

M Y H

b e a m s



Vol. III

December - 1957

No. 12

MYH



BEAMS

P. O. Box 1104, Stn. "D", Toronto 9, Ont.
CANADA

EDITOR: Andrew Gregorovich

TYPIST: Nadia Nestorowsky

Published by

**UKRAINIAN NATIONAL YOUTH FEDERATION
— DOMINION EXECUTIVE**

IN THIS ISSUE

Christ is Born!	2
Kolyady and Shchedrivky	3
Ukrainian Recorded Music	5
Sviata Vechera	6
Carols	7, 8
Why Ukrainian Christmas on January 7th?	9
The Carollers	12
News of the Branches	13
Rambler	14

PHOTO OFFSET - Jerry Kit of Toronto

OUR COVER - Nicky Nykilchuk did our wonderful cover for this issue. Most Ukrainians will recall their happy days of carolling as illustrated so beautifully by the cover. As is the custom, one of the boys carries a bag in which they collect food or money in return for the good cheer they bring. Our article on page 12 illustrates this tradition.





CHRIST is BORN!

In our modern world of chaos and instability, people of Ukrainian origin can turn to the customs of their forefathers for an inspiring revitalization of the spirit.

Beginning with St. Philip's Day (the day fell on November 28 in 1957), Ukrainians observe Advent (Pylypiwka). For six weeks all frivolous entertainments are set aside as each individual prepares his "dusha" (soul) as well as his home for the sacred celebration that commemorates the birth of the Saviour. No weddings or dances are held during the Advent period, and church rules demand that on Wednesdays and Fridays no meat be eaten and that all cooking be done with oil in place of butter or fat.

For several centuries, the early Christian church fought against pagan customs which had become popular. Some of these were year-end rites to pagan Greek gods such as Dionyseus, Saturnali and Vnumali. Unable to put a stop to all the colourful pagan rites, which included the singing of many ancient songs, the Church finally compromised (1,000 years ago) by changing the words to a religious meaning. This enhanced the original songs and created the Ukrainian Christmas carols. Gradually these songs became a popular and established Christmas tradition.

After the impressive Christmas supper ("Sviata Vechera") the family, caught by the spell of the solemn occasion, rests quietly in anticipation of the Christmas Mass at midnight.

The Church, resplendent in holiday attire, is crowded with worshippers. Reverently they listen to the singing of the Troparion which pertains to the birth of Christ and to the reading of the Christmas story according to the Gospel of St. Matthew. Interspersed in the beautiful liturgical music is the singing of many traditional carols. (Carol singing continues at each regular service until February 15).

The priest ends the service with the Christmas greeting "Christ is born!" (Khristos Razhdayetsia!) and the response comes in unison from the congregation "Let us glorify Him!" ("Slavite!"). Then he begins the singing of the most beloved carol of all - God the Eternal is born today (Boh Predvichny) - and all the worshippers join in the stirring Christmas hymn.

With the majesty of these thoughts still lingering, the worshippers return home warmed by the glow of a spiritual flame which has burned strongly for many centuries in the hearts of all Ukrainians.

from "The Trend"



KOLYADY and SHCHEDRIVKY

Although the Christmas season is associated primarily with the birth of Christ, many of the Ukrainian customs connected with the observance of this holiday trace their roots to the pagan festival "Kolyada" in tribute to the Sun-god (Bountiful God - giver of life and all good things). There were annual celebrations in his honor, but the first holiday, the late-December "Kolyada" occurred when the sun in the sky became stronger, when the days were beginning to be longer and the nights shorter, signifying the re-birth of the sun's power. This festival also combined in its celebration a thanksgiving for the harvest.

Every one of the principal Ukrainian holidays has its own cycle of songs; the songs of this season are known as "kolyady". Pagan priests of the Sun-god Lada gathered together the old men and went from house to house with a picture of a wild goat, singing songs in honor of Lada (Ko Lada) while the lord of the manor, his family and servants consumed a sacramental meal of grain, honey and poppy seed.

