian National Association.

The smooth functioning Ukrainian American soccer team whipped the Rochester Sport's Club 4-0 on the Red Men's field, in the final round of the area National Amateur Soccer Cup eliminations. The Ukrainians now are scheduled tentatively for a trip to Cleveland, Ohio, for further play in the Amateur Cup tournament on January 15, 1956. Nick Shevchyshyn, was star, offensively for the Ukrainians, tallying three goals. Daniel Zawiadskyj netted the other. The Ukrainian goalie Roman Pawlowych came in for his

share of laurels, turning in a brilliant job in shutting out the strong (German) Sport's eleven. Wolodymir Kamad was the outstanding playmaker for the winners. The rest of the team was in its finest shape to go out for this important victory. During the three previous years Rochester was defeated in the semi-finals due to injuries to some of the players. This game was also a costly one to the Ukrainians, as two of the outstanding players were injured in tie.

On the occasion of the Ukrainian Christmas Eve, 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.

U.N.A. MEMBERSHIP CAMPAIGN EXTENDED TO JUNE 30th

The special campaign to gain 3,000 new members for the Ukrainian National Association between July 1st and December 31st of 1955 did not come up to expectations. Therefore, this campaign will be extended to June 30th of this year, according to Mr. Dmytro Halychyn, President of the UNA. In a letter addressed to the officers of the UNA branches, making this announcement, Mr. Halychyn noted that: "We will not go into the reasons why we have not fulfilled our obligations up to now, why only an insignificant number of Branches have filled their

quotas, and why a majority of Branches have done nothing in this campaign. Let us consider, instead, what we should do to improve the situation, so that we may, in the shortest possible time, still obtain that number of new members which we should have organized by December of this year. Obviously, there is nothing left but to extend the campaign, to give an opportunity to fulfill their obligations to those branches which have not at all, or only partly fulfilled their quota of new members. It is primarily to those Branches that we make this appeal."

HUGO'S "MAZEPPA"—THE SYMBOL OF UKRAINE

By D. DONZOW

(1)

Like Lord Byron, Victor Hugo was one of the leading personalities of literary romanticism in the nineteenth century. The son of one of Napoleon's generals, he travelled in his youth through many countries—such as Italy and Spain—noted for their romantic charm. Regarding himself as an enemy of "le petit Napoleon," he left France after the coup d'état of 1851 and spent twenty years abroad as a political emigrant. The great French poet retained always in his heart a passionate love of liberty and hatred of oppression. He worshipped everything strong, heroic and mysterious, so it is not surprising that he was attracted by the personality of the great fighter for freedom, Hetman Ivan Mazeppa, standing out as it did from the fluctuating background of history, of nature, and of the national character of Ukraine.

In the first place, the age of Mazeppa in the eighteenth century was certainly not remote history; at that time Mazeppa's Ukraine and his Kozaks followers were still living forces, active factors in contemporary political affairs. In the second, Philip Orlyk the father, and his son, were still diplomatically active in Europe. In the nineteenth century, Mazeppa and his country were already legendary; it was a vivid tale of a heroic nation which sought to block by the very bodies of its people of the Moscovite hordes; it was a nation ready to sacrifice everything in the name of freedom, a nation throwing out a bold challenge to the power of which Europe was already becoming frightened. And it was this elemental strength of Ukraine and of her genius, her youth, her tenacity, that fascinated the romantic poets of the West.

Hugo's poem, written in 1828, suggests a musical symphony. There is emotion and rhythm. For content Hugo uses the well-known history of boisterous youth of the future Hetman, Mazeppa, while a page at the royal court in Warsaw, was involved in a number of love affairs—as was his wont until his old age. The French poet takes for his poem one of the youthful Mazeppa's gallant adventures; victim of the vengeance of an outraged husband, his dress ragged and torn by sabre thrusts, Mazeppa's body covered with blood, is lashed prone on the back of a wild horse snorting fire from its nostrils, striking sparks with its hoofs. The crack of the whip, the noise and jeers of the crowd, and the terrified horse bolts into the void. The rider is exposed to death at each instant, dragged by the thorns of scrub, chased by beasts of prey. He is on his way to death. At least, it would appear so. And yet his fate

was written differently: he was saved from this death by the Zaporozhian Kozaks and he lived to become their Hetman.

The poet sees Mazeppa and the symbol of Ukraine, her tragic path across rivers, through blockade and ambush to the freedom of a glorious future. Fate slings Ukraine over the precipice, to destruction, and it seems she can never rise again from the mire; and yet she does rise up once more.

Hugo first describes the vehement luxuriousness and the glamorous nature of Ukraine. His description of her physical nature is similar to that in *The Tale of Ihor's Campaign*, or in the stories of Iohorzenko, or passages from Iohor, when these writers paint the steppe or the Dniipro during a storm. Ukraine in her menacing aspect can be found in such poems of Shevchenko as *The Dniipro Roars* and *Loans, Like a Red Serpent, the Cool Ravine, and so on*. There are the rivers flowing with blood, the graves filled with Kozak corpses, the roar of the Dniipro cataracts, the threatening surroundings against which the nation has to fight for its existence.

In Hugo's poem, the horses gallop with its prostrate rider through this green and dry ocean of the steppe. They pass through valleys, gorges, over withered, fallen trees, rivers, swamps—to disappear in the wide, burning and unpeopled desert. They pass old demesnes tucked with the ruins of castles, and now they are followed by a horde of wild horses while above them swirls a flock of birds. It is day, and to the south the sun burns upon their skin, the scorching roof of the sky presses down upon the rider, and red blood from the gaping forehead stains the yellow sand and the lester soil, as the blood of the gladiator would spill in the sand of the arena.

