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National Youth Federation

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Cover design by Don
Prodanyk & Roman Stoyko

LETTERS TO THE EDITOR:

Hamilton Ont.
Jan. 9

.....If you find the opportunity please congratulate the staff of MYH BEAMS on their fine work. I as well as the entire club feel that the latest issue has gained that authoratative and professional form a publication should have.

Andrew Gregorowich
UNYF President.

NEXT MONTH'S MYH BEAMS

will be mailed out to all MYH members across Canada, directly to the home address, at no charge. For this reason, we remind all branch executives, and especially the branch secretaries, that the lists of members' names, home addresses and phone numbers, should be in to Box 791, Winnipeg Manitoba, not later than February 15th.

EDITORIAL

IN A FEW days from now, numerous star-crossed lovers shall be exchanging Valentine cards. Apparently it was the custom many years ago for young bachelors and maids to draw lots for one of the opposite sex. This was followed by a mock betrothal. According to the Book of Knowledge this usage no doubt grew out of the old notion, alluded to by Chaucer and Shakespeare, that on this day birds first choose their mates. This same weighty tome rather glibly concludes that one St. Valentine "was beheaded on February 14th at Rome under Claudius, but the observances of Valentine day seem to have no connection with this event."

The writer of the above is without doubt an nincompoop. I can only assume that he has never read the "sacred writings." Why even Watson could never have missed so obvious a clue.

Picture this fellow Valentine speaking to Claudius. "Mighty Caesar," he drones, "a man's place is in the...." Claudius, in a fit of manly rage, uplifts his trusty battle-axe, and decapitates the scoundrel on the spot. Quite justifiably, I might add.

Out of this event a legend grew. (I have no doubt its origin can be traced to the Dark Ages.) And 'ipso facto', or whatever the phrase is, we have a monstrous perpetration upon the male of the species. Gads, couldn't that fellow Valentine foresee what the price of chocolates would be these days?!

PAGES FROM HISTORY

January 22nd, 1918 - provinces of Eastern Ukraine declared their independence

November 1st, 1918 - provinces of Western Ukraine declared their independence

January 22nd, 1919 - on the historic square of St. Sophia in Kiev, near the monument of Bohdan Khmelnytsky, in the presence of thousands of Ukrainians, military and parliamentary leaders, the directory announced the successful completion of negotiations for the unification of both Eastern and Western Ukraine into a republic, comprising all ethnic regions of the Ukraine.

All these details at first seem irrelevant when one is faced with the problem of discovering a valid reason for commemorating a date which is of no apparent significance to the contemporary condition of Ukrainian affairs. For some the 22nd of January symbolizes hope, progress and achievement - for others, it merely spells disaster, failure and disillusionment. Many fail to realize that this date is an important milestone in the history of the Ukrainian people, preceded by centuries of valiant struggles against constant foreign oppression.

Let's take a quick look at some data dealing with the types of "governments" which existed in the Ukraine in centuries gone by, and re-aquaint ourselves with those colourful figures which mark our storied past.

Archeological findings are the sole source of information which can offer us a picture of ancient times. Also many references to the Ukraine as it existed then are to be found in Iranian, Arabic, Jewish, Greek and Roman literatures.

Intensive research has shown that at least 500,000 years ago, there were men living in the Ukraine. The first trace of a type of human being which resembles the Ukrainian of to-day appeared approximately 13 thousand years ago. Their primitive clans and tribes became the framework for discipline and set the basis for a more advanced type of political organization in the future.

About 1000 BC, the Scythians of Ukraine began to enlarge their territorial holdings and conquered a vast area including Turkey, Arabia, Iran and most of Central Asia. Up until 500 AD, several other tribes overran the Ukraine but were entirely assimilated. In most cases they adopted an agrarian mode of life, which even to this day remains the chief characteristic of Ukrainians throughout the world.

From the 7th to the 8th centuries AD, Ukraine was ruled by a dynasty of kings about whom very little is known. This monarchial kingdom was called Kuyavia, after the name which was then applied to the city-state of Kiev.

Kuyavia was soon changed to "Rus'" (pronounced roosh). It should be noted here that this name was to be

later adopted by the Moscovites for 'Russia,' Rus' became the largest kingdom of the whole of Europe and was governed by a line of legendary figures, among whom were Oleh, Ihor, Volodymyr the Great, Yaroslav the Wise. However, with the Tartar invasion of 1240, it fell and became a subjugated colony. By the 15th century their control over Ukrainian territory was weakened by the constant encroachments of Poland from the west and of Russia from the north.

It was during this period of turmoil that volunteer soldiers - the cossacks - banded themselves into groups and revolted against foreign domination. Under the leadership of Hetman Bohdan Khmelnytsky, they defeated the Poles and established a new Ukrainian state in 1648.

In an attempt to stave off a Russian invasion of the Ukrainian provinces, Hetman Ivan Mazepa lost the Battle of Poltava in 1709. Ukraine was then partitioned between Poland and Russia.

In spite of the attempts to infiltrate Ukrainian customs and institutions with foreign elements and thus strangle all nationalistic sentiment, the movement was kept alive by the people, and bore an enormous influence in all phases of political, social and religious life. The very use of the Ukrainian language became a vehicle of Ukrainian nationalism.