Christmas carols
In ancient times "kolyady" were ritualistic folk songs based upon folk life and the exploits of heroes of the day. With the introduction of Christianity in Ukraine in 988 AD by Volodymyr the Great, pagan carols began to be replaced by Christian carols and festival hymns celebrating the birth of Christ. Worship of nature persisted and as a result, pagan holidays and feasts were still observed (though with Christian influences) and Christianized-pagan carols were sung. It was inevitable that the two would make concessions and definite contributions to each other, since the Christian winter holiday readily lent itself to assimilation by the pagan, more so than any other holiday.

The Christianized-pagan carols retained their thematic content of nature and many of the carols still contain symbolic fragments of events in Ukrainian history (e.g. the siege of Constantinople). Nevertheless, the Christian element in this type of carol, with its references to the Christ Child, Holy Family, or the Church, is dominant and the pagan characters serve as a purely decorative element. The Ukrainian element pervades throughout and, combined with the naive simple melodies, makes these songs the most charming of the entire Christmas-carol literature.

Christian carols which were free of pagan elements but which retained Ukrainian characteristics both in text and in melody took on the form of church hymns. Soon the national element began to disappear, leaving only the familiar melodic line with religious text. The Ukrainians retained and eventually adapted these hymns, returning the Ukrainian flavour to them.

KOLYADY and SHCHEDRIVKY - Continued

"Kolyady" are sung from January 6th (Christmas Eve by the Julian calendar) until January 19th (Jordan Day, or Epiphany). The custom of the country, then and now, is that on Christmas Eve the household partakes of a sacramental meal of 12 courses. Soon the sound of little bells is heard and a group of carollers gather under the window, having seen there a sign of welcome: a lighted candle.

At each door, the leader of the carollers asks permission to sing, wishing the master of the house good health. After the carols have been sung, good health is wished upon all members of the family (in prose or verse) and the "kolyadnyky" are presented with coins or food. In some localities children went carolling; in others, girls were permitted to join the groups.

Closely related to the "kolyady" are "schedrivky", also pagan in origin. They are actually a continuation of Christmas carolling but should not be confused with "kolyady", since the singing of "schedrivky" begins only at midnight before the New Year. In many parts of Ukraine New Year's eve is known as "Schedrey Vechir" (Bountiful Evening). Groups of young and old people go singing from house to house, wishing good cheer, good luck and bountiful crops. In other regions, "schedrivky" are not sung until the evening before Jordan Day and sometimes only the young men are permitted to sing these carols.

from "The Trend"



If you are not a MYH member ---

but wish to receive MYH Beams regularly ---

forward your name, address, city, postal district

AND \$2.00 to:

MYH Beams
c/o UNYF Dominion Executive
P. O. Box 1104
Station "D"
TORONTO 9, Ontario.

UKRAINIAN RECORDED MUSIC

by Bohdan Klymasz

Within the past two or three years, the long-play record has successfully ousted the old "78 rpm" out of the nation's record shops. With regard to Ukrainian recordings, the old "Stinson" label sold out but two years ago and "Surma" has cut down on the number of pressings. (Many Ukrainian bookshops retain extensive collections of both these labels.)

More recently, new labels have appeared on the market featuring Ukrainian choral works, excellently reproduced on hi-fi - "dynamic sound", "true to life" and even "supersonic tone control" have all added to the listening enjoyment of collectors of Ukrainian recordings. Parallel to this improvement in audio-reproduction is another, perhaps still more significant development; this is the considerably higher calibre type of performance to be found on recent releases. Attention is now focused on the composer, on the conductor or group performing; there is a definite swing in the direction of long-hair type of Ukrainian music and a demand for general artistic perfection in all fields of Ukrainian music. Another important development is the recording of Ukrainian works which are little known. On the other hand, there are popular Ukrainian works which, via recordings, reach a wide non-Ukrainian audience and soon prove to have a universal appeal.

As it would be expected, a great many of these recordings are manufactured in the West from master tapes produced in the Ukrainian SSR. (This is true of all the Ukrainian operas listed below; frequently, they are only recordings of difficult-to-obtain Soviet labels, but released in mass quantities.)