They gallop through the night, clouds dim the stars, he hears the howls of the wolves as they pursue the fleeing prey, by the hoot and the screech of the owl. The gallop onwards one day and another and a third, as in a final journey to the grave urged on to the utmost speed. Finally, after three days and nights of the uninterrupted rush accompanied by the shrill calls of the birds, the horse falls, his stumbling hoofs strike fire from the barbed rock. Mazeppa, bathed in blood, lung prostrate on the ground watches the swirling mass of eagles around his head as they wait. The greedy beak swoops down to steal the eyes drowned in tears.

Yet suddenly all is changed. The end is not yet come; the future of the victim is not to be as his enemies schemed. Today, he is on the threshold of death. So let it be! But the life will come when this living corpse that was doomed and dragged to his death will prove itself a powerful, vigorous man, whom Ukraine will acclaim as her leader. The day will come when the booty now snatched from the preying eagles will be refunded by sowing the fields with the corpses of the enemy. The lost prey will don the haughty garb of the old hetmans, knights will cluster round him, a whole nation will rally to him, and follow him.

(Ukrainian Review)

(London, England)

(To be continued)

WORTH REPEATING

"Only a wealthy nation could afford to attempt to educate through college all its talented students, but no better investment of our riches could be made." — Philadelphia (Pa.) Bulletin

A LECTURE ON ERNEST HEMINGWAY

At the Ukrainian Academy of Arts and Sciences in New York, N. Y. Dr. W. Besoushko gave a lecture on E. Hemingway's life and works. He stated that seldom were the works of a writer so closely related to his works as in the case of Hemingway. The lecturer gave a portrayal of a man who endured very much, put the greatest demands on himself as a writer and aspired after the highest attainments. — Hemingway proved to be a distinguished short story writer. Some of his stories are terrific, as, for example, *An Alpine Idyll* and *A Natural History of the Dead*.

Hemingway wrote several novels which are rather long short stories as to the contents than works that would compare with epopees. It was observed that Hemingway was not strong in the variety of characters. A similarity of his own figure appears in almost all of his rather larger works. However, his minor figures are skillfully delineated and give proof of Hemingway's originality. Many critics agree that Hemingway in *The Sun Also Rises* gave the best novel of the jazz age; some even call his work his best as being best harmonized as to its contents and style. A Farewell to Arms has been acknowledged as the American best novel of the First World War. In the novel, *For Whom the Bell Tolls*, Hemingway set an example of a soldier, a stoic figure. Heroes characterized by stoicism, we find in *To Have and To Have Not*, *Across the River and into the Trees*, and in *The Old Man and the Sea*. *To Have and To Have Not* and *Across the River into the Trees* are rather experimental novels, so different are they from other novels. Hemingway won a general approval by his work *The Old Man and the Sea*, a kind of fable in which *New Statesman* and *Nation* (1952) observed an expression of the suffering of humanity. The lecturer hinted that the famous essay of William James, *The Energies of Man*, be compared as to human endurance.

E. Hemingway passed through an evolution in accepting certain values. In *A Fare-*

well to Arms, he approached nihilism. Afterwards he returned to positive values, trying to encourage a striving towards a better life through social life. He has acknowledged the necessity of an organized life by becoming a church member, at present being a Roman Catholic.

The writer should not take part in practical politics, said the lecturer. According to Somerset Maugham (in *Summing Up*) he is believed to be a different being from other people. Devoted to abstractions and endowed with strong emotions, the writer is no material for a politician. However, in settled circumstances he could excellently represent his country in foreign lands as was often done in the French diplomacy.

The Ukraine, with the novelist Vinnichenko as Prime Minister in 1918 and the poet Tichina as president of Ukraine occupied by the Bolsheviks, proved the thesis of Somerset Maugham. If Hemingway sometimes failed in his politics, he should be evaluated in another way.

Hemingway's position in relation to women has been influenced by the French and Italian views of this matter. Hemingway sees in a woman a helper of man. In our country the woman aspires after equality. As to Hemingway's style, it proved to be of great value in short stories and in *The Sun Also Rises*, but in works rather complex it must be accompanied by other elements than it possess, or another style must be substituted. Hemingway was inspired by Mark Twain, Henry James, Flaubert, Joseph Conrad, Stephen Crane, William Shakespeare and Leo Tolstoy. E. Hemingway was most successful in rather "long short stories" and in this kind of writing he is a remarkable writer of world literature. A youthful enthusiast of sport he became a writer of global wars. Almost all his rather large stories are tragedies or possess tragic undertones.

The lecturer is sure that Ernest Hemingway will still endow American literature with valuable works.

FREEDOM IS NOT A NATURAL RIGHT

At this season the economists present their summaries of what has happened in the past and what is anticipated for the future. There are problems and maladjustments, notably in certain branches of agriculture. But the over-all picture is one of extraordinary material progress and achievement—probably the greatest in recorded history.

The Secretary of the Treasury, George Humphrey, has described "what millions of Americans have been actually making of our economy." Our total production of goods and services is not far from \$400,000,000,000 a year—which work out to seven times the 1900 level after allowance is made for price rises. It is of the utmost significance that the greatest share of this goes not to the wealthy, but to the people in the lower and middle income groups. Where, early in the century, only one family in 10 earned as much as \$4,000 a year in terms of today's prices, now half our families earn more than \$4,000.