The majority of records we have listed are Ukrainian works, performed by Ukrainian groups or soloists. We have also included works by non-Ukrainian composers, but either dealing with Ukrainian themes or performed by a Ukrainian group.

We have marked with asterisks those titles which generally tend to have a wider appeal and at the same time are of high quality production. Those remaining we have left unrated either because we ourselves have not heard them, or because of certain factors limiting their appeal to a smaller audience.

Most of the titles can be ordered through any major record shop. (Those which are "private pressings" are available only at Ukrainian bookstores - Kalyna in Winnipeg, and Arka in Toronto.)

Continued on Page 10.



Sviata Vechera

by Jennie Harmansky.

If you happened to pass a Ukrainian home on a cold frosty Christmas eve, you would be sure to see children's faces through peep holes in the window's frost. You would notice too, children at the windows of other cottages you pass. What are they looking for? They are waiting for the first star to appear in the sky, because that is the sign that "Sviata Vechera" (Holy Supper) can begin. The delicious smells filling the house make the waiting difficult for the anxious children.

Do you notice the light in the window? A candle has been placed in the window as a traditional Ukrainian welcoming sign for strangers. On the Eve before Christ's birth every traveller must be with friends.

Once you draw near the house, the aromas are sure to lure you in. What bustling! The first star has been sighted by the keen-eyed children, so the supper can begin. First the "didukh" (a sheaf of wheat) is brought in by the father and placed in the corner. This sheaf is traditionally a pastoral sign of the unity within the family.

And now places are taken at the table. At this same moment many years ago, Mother Mary was searching for a room in Bethlehem. Although no butter or animal fat is used in this meal because it is lenten, what tempting dishes have been prepared! The meal always starts with the traditional "Kutya"*. This is a rich mixture of cooked wheat ground poppy seeds, honey and chopped nuts. Father is the first to take some from the bowl, then he passes it on. Everyone must have some, even if only a spoonful, for the familiar partaking of this dish again denotes unity. Should anyone of the family be away, they are remembered by a little "Kutya" left on their plate. Now come the appetizers. These can be borshch or pickled herring. Next comes an extensive array of foods to form the main course. Among these are fish (jellied, roasted or fried), mushrooms prepared in a rich sauce, pyrohy (with either sauerkraut or potato filling), holubtsy (cabbage rolls made with either buckwheat or rice), and lastly a mixture of beans and prunes. For a delicious dessert, stewed dried fruits such as plums, figs, apples, pears or apricots, are served. Now come various Ukrainian pastries and cakes. "Khrustyky" (fried twists of pastry), "pampushky" (small fried buns) that are filled with prunes or jam), poppy seed cakes and honey cakes are among the traditional fare. The meal must consist of at least twelve dishes. This is symbolic of the number of Christ's apostles.

Continued on Page 12.

БОГ ПРЕДВІЧНИЙ

Бог предвічний народився
Пришов днес із небес,
Щоб спасти люд свій весь
І утінився.

В Вифлєсмі народився
Месія Христос наш
І Бог наш, для всіх нас,
Нам народився.

Діва сина породила,
Звізда ста, де Христа,
Невіста Пречиста,
Сина зродила.

А три царі ідуть з дарами
До Вифлєсму-міста,
Де Діва Пречиста
Сина повила.

Слава Богу! — заспіваймо,
Честь Сину Божому
І Панові нашому
Поклін віддаймо!

НОВА РАДІСТЬ СТАЛА

Нова радість стала
Яка не бувала,
Над вертепом звізда ясна
Світу засіяла.

Де Христос родився,
З Діви воплотився,
Як чоловік пеленами
Убого повився.

Ангели співають,
Славу-честь звіщають,
Як на небі, так на землі
Мир проповідують.

І ми теж співаймо,
Христа прославляймо,
Із Марії родженого
Смирноно благаймо.

Просимо тя Царю,
Небесний володарю,
Даруй літа щасливі
Цьому господарю.