The fruits of this are found in statistics which are astonishing by any standard. At the turn of the century there were 14,000,000 life insurance policies in force in this country—now there are 250,000,000. In 1900 individuals had liquid savings of all types amounting to less than \$10,000,000,000—now the total exceeds \$235,000,000,000. More than 15,000,000 Americans have over \$30,000,000 invested in pension and retirement trust funds which didn't even exist in 1900. Close to 10 per-

cent of all our families today own stock in American corporations, while 55 per cent live in homes of own.

What all this means, in Mr. Humphrey's phrase, is that "the basic interests of the man in overalls are today the same as the basic interests of the man in the business suit." He uses inflation as an example of that mutuality of interest.

The man in the business suit. He uses inflation as an example of that mutuality of interest. Between 1939 and 1953 inflation "stole" \$478 out of each \$1,000 of savings—half. It did that by cheapening the dollar—by cutting its purchasing power.

That brings up an ever-existing danger. It is commonplace to read political programs which propose tax reduction on the one hand and, on the other, all manner of increased federal expenditures for social security, for schools and roads, for public housing, for public power development, and so on and so on. How could such programs be put into effect? In only one way—by running the government farther into debt through a series of huge deficits. Then renewed inflation would follow as day follows night, and the people would be "robbed" of their savings again. No other results could be expected from a policy of taxing less while spending more. And, along with the material losses, the individual would lose opportunity and freedom—a price always exacted by governments which are reckless with the assets of the people, and insatiable in their

GOOD UKRAINIAN CHRISTMAS GIFTS

By M. H. HAYDAK

With Christmas approaching every one is bound to give some thought to playing Santa Claus to somebody. And sometimes it is quite a difficult problem. I think that you worries can be simplified if you decide to give a book on Ukraine for Christmas. There are quite a few now on the market which can be used for such a purpose. Many of them have been reviewed in the *Ukadet*. This time I would like to say a few words about a book written by V. Sichynsky "Ukraine in Foreign Documents and Descriptions from the VI to XX Century," published by the Ukrainian Congress Committee of America, (236 pages, 1953). In his foreword, Prof. C. A. Manning of Columbia University brings out the fact that the knowledge of Ukraine is very limited among the nations of the world. This is due to the fact that the Muscovites, who overpowered Ukraine "spared no opportunity not only to subjugate the land but to deny the very existence of the people and they have capitalized on the ignorance and neglect of the West during the past two centuries to endeavor to prove their point. They have pre-empted the name Rus-Ukraine they have adopted and falsified its history... Under such conditions only a careful statement of the truth can serve to make known and clear the nature of the Ukrainian claims which have been systematically distorted for nearly five hundred years by Moscow."

The book consists of a collection of memoirs, descriptions and comments on Ukraine by foreign travellers and observers, both official and private, who visited Ukraine. They had ample opportunity to see Ukraine with their own eyes, to meet and talk with the Ukrainian upper classes and with the Ukrainian common people.

It is very interesting to read the passages of the past which characterize the Ukrainian ancestors. And there are hundreds of such remarks. I would like to cite just a few from a writer who lived toward the end of the sixteenth century.

"The Sklavens and Antae... are kind to those who visit them, and escort them courteously from one place to another. If through the negligence of the host a guest would suffer harm, the previous host, who had passed that guest on the deficient one would start a war, for these people consider their sacred duty to revenge wrong-doing to their guests..."

And then another interesting remark:

"Once they have quarrelled among themselves, they can never agree again, and never

drive for more and more power over the lives of all.

It is far easier to build a system which gives the masses of people freedom along with material well-being it is to maintain it. Dr. George S. Benson has pointed out that "When you look back down through the pages of history, you will find the wrecks of 15 civilizations. You will find that nowhere in the world at any one spot have people for many generations maintained a good government or a good economy." Demagoguery, special privilege, successful pressure groups, a gradual wasting away of the principles of individual freedom, responsibility and obligation—these were among the seeds whose crop was disaster.

No nation has any natural right to freedom. Freedom must be worked for and earned—and everlastingly protected. Material gain is a by-product, so to speak, which comes to those who place the greatest value on free man and the free society in which he lives and works.

can stick to a common decision. For everyone of them has his own mind and none wants to yield to the other."

About two centuries later, another writer an Arab, Ibn-Yakub observed a similar characteristic: "In general the Slavs are a brave people, capable of making enduring military raids, and if it would not be for the dissension that exists among the various tribes, so people on the world could resist them."

You were probably wondering where we got those wide "sharovary" which we use on festive occasions. Just listen what Ibn-Dast, another Arab writer, remarks in his memoirs: "They wear extremely wide trousers made of 100 elows of material. When they lie these, they usually bunch them up and tie them beneath the knee." And this has been written more than a thousand years ago. So we have quite a tradition!

The book of Sichynsky has eight chapters in which testimonies of various writers about Ukraine is given in chronological order, according to the historical periods. The book contains many illustrations, has a good bibliography and a very thorough index. The price is very low—about two dollars.

Another book, which has been reviewed already is "Prelude to a Journey" by Agnes L. Hovde (\$2.75). It is written by a Minnesotan, who discovered Ukraine and presented a very interesting story about the life and people of this land.

There is an interesting story for young and old written by I. Bahriany "The Hunters and the Hunted" (Burns and MacEachers, Toronto, pp. 270, 1954, \$3.50). This is an adventure which takes the reader through the Siberian wilderness.

A very good book, written by another Minnesotan, D. Reshetar, a professor at Princeton University, "The Ukrainian Revolution."