Просимо тя Царю,
Просимо всі нині:
Даруй волю, верни славу
Нашій Україні.

Дай нам мирно жити,
Тобі угодити,
І з Тобою в Твоім Царстві
По вік віки жити.

ДИВНАЯ НОВИНА

Дивная новина:
Нині Діва Сина
2. Породила в Вифлєсві
Марія єдина!

Не в царській палаті,
Но межди бидляти
2. Во пустині, во яскині
А треба всім знати.

Що то Бога іста,
Марія Пречиста
2. І рождає і питає
Єго як невіста.

На руках тримас
І сму співає,
2. Всемогучим створителем
Своїм називас.

Мовить: "Люляй Сину,
Будь со мною вину;
2. Коли ти мя собі взяв єсь
За Матір єдину.

НЕБО І ЗЕМЛЯ

Небо і земля,
Небо і земля,
Нині торжествують,
Янголи й люди,
Янголи й люди,
Весело празнують.

Христос родився,
Бог воплотився,
Янголи співають,
Поклін оддають,
Пастирі грають,
Чудо, чудо возвіщають.

Во Вифлєсмі,
Во Вифлєсмі,
Весела новина:
Чистая Діва,
Чистая Діва,
Породила сина.

Христос родився,
Бог воплотився,
Янголи співають,
Поклін оддають,
Пастирі грають,
Чудо, чудо возвіщають.

ДОБРИЙ ВЕЧІР ТОВІ, ПАНЕ ГОСПОДАРЮ!

Добрий вечір тобі, пане господарю!
Радуйся! Ой, радуйся земле,
Син Божий народився!

Добрий вечір тобі, пані господинне!
Радуйся! Ой, радуйся . . .

Добрий вечір всім вам, що живуть в цім домі!
Радуйся! Ой, радуйся . . .

Застеляйте столи, та все килимами.
Радуйся! Ой, радуйся . . .

Та кладіть колачі з ярої пшениці.
Радуйся! Ой, радуйся . . .

Бо прийдуть до тебе три празники в гості.
Радуйся! Ой, радуйся . . .

А перший же празник — Рождество Христове.
Радуйся! Ой, радуйся . . .

А другий же празник — Василя Святого.
Радуйся! Ой, радуйся . . .

А третій же празник — Святе Водохреща.
Радуйся! Ой, радуйся . . .

GOD ETERNAL

("Boh Predvichny" translated into English)

God Eternal, born today,
Come to us from above,
Saving with His holy love.
Let mankind rejoice!

These glad tidings from God's angel came:
To shepherds first in fields afar,
To the Three who follow'd the star
And to men on earth.

In Bethlehem He is born today:
The Messiah, our Christ Child
And our Lord, the Saviour mild
Born to us today.

"Glory to God!" raise your voices high:
Honor to Him, Son of God,
And to our Heavenly Lord
Let us homage give.

Why Ukrainian Christmas on January 7th?

Most people know that Ukrainians celebrate Christmas on January 7th rather than on December 25th, yet they are curious to know the reason why Ukrainians have a different date. Just as everyone knows the Irish celebrate St. Patrick's Day on March 17th and the Scots honour the birthday of their poet Robert Burns on January 25th, similarly, January 7th has come to be recognized as "Ukrainian Christmas".

Tradition plays a great part in the lives of people of Ukrainian origin and it is for this reason that they continue to celebrate Christmas on the day that originally would have been observed by all Christians. These two dates for Christmas are a result of a change in the calendar. Christmas, which had been celebrated on many different dates was finally set on Dec. 25 by Bishop Liberius of Rome in 354 A.D.

The Julian (or Roman) calendar, that had been corrected by Julius Caesar in 45 B.C. and which was in use from the time of Christ, was eleven minutes, ten seconds out of reckoning each year.

When the Gregorian calendar was introduced by Pope Gregory XIII on February 24th, 1582, as a correction to the Julian, the Ukrainians, as well as the nations of Sweden and England, refused to accept it along with the other European countries. England finally brought its calendar up to date in 1752 and Sweden followed suit the next year. The error in the Julian calendar which amounted to just over 12 days* in 1582 was "frozen" at that inaccuracy. If the Julian calendar had continued in use, its inaccuracy would place Christmas this year (1957) on January 9th.

The Ukrainian Church, however, along with the Russian and that of several smaller nationalities, retained the Julian calendar for ecclesiastical purposes, because they are based on the rites of the Greek Orthodox Church. When the Russians switched over at the time of the revolution, the Ukrainian Church was the last of great size to continue. Because the Ukrainians, numbering 40,000,000 are the largest nationality still following the Julian calendar for religious purposes, the 7th of January has come to be familiarly known as "Ukrainian Christmas". Other smaller nationalities such as the Serbs, however, also celebrate Christmas on January 7th.

Practically all Canadians of Ukrainian origin continue to celebrate Christmas on the 7th of January. They have found many advantages in celebrating on this date. It adds to their distinctiveness as an ethnic group. Women appreciate it because there is less commotion at the time and they can prepare for Christmas in a more leisurely and relaxed manner. The big advantage in celebrating "Ukrainian Christmas" is that the big sales start - just in time for Christmas shopping.

* A difference here is due to the fact that the Church did not accept the calendar until about the 2nd Century A.D.

Andrew Gregorovich



RECORDED MUSIC - Continued from Page 5.

CHRISTMAS MUSIC

*Altrussische Chormusik; Weihnachtsgesange

- Side 2: "In a Ukrainian Village" - 11 carols including Leontovich's Carol of the Bells
- Mixed choir conducted by Feodor Patorzhinsky
- Telefunken LT6553, 12"; recorded in Germany.

Ukrainian Christmas Carols

- Cathedral Choir of Ukr. Church of Holy Trinity in New York City conducted by Ivan Truchly
- Belfry 12"

Ukrainian Christmas Carols

- recorded on the spot by Laura Boulton in Western Canada
- Folkways 10"

"Carol of the Bells", the English version of the Ukrainian "Shchedryk" may be found on many general Christmas records.

CHORAL and VOCAL

Album of Songs by Wesolowsky (tangos and popular)

- played by Ivan Romanoff, his orchestra and chorus
- Arka 10" private pressing

*Folk Songs and Dances of Ukraine

- a variety program by Ukrainian Soviet artists
- Colosseum 12" CRLPX 015

Folk Songs from Galicia (Deus)

- 10" Mont. P-7

Hryhory Kytasty: Solo and Bandura Accompaniment

- Rusalka 10" (private pressing)

Michael Minsky: Baritone Solo and Piano Accompaniment

- Rusalka 10" (private pressing)

Music of Ukraine

- authentic on the spot recording in Western Ukraine
- Folkways 12"

Repentance; Masterpieces of East Orthodox Sacred Music

- features Koshetz and Bortniansky
- Cathedral Choir of Ukr. Church of Holy Trinity in New York City conducted by Ivan Truchly
- Belfry 12"

*Ukrainian Songs and Dances Vol. 1

- a variety program by Ukrainian Soviet artists and ensembles
- Monitor 12"

*Songs of Zaporozhky Cossacks

- a variety program by Ukrainian artists and ensembles
- Colosseum 12"

Miro Skala-Staritsky

- operatic tenor with piano accompaniment; 6 songs
- Chwyli Dnistra 10" (private pressing)

Ukrainian Folk Songs

- Surma Male Choir of Ukr. Canadian Legion, Toronto
- London 12"

Continued on Next Page.

Utrecht Byzantine Choir

- folk and religious songs
- mixed choir conducted by M. Antonowycz
- RCA 10" (recorded in Europe)

ORCHESTRAL

*Ukrainian Folk Songs

- played by Ukrainian Symphony
- Argee 10"

Janacek, Leos: Taras Bulba

- symphonic poem
- Vox and Westminster 12"

*Liszt, Franz: Ma zeppa

- symphonic poem
- 4 labels; 12"

*Mussorgsky, Modest: Pictures at an Exhibition

- "Great Gates of Kiev" - last movement
- over a dozen labels

Tchaikovsky, Peter

- Symphony #2 in C, Op. 7, E Minor - "The Little Russian" (i.e. "Ukrainian")
- 8 labels - 12"
- Symphony #1 (Winter Dreams) as well as Piano Concerto #1 are two of his many works based on Ukrainian themes.