This is a very thorough story of the recent historical events in Ukraine, with an ample background to understand the matter discussed in the book.

If your father and mother like to read a Ukrainian book there are many excellent volumes on the market. And the prices are very reasonable. It is certainly much better to give a book, which has a permanent value, than to give a eekle or some other article which will be used for a while and then thrown away.

(Courtney, "Ukadet," Minneapolis, Minn.)

SOVIET INSURANCE

(2)

Compulsory insurance is permanent. Every legal or physical person is an insured party as long as the property subject to insurance is at his disposal. The responsibility of *fosstrakh* is likewise permanent. The responsibility arises automatically. The insurance of an object does not depend on the fulfillment by the insured of any formal requirements. The existence of the object to compulsory insurance is sufficient for it to be considered insured. The responsibility of the insurer does not depend on the fulfillment of obligations by the insured. It may happen, for instance, that as a result of certain economic difficulties the insured had not able to pay the premium on time. The insurance of property is not terminated as a result of this situation, and *Gosstrakh* continues to bear the responsibility for it. Of course, a compulsory collection of arrears in premiums is provided for by law. The arrears are collected either through court procedure or by administrative action.

It is obvious that the factor of compulsion imparts to this kind of insurance the features of a real estate or similar tax. In fact, in the history of Soviet insurance there were times when it was proposed that such insurance be made free of charge and that certain taxes be introduced instead. The objective function of insurance, i.e. the protection against risk, is maintained, nonetheless, despite the fact that it is compulsory. There are three types of compulsory insurance: (1) compulsory assessed insurance, (2) compulsory insurance of state housing, (3) compulsory insurance of passengers in travel. Assessed insurance is the basic type not only of compulsory but of all state insurance. In accordance with the law of 1940, collective farms and private citizens are subject to assessed insurance. The following property of collective farms is effected: all buildings, in inventory, equipment vehicles, all the produce in-

dividually. How grown up we felt! And then how impatiently we waited to hear the voices of the carolers so that we could join in the singing. We were taught to continue the custom of the feast of "Sviat-Vechir" brought by our parents from their native land, Ukraine. And I do hope that our younger generation Ukrainian Americans and the newly arrived youth will also continue with our Ukrainian customs.

Indeed, Yuletide is a season of great joy. Yet for us Ukrainians Americans it is not entirely so. When we recall our relatives and kinsmen abroad, enslaved by Soviet Russia, not free to live and worship as human beings, our hearts are saddened. And so, since we cannot gladden their hearts, let us at least offer prayers to the Almighty to give them greater endurance, and to give greater strength to the Ukrainian Insurgent Army (UPA) fighting the Communist evil, and finally let us pray for Peace and the liberation of Ukraine.

And at this Christmastide, may I extend to all the readers of *The Ukrainian Weekly* the season's greetings in the traditional Ukrainian *Христос Радиться!*

Josephine Gibajlo Gibbons

NEW YEAR IN MIAMI

Holiday time in Miami is always a gala affair, and this year was no exception. I'd like to tell you a little about how this city welcomes the New Year.

First of all, the Orange Bowl queen and her court are chosen. This year a pretty girl from Fort Lauderdale named Lynn Brown received the coveted title of queen. From the day they are chosen, the queen and her court reign over a round luncheons, parties, and countless other affairs, climaxed by the King Orange Jamboree Parade on New Year's Eve.

The parade starts every year at 7 p.m. but already by noon the streets of downtown Miami are lined with people. They bring chairs, newspapers, portable radios, sandwiches, coffee—anything to while away the time. After 4 p.m. it's nearly impossible to drive into the downtown area. By the time the parade starts, half of the Miami population is lined on the streets to watch it. The other half sees it on television.

The weather was crisp and clear for the parade, and the Miami moon shone full and bright in the sky. But as luck would have it, the ordinarily warm weather turned chilly that night. The spectators,

bundled in sweaters and jackets, didn't seem to mind, but for the girls in short costumes and bathing suits, who rode on the floats, it was very very cold.

The floats this year were bigger and better than ever. The stores must have been trying to outdo each other, and they all succeeded.

One of these was an all-gold spectacle. Three topless gold columns stood in front of a classic gold portico. They housed a bridal party, striking in white and black.

A night in Venice represented another department store. Pretty gondoliers in black paddled six gondolas carrying girls in pastel dresses.

What looked like the longest float saluted the Air Force. Red rockets rose in puffs of steam on both sides of a blue world. Tiny planes circled Arctic ice at one end, desert mountains at another. Bathing beauties reclined on a sparkling beach on the next float. One was reading newspaper headlines about a blizzard in the North.

Real live flamingos paced daintily in front of a painted lake on the Hialeah Race Track float. Girls standing beside them wore flamingo-colored dresses with touches of black, like the tropical birds themselves.

The theme of this year's parade was an underwater wonderland. Sea horses, star fish, King Neptune, flying fish, and other ocean floats were featured, including a pirate float.

Beside the many floats there were bands, clowns, and huge balloons pulled by high school boys. The finale was the queen's float, which was drawn by nine white fish with blue stripes, carrying out the underwater theme. On January 2 was the big Orange Bowl game between Oklahoma and Maryland, and Jan. 3 was the grand finale in the Orange Bowl—flood lighted arepats of the parade plus a gigantic fireworks pageant.

So the holidays came to a close for another year. But already the Orange Bowl committee is planning next year's parade, with hopes that it will be even bigger and better than the year before.

As for us, my father and mother, my grandmother, and my sister, Tina, we shall observe during this weekend the Ukrainian Christmas Eve and Day, and then, on the following Saturday, the Ukrainian New Year's Holiday.

Karol Lachowitch

Poet's Corner

COUNTRY DOCTOR

The doctor was an angry man
It was a common sight
To see him leave his lighted door
To battle in the night.
He fought the storms, he fought the roads,
His daily chore was strife.
He had a running feud with Death
That lasted all his life.
Sometimes Death raced him up the branch
And beat him to a shack;
But sometimes when Doc holered
Lived fluttered and came back.
So many times he rolled his sleeves
And waded in the fray.
Because of that good angry man
I am alive today.
Inez George Griley

THE STORY OF UKRAINIAN ART

By EDWARD SEREDYNSKY

Ukrainian art begins with the story of Volodymyr the Great. Dissatisfied with the pagan faith, Volodymyr invited his Mohammedan, Roman Catholic, Greek Orthodox and Jewish neighbors to send delegates to his court.

Representing the Mohammedan faith was a Bolgar, who explained the ban on the use of pork and alcoholic among the faithful.

Volodymyr declared judiciously, "Ukrainians like an occasional drink."

He turned to the German delegate sent by the Roman Catholics and asked, "What are your commandments?"

"Everyone should fast according to his ability," was the reply. "When someone drinks or eats it is for God's glory." This answer also displeased Volodymyr.

The Khazar Jew praised the Mosaic law. Volodymyr inquired of his homeland, and the Jew replied that he came from Jerusalem, from which his people had been driven and scattered throughout the world because they had aroused the wrath of God. Volodymyr dismissed him with these words: "How could you teach others when God turns away from you?"

The Greeks had sent a philosopher, and he explained the fundamentals of the Christian religion. Volodymyr called a council of elders and Boyars and asked for their advice. They advised him in this fashion:

"We know, Prince, that no one finds fault with his own faith but rather praises it. If you want to find the truth, send out wise men and let them observe every religion."

After visiting the various religious groups, the wise men decided in favor of the Greek religion. Of the Greek church, they said: "We did not know whether we were on earth or in Heaven because on earth we never saw such images and beauty. It is impossible to describe what we saw and we know God is with the people—we cannot forget this beauty."

But Volodymyr was not ready yet to obligate himself to the Greeks by acknowledging the superiority of their religion. He made one more war upon the Emperor of Constantinople. As part of the treaty terms at the end of the war, Volodymyr took Princess Ann, sister of the Emperor, as wife and adopted the Christian religion (988 A.D.).

Arrival of Greek Craftsmen

Princess Ann came to Ukraine with a small group of Greek craftsmen and artists, who brought their Byzantine art with them. Officially Ukrainian art had begun, and Ukrainian princes were to spread it later to Russia.

During Volodymyr's reign several famous churches were erected. The best known was the Church of the Tithes (Desiatynna) completed in 996 A. D. But this structure was ruined along with other buildings during the Tartar invasions.

The fate of the Cathedral of St. Sophia was less disastrous. It was built by Yaroslav the Wise in 1037 to celebrate his victory over the invading Polovtsi. The ground plan has the Byzantine cross in the center. Four massive piers in the middle support arches upon which

a circular base was formed to raise the dome. The parts in black in the plan are believed to be the original sections of the church. To take up the sideward stress of the dome, semi-circular vaults called apses were built and joined to the nearest pair of piers. The apses correspond to the five aisles in the interior.

A general view of the cathedral from the southeast shows only the nucleus of this enormous pile. The corners are additions to the church made later on in a style to be called Ukrainian baroque.

The Golden Age

The reign of Yaroslav the Wise was the golden age of Ukrainian medieval history. The prosperity and splendor of Kiev aroused the admiration of many travelers. In the words of Leroy Beaulieu, Kiev was "like a small replica of Byzantium itself, or a Ravenna of the North." But dissension in the ruling family and continual invasions from Asia cut short its history. The last great king who succeeded in holding the slowly disintegrating empire together was Volodymyr Monomakh (1113-1125). He ruled with a firm hand and encouraged education in his realm. His "Instruction to Children" is one of the earliest writings on education. His crown has all the Byzantine characteristics, but its lavish use of rich materials and style of decoration is more Eastern in taste than Western.

Prince Yuri Dvohoruki (The Long Armed) of Kiev, son of Volodymyr Monomakh, founded the towns of Yourievets-Polovskiy and Pereiaslav-Zaleski. The Sobor of St. George (1230-34) is an example of the type of architecture identified with Prince Yuri's reign. The columns and capital are decorated in the Byzantine fashion. The church suggests some Romanesque influence. The extensive carvings in flat relief are very unusual in Christian churches. The designs are mostly conventional animal and vegetable forms. The winged monsters on the wall are of Persian origin.

It is natural to ask how these various strange elements came to be used in the construction of this church. For an answer we must turn to the early Ukrainian history and to the discoveries of archeologists. At the beginning of the Ukrainian Christian era, Kiev was on the crossroad of the trade route from Asia. From the fifth to the seventh century A.D. the products of the craftsmen working in the Persian Empire under the Sassanian Kings were widely distributed along this route. Several collections of the work of these Persian silversmiths were unearthed in Ukraine.

The Silver Plates

Among the silver plates found in Ukraine, the similarity in the design used on the plate and the designs used on the walls of the Sobor of St. George is evident. The regions near Kiev and Poltava are rich in archeological deposits. Most of these collections have been taken by the Russians to Moscow and only a small number remain in Kiev museums. The work of Scythian, Persian and Greek craftsmen have been uncovered and even some examples of the Stone Age period were found. No doubt, these various art forms made some

U.N.A. QUESTIONS AND ANSWERS

Once again we have some questions and answers of general interest concerning the Ukrainian National Association.