OPERAS

*Bohdan Khmel'nitsky; by K. Dankevich

- Kiev State Opera Theatre
- Westminster 4-12"

May Night, by Rimsky-Korsakov (based on Gogol's tale)

- Bolshoi Theatre
- Concert Hall 3-12"

Mazeppa, by Tchaikovsky

- Bolshoi Theatre
- Concert Hall 3-12"

*Natal'ka Poltavka, by Mykola Lysenko

- Kiev Opera
- Russalka 3-12" (private pressing); Argee 5-10"

Oi Ne Khody Hrytsiu

- from the sound track of the film; A. Koshetz conducting
- Russalka 3-12" (private pressing)

Prince Igor, by Borodin

- several labels

Sorochinsky Fair, by M. Mussorgsky (based on Gogol's tale)

- Slovenian National Opera
- Epic 2-12"

Re. Communist Recordings

From time to time, several LP's (red label "CCCP") produced in the Ukrainian SSR reach Communist outlets. Two 10" LP's have appeared featuring the State Capella of Bandurists; also another has several folk songs by Leontovich sung by the Dumka State Choir of Ukraine conducted by A. Soroka. A collector's item is the only symphonic work by a Soviet Ukrainian composer yet recorded - Lev Revutsky's Symphony #2, Op. 12, E Minor.



The Carollers

The singing, laughter and shouts sounded louder and louder in the streets. The crowds of jostling people were reinforced by newcomers from neighbouring villages. The lads were full of mischief and mad pranks. Often among the kolyady some gay song was heard, made up on the spot by one of the young Cossacks. All at once one of the crowd would let out a New Year's song instead of a carol and bawl at the top of his voice:

Christmas faring!
Be not sparing!
A tart or pie, please!
Bowl of porridge!
String of sausage!



A roar of laughter rewarded the wag. Little windows were thrown up and the withered hand of an old woman (the old women, together with the sedate fathers, were the only people left indoors) was thrust out with a sausage or a piece of pie.

The lads and the girls vied with one another in holding out their sacks and catching their booty. In one place the lads, coming together from all sides, would surround a group of girls. There was loud noise and clamour; one flung a snowball, another pulled away a sack full of all sorts of good things. In another place, the girls would catch a lad, trip him up, and send him flying headlong with his sack into the snow. It seemed as though they were ready to make merry the whole night through. And the night was so splendid! And the light of the moon seemed brighter still from the glitter of the snow.

(From "Christmas Eve" by Nicholas Gogol.)



SVIATA VECHERA - Continued from Page 6.

After such a fine feast, the family joins in joyful carolling and conversation. No visiting takes place on Christmas Eve for the night is devoted to family companionship. On Christmas day, however, the joys of the season may be shared by visiting.

* "Kutya" is pronounced Kootya. A very ancient food, it is said to be over 4,000 years old. - Ed.

NEWS OF THE MONTREAL BRANCHES

The Blue and Gold Revue which the MYH members put on December 7th and 8th was marvelously received. Just about everyone from the club, and even outsiders, took part in this great event. We thank all the people who participated in the show and a special thank you to: Nadia Pavlychenko, who directed the "Opening Chorus" and "Charleston", Zenon Pylypshyn, who with Nadia and others organized the show, Bill Nunka, Zigi Zadurak, MC for the "Club Blue-Gold", and to Peter Marunczak who directed and choreographed the Ukrainian dancing.

Special mention must be made of a most versatile and talented chap, Billy Diachun. His "Very Short Speechik" went over tremendously with the audience.

At one point in the show, the Hepcats, a rock-n-roll band, and Billy Diachun had the whole auditorium, (even the older folks!) clapping and rocking-n-rolling (in their chairs) to their wonderful music.