Q. I read in the Weekly that every adult UNA member pays 15 cents monthly for "funds". Does this include a sick benefit fund?

A. Each adult member pays 15 cents monthly in addition to the basic insurance dues. The Indigent Fund (8 cents monthly) is most important to every member because from this fund are paid disability benefits in time of a member's prolonged illness, and in case of amputation or loss of sight. The Convention Fund (5 cents monthly), as the name implies, is used for defraying the cost of conventions held every four years. Publication of books about Ukraine, scholarships, and donations to Ukrainian charitable and cultural institutions have been paid from the National Fund (2 cents monthly).

Q. I have examined my UNA certificate. Why am I actually paying less dues than shown on the first page?

A. The amount of dues, as stated in the certificates of male adult members, include the subscription for Svboda. This is done in order to comply with the UNA By-Laws. American-born male members are exempted from paying for the paper and their dues are 50 cents per month lower than is shown in the certificate.

Q. To whom should I report a change of address?

A. Your branch secretary should be notified immediately. If you are a Svboda or Weekly subscriber ask your secretary to report your change of address to Svboda; it is customary to pay 10 cents for the cost of a new stencil.

Q. I plan to spend my vacation at the Soyuzivka next

impression upon Ukrainian craftsmen and artists.

Perhaps one of the reasons why the history of medieval Ukraine was so short was the appearance of such men as Prince Andrey Boholiubsky of Kiev. Disliking the independent freedom-loving spirit of the Ukrainians, he founded his capital, Vladimir, in the Suzdal region in northern Russia. His region produced a new variation in the architecture of that period which came to be known as the Vladimir style.

The Church of St. Dimitri (1194-97) is an outstanding example of this period. The helmet type of dome is a transition between the Byzantine hemisphere form and the onion type of dome that was to be developed later in Moscow.

The combination of cross and crescent on the dome is an interesting commentary on the conditions of that period. To preserve their churches in time of invasion, the people resorted to the practice of replacing the cross with the crescent.

Destruction of Kiev in 1169

Jealous of the supremacy of Kiev, Prince Boholiubsky invaded Ukraine and destroyed Kiev in 1169. In 1238 all the towns of the upper Volga were destroyed by the Golden Horde and two years later, 1240 A.D., Khan Baty ruined Kiev. So ended two periods of art sponsored by the Ukrainian princes in Russian colonies. Rosa Newmarch writes: "The splendor of Kiev vanished with the repeated invasions from Asia and the city remained for long ages the ruined and forgotten tomb of its ancient glories." The names of the town founded in the upper Volga region show their Ukrainian origin. Such place names as Vladimir, Yaroslav and Rostov Veliki clearly indicate the influence of Ukrainian culture. It is the practice of chauvinistic Russian historians to designate Ukraine as "Little Russia" whereas early Ukrainian history indicates that Russia should rightly be called "Little Ukraine" from the point of view of culture and leadership.

UKRAINIAN YOUTH NEWS

By ALEXANDER F. DANKO

UYL-NA CORNER

Several weeks ago, we introduced this "UYL-NA Corner" section in our regular column, plugging several items for UYL-NA in its efforts to build its treasury to continue its fine work in advancing the Ukrainian name among the general public. However, this will serve as a formal introduction of the "UYL-NA Corner" and what we hope to accomplish.

A couple of months ago, after some thought on our part, we accepted the job as UYL-NA Publicity Director. Therefore, this is our idea to publicize UYL-NA doings throughout the U.S.A. and Canada and help make the UYL-NA a Ukrainian household by-word.

As many of you may know, the Ukrainian Youth's League of North America, Inc. is a non-Communist organization established at the Chicago World's Fair in 1933. The UYL-NA is composed of Ukrainian member clubs (annual dues \$5 per club—\$1 per individual) welded into State Leagues and District Councils in the main Ukrainian populated areas in the U.S.A. and Canada.

The UYL-NA has conducted annual Conventions each Labor Day Weekend (except during World War II-1941 through 1946), sectional rallies, annual sports rallies (including basketball, bowling, softball, track and field, golf, etc.), cultural events, concerts, published books and periodicals etc. that have propagated the Ukrainian name among the general American and Canadian public as no other Ukrainian youth organization has.

While some UYL-ers would be content to sit back and relax and just look back on the fine past accomplishments and records of UYL-NA, many of them feel that since we as an organization have passed the adolescent stage and grown into adulthood (UYL-NA is in its 23rd year) that more than ever, UYL-NA should move to the fore among our Youth and the general American and Canadian public to help propagate the true Ukrainian Cause everywhere—and at the same time, enjoy each other's company in these various activities and affairs.

Those of you who are uninitiated in UYL-NA doings should ask some people who are in the UYL-NA organization and find out about the fine times to be had in working and playing together.

However, as in all organizations, there are occasional inequities on a bad feature from time to time, proving that the members of the ruling UYL-Executive Boards are human. Yours truly had been a critic in the past of the UYL-NA top echelon when we sincerely felt there was room for improvement (and no doubt there still is), and we'll continue to point out in public print any bad features, thus holding the unique position as publicity director and singing UYL-NA's praises, and occasionally criticizing whenever there is a need for such, too.

Here is the list of the elected officers (1955-56) who make up the governing Executive Board of UYL-NA:

President Walter Hubchik (25483 Elon Drive, Dearborn 6, Mich.); Vice-Pres.—Andrew Boyko (Cleveland, Ohio); Vice-Pres.—LaVerne Korduck (Chicago, Ill.); Vice-Pres.—Leon Kossar (Toronto, Can.); Fin. Sec. Myron Surmach (Saddle River, N. J.); Rec. Sec.—Dorothy Sevchuk (Elizabeth, N. J.); Treasurer—John Mitchell (Pittsburgh, Pa.); Advisors—Walter Bacad (N.Y.C.); Bill Polewchak (Elizabeth, N. J.); Joseph Smindak (Brooklyn, N. Y.); Mike Solomon (Youngstown, Ohio).

Following are the appointed officers for 1955-56: Corr. Sec.—Ann Sedorak (Detroit, Mich.); Exec. Sec. Michael Wichorek (13814 Vassar Drive, Detroit 35, Mich.) Cultural Director—Helen Budny (Chicago, Ill.); Sports Director—Bill Ewanskyk (119 Nelson St., Syracuse, N. Y.); Art Director—Tom Shepko (N.Y.C.); "Trend" editor—Ann Stee (Elizabeth, N. J.); "Trendette" editor—Stella Zacharchuk (Elizabeth, N. J.); Publicity Director—Al Danko (347 Avenue C, Bayonne, N. J.).

The "district organizers" that are known to me at present are as follows:

Canada—The district directors that are known to me at present are as follows: John Grimchuk (Toronto, Can.); Delware—Chas Tyravsky (Wilmington, Del.) Eastern Pennsylvania—Mary Sawruk (Allentown, Pa.); Ohio—Terry Szmagala (Cleveland, Ohio); N. J.—George Tizio (Carteret, N. J.). The following areas do not have "district organizers" yet: New England, New York City; Long Island, Hudson Mohawk Valleys, N. Y., N. W. New York State, Antracite Area, Pa., W. Penn., Michigan, Indiana, Illinois, Wisc., Minn., and Florida.

The above comprise the ruling body, the UYL-NA Executive Board, of the Ukrainian Youth's League of North America. We listed the addresses of several key people plus our own—and we'd like to hear from member and non-member clubs and individuals on any questions whatever pertaining to Ukrainian Youth affairs.

We'd like to learn of elections, meetings, social and cultural affairs, sports, folk dance and choral, political and other activities. Send it all in to us and let us know your views on past, present and any future activities, at all.

U.N.A. BOWLING LEAGUE NEWS

BOTH HOLY NAME TEAMS AT TOP OF JERSEY CITY DIVISION

By STEPHEN KURLAK

With a substantial lead of 558 pins. After them came the "A" bowlers of the A's and the Bees with 834 Sts. Peter and Paul Holy Name Society saw their brother "B" team nose the New suits for that evening were a York U.N.A. Branch 435 out of high series of 558 pins garnered by Milton Rychalsky and lost all three games in the a single game of 237 pins rolled up by Blacksheep M. Z Jersey City Division on Friday, December 30th.

Both of the Holy Name teams were at the top in the results of the night's play, game with a 209-pin total. Because of the Ukrainian three-game series with a pinfall of 543, while Mike Chelak had the second-best results of the night's play, game with a 209-pin total. Because of the Ukrainian three-game series with a pinfall of 543, while Mike Chelak had the second-best results of the night's play, game with a 209-pin total. Because of the Ukrainian three-game series with a pinfall of 543, while Mike Chelak had the second-best results of the night's play, game with a 209-pin total.

BOWLING RESULTS OF FRIDAY, DECEMBER 30, 1955

Table with columns for Jersey City Division, Ukrainian Blacksheep (1), and Jersey City Ukes (1). Lists names and pin counts for various teams.

Table with columns for Jersey City S. & A. Club (3) and U.N.A. Branch 435 (0). Lists names and pin counts for various teams.

Table with columns for Jersey City S. & A. Club (3) and U.N.A. Branch 435 (0). Lists names and pin counts for various teams.

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

Table with columns for Jersey City Division, Won, Lost, High 3 Gme, Total Pins, and Total Avr. Lists team performance statistics.

-SOVIET INSURANCE

(Continued from page 2)

warehouses, raw materials, and building materials; almost all sown crops in the field nurseries, gardens, the crops of orchards, berry-beds, and vineyards; horses, camels, mules, donkeys, reindeer, all cattle, sheep, goats, and dogs of certain ages. In other words, almost all the property of collective farms is subject to compulsory insurance.

In the households of private citizens the following private property must be insured by law: houses and other buildings, cattle, sheep, goats, dogs, horses, crops in the fields.

The coverage which must be afforded by Gosstrakh in assessed insurance is wide. Buildings, inventories, equipment and other forms of property are insured against fire, lightning, explosion, flood, earthquake, storm, hurricane, heavy rains, hail, landslides, and avalanches. Crops are insured against hail, heavy rains, storm, fire, frost, rotting, and flood. However, only industrial crops are insured against drought.

Crops and animals in collective farms are insured to an extent established by the government. Liability under compulsory insurance is in most cases less than the market value of the insured property.

The compulsory insuring of state housing embraces all dwellings and other structures which belong to state enterprises, institutions, organizations as well as to local soviets. This property is insured for fire, flood, earthquake, landslide, avalanche, storm, hurricane, heavy rains, hail, landslides, and avalanches. Crops are insured against hail, heavy rains, storm, fire, frost, rotting, and flood. However, only industrial crops are insured against drought.