There were many other acts in the show such as "Park Bench", "The Two Sputniks", "Nairobi Trio", "Professor Lobochevsky", "Club Blue-Gold" and others.

The Fashion Show, organized by Jennie Zadurak and Joanne Hlibchuk, was held at the UNF hall earlier this fall. It met with the same great success as the one held during the summer. Our lovely models were MYH members Jessie Carey, Valerie Chaykowsky, Nadia Pavlychenko, Diane Yorksie, Jennie Zadurak and one non-MYH member, Dawn Hayes. These girls ought to be congratulated for a good show.

As the girls modelled, Charles Headland played soft music at the piano and Nadia Topolnycka commented on the clothes from the American Sample Dress Shop. John Wozny, a designer by profession, took care of the accessories and decorations.

We, in Montreal, wish MYH members all over Canada a most Joyous Christmas and a Prosperous New Year.

Stephanie Pryemsky

HAMILTON

The lucky people in our Bowling League's Turkey Roll-Off were Emily Shuhet and Klun (of tiny Ukrainian dancers fame). Emily bowled a tremendous score several pins ahead for the girls while Jerry tied for his turkey with one of the fellows. The turkeys (Essex of course!) were the big prizes but nearly everyone took home a cooked ham.

We are holding meetings every Sunday after supper with dancing practice following. Jerry Klun is instructing and choreographing a Ukrainian Folk dance for a coming performance of "Vechernitsi".

Merry Christmas from all at Hamilton!

Bob Wira & Elias Pawchuk



the

R A M B L E R

Did you hear "Cosmopolitan Chorale" 24 voice choir on Friday, December 20 on CBC sing "Nova Radist Stala" -- in Ukrainian!.....The name of our

revered publication, "MYH Beams" has been stolen by Proctor & Gamble. They publish a "Moon Beams" also!!Jacques Beaudry, Canadian conductor according to a Reuter's release Dec. 2nd, was warmly applauded after a concert in the Ukrainian capital, Kiev, on Nov. 30. Beaudry, who hails from Montreal, conducted the Symphony Orchestra of the Ukrainian Republic, while on tour of USSR.....All time American football great - Bronko Nagurski was recently mentioned in a "Life" article by Marshall Smith on the theme "Nobody Loves the Football Hero Now". The sentence reads, "There are no longer individual stars with the national prominence that was once accorded such greats as Bronko Nagurski, Tom Harmon and Blanchard and Davis.".....On Dec. 25 Cecil Semchyshyn and Lesia Zubrack appeared on "Songs of My People" on CBLT - TV Toronto.....Did you know that Article 124 of the Constitution of the USSR states that "freedom of anti-religious propaganda is recognized for all citizens".....D.E. President, Michael Orychiwsky, attended the New Pathway conference in Winnipeg towards the end of December.....A Ukrainian camera is available in Canada now through Ukrainianska Knyha. The camera "Kiev 2A" with an f/2.0 lens and speeds from 1 sec. to 1/1250th sec. sells for \$256.Congratulations to Don and Oresta Karalash (nee Woloshyn) of Detroit on the arrival of a new baby boy.....Latest news on the UNYF's Festival celebrations commemorating a quarter of a century of service to the Ukrainian community, scheduled for 1959 - July 1st weekend has been set aside as the tentative date for the celebration. It will be the largest convention in UNYF's history - 5 days long!!.....One of the Sochotsky brothers (Toronto MYH) got married recently - which one, we don't know - yet !.....Smirnoff's Vodka (surprise) was developed in Ukraine. Pierre Smirnoff, originator of the popular beverage, established his formula in the Ukrainian city of Lvov (Lviv).....See you in 1958...

Веселих Свят
і Щасливого
Нового Року



Ihor Kuryliw,
362 Mabel Ave.,
SUDBURY, Ontario.

M Y H
b e a m s



Ihor Kuryliw,
362 Mabel Ave.,
SUDBURY, Ontario.