JOIN THE UKRAINIAN NATIONAL ASSOCIATION!

ON YOUR READING LIST:

MOSES — by — IVAN FRANKO translation of WLADIMIR SEMENYNA'S the great Ukrainian poet, whose anniversary was observed last month. — Price of book 50¢ Order from: "SVOBODA" 83 Grand Street JERSEY CITY, N. J.

THE UKRAINE: A Submerged Nation By WILLIAM HENRY CHAMBERLIN Published by THE MACMILLAN COMPANY The story of a courageous people with a fierce desire for freedom, and their political prospects under Soviet domination PRICE: \$1.75 Svboda Book Store P. O. BOX 346 JERSEY CITY 3, N. J.

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НОВА РАДІСТЬ СТАЛА...

ВЕСЕЛИХ СВЯТ

Іван Білоус РІЗДВО 1944

За два дні перед Різдом німецька поліція заарештувала кілька десятків селян з кількох сіл повіту Рогатин за невиконання контингентних достав, цебо за недоведення на час сільсько-господарських продуктів. Арештованих приміщено в судовий в'язницю. Осінь того року була дуже мокра і не дозволила господарям на час виконати свого важкого обов'язку. Жінки облягали на Святий Вечір Повітовий Союз Кооператив, шукаючи помочі. Але яку ж можна було дати поміч? Ті, які арештували, про звільнення й говорили не хотіли. Вимагали виконання на сто відсотків контингенту. Тяжко було погодитись, щоб так багато наших людей, і то добрих людей, перебувало на таке свято в тюрмі. Звільнити насильно? Хіба так. Але яка відповідальність і небезпека. Однак, коли ввечер був вироблений план звільнення арештованих і наші молоді службовики разом з кількома іншими бойовиками дістали благословення на виконання його, то був крок, який в тих часах міг скінчитися дуже трагічно. Треба було унешкодити дозорців, які могли заарештувати поліцію, стрілянина і т. ін. Аж ранком на Різдо довідалося місце, що на торму був напад і всі арештовані випущені на волю.

Ми сиділи з начальним директором на Різдо цілий день в бюрі ПСК і студіювали статистику контингенту тих сіл, з яких походили колишні арештовані. Водночас ждали ми і „гостей“. І дійсно, над вечір приїхали зі Львова два вищі поліційні урядовці і один з господарської центрлі. Прийшов також місцевий командант поліції. Закадали статистичні листки, а по перевірці їх дали наказ перевести слідство, хто зробив напад на торму. Повідомили теж, що вирішено поновити арештувати всіх, з тим, що мається забрати все, що буде знайдено в кожного, та посилити поліційний натиск на відсталі щодо контингенту села. Яких заходів треба було вжити, щоб злагодити ці постанови, знав той, хто працював в кооперації.

Стало на тім, що начальний директор взяв на себе під особистою відповідальністю

„Веселі Волокити“ у Філадельфії

„Веселі Волокити“, чоловічий квартет, в якому тенорами є п. п. Е. Чорний і Г. Задорожний, низькі голоси заступають п. п. О. Стецюра і В. Баранський, а п. В. Перфецький при фортепії, виступили у Філадельфії з концертом, який можна вважати повним успішним. Того роду група, якої метою є розширити публіку, а засобом для цього „легкий“ репертуар у відповідному, легкому виконанні, є новинкою в українсько-американському житті. Дарма що власне тут, в Америці, потрібного роду квартети постали вперше ще в минулі століття як т. зв. „Барбер-шоп“ — квартети, а після першої війни як „ревелери“, які описали найважливіші наслідувачі майже скрізь у світі, включно з Західною Україною. Вникаю, чи правдукам цих кварталів є й наші „Веселі Волокити“.

Іх найбільшим витором є музикальність ансамблю, в якому кожний член окрема відомий в українських кругах як солідний співак-солист, виконавець серйозного репертуару. Завдяки цьому виконання ансамблю має поміркованість і так і їх „легкий“ репертуар не переходить межі доброго смаку, і в виборі пісень і в їх виконанні. Тому їх концерт може задовольнити і слухачів, які не пр. автор цих рядків, ціле життя обертаються тільки в атмосфері музики найважливого калібру.

Пошастило теж „Волокитам“ добре підібрати себе один — до одного голосово. Те, що в загальному концерті низькі голоси домінували над тенорами, мабуть наслідок невипробування, але слід мікрофонів, які пак віддали, в якій перед ними повинні стояти окремі члени ансамблю. А для інтерпретації цього роду пісень можливі і навіть потрібні ще інші і більш різномодні вокальні і музичні ефекти як ті, що використовують „Волокити“. Особливо бажаним був би більш різномодний репертуар і гострий ритм, який навіть в синкопалці може мати складно складну і який додав би інтерпретації особливого перцю.

Найкращою точкою програми автор цих рядків вважає „Щедрівку“ Ступницького, не тільки з огляду на її оригінальність, але й її виконання. Щодо всіх інших точок, то це вже річ особистого смаку: що кому більш до вподоби. Во все „Волокити“ виконували зі смаком, музикально та дотепно.

Мистецтвом провідником групи в аранжировку пісень є І. Задорожний, тому всі похвали під адресою „Волокити“ належаться в першу чергу і повні заслужено йому. Знаменитим був при фортепії п. Богдан Перфецький, аккомпаніатор з верною і темпераментною і з усіма додатними принамами одличеного, рідинного таланту. Конференсним програмі був відомий артист В. Паздрій. Антін Рудницький.



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