Two centuries later, on the 22nd of January, 1918, we see still another attempt to set up an autonomous Ukrainian state, which after three years of insurmountable difficulties, could not longer cope with its traditional enemies.....and collapsed. In its place, a Soviet Ukrainian "republic" was set up, which became subjected to a thorough program of Russification.

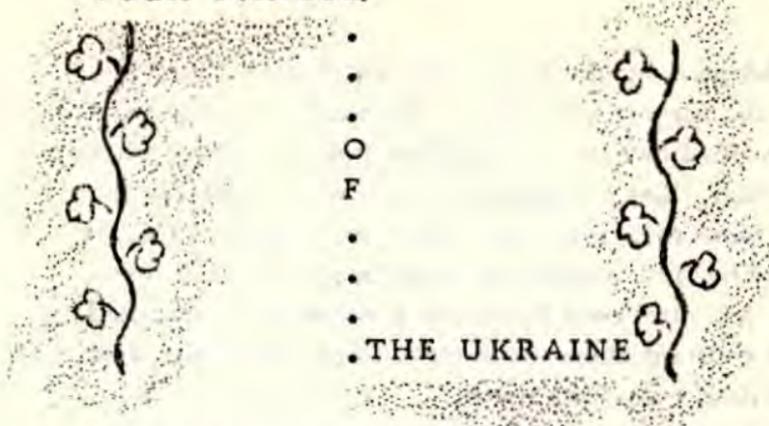
And today, the struggle for an independent Ukrainian state continues, both "at home" and abroad. January 22nd 1919 was the brief realization of a dream - a wonderful dream of a free and mighty Ukraine which lingers in the hearts of all Ukrainians.

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. N The cool, damp pillow against my head,
. I The now wet lashes closed so tight,
. G The crumpled covers on the bed,
. H Show that within there is a fight.
. T Crying,
. M Kissing and turning in the heat of night,
. A The muscles rippling in the terrible
. R strain,
. E --- It seems the dawn has forgotten the
light.

I am alone in my fright!
No one is there to care.
-- That horribly lonely and endless night,
When I dreamt that no one was there.

FOLK DANCES.



THE old Slavonic word for dance is 'plas', a name still used by some Slav peoples. Originally it was applied to group plays accompanied by songs. The word 'Tanets', now used by Ukrainians for 'dance', derives its meaning from Western Europe.

Old Ukrainian folk dances were linked with singing and with instrumental music. In their original form of 'Khovorody' they were presented in the open air, on the village green or in the street. The entire community would be gathered at their performance.

The Khovorody are of great antiquity. They have their origins in ritual going back far beyond the Christian era. Like the ritual plays of other peoples, they were presented in their primitive form as group dances with songs and instrumental accompaniment; the dance movements of the chorus would alternate with dances by soloists and leaders. The khovorody contain highly interesting steps and sequences, accompanied by rhythmic movements of the body, of the hands and of the head. The rhythm is measured but there are short runs, turns and changes of position, and dancers pass under the joined hands of others.

Frequently the Khovorody would appear as seasonal ritual presentations, as for example the 'Vesnyanky' and the 'Hahilky' which were performed at the Spring Festival. Others were connected with marriage, and with the greatest festival of all, Midsummer night.

In 988 Volodymyr the Great, Prince of Kyiv, introduced Christianity into Ukraine, and the Khovorody became associated with the Festival of the Christian Church, the Vesnyanky and Hahilky with Easter. The Easter dances are still called after the songs they illustrate: "Hahilochka," "Chornushko-Dushko", "Danchyk," "Zhuchok" (the beetle), Easter-Khovorid and others.

The individual and group dances of later origin are for the most part performed to instrumental music, rarely to songs. They have a more lively tempo, more elaborate steps and sequences, which usually change after each half of the tune. They are vigorous and charged with meaning, and differ from the folk dances of other nations in their unique and picturesque expression.

The outstanding characteristic of Ukrainian folk dances is flexibility and roundness of line; for the most part the dances develop horizontally, though those of the mountain regions of Ukraine make use of vertical lines. The

dances are vivid and essentially happy, and their formation - circle, cross, zig-zag lines, chains, rows and others, show great imagination and invention.

Ukrainians dance them with careful finish, grace and personal dignity; there is no trace of roughness, and movements are light - whether on the toes or on the sole of the foot. Parts for the men are heroic, free, and expansive.

The most popular among Ukrainian dances are: Hopak, Kozachok, Chumaky, Katerina, Hrechanyky, Zaporozhets, Arkan, Horlytsia, Hutsulka, Kolomyika, and Chaban.

HOPAK - The Dance of "The Steppe"

This is a traditional Ukrainian group dance from the district of Kyiv and very popular throughout the country; it is the most characteristic dance of the wide Ukrainian plain known as the Steppe.

Hopak is a true peasant dance, vigorous and earthy. The dancer can express his own individuality and feelings. This vivid and passionate dance is purely Ukrainian in origin. It is danced in pairs, side by side, in a circle, in lines or following each other with the unremitting vigour of the Steppe. It has been borrowed and plagiarized by the Russians, and is often presented by them abroad as a Russian dance.

The men wear white embroidered linen shirts, wide, blue trousers and a red belt, with a lambskin cap or a strawhat, and either black or red leather boots. In winter a kind of tunic called "chumarka" is also worn.

The girls' costume consists of a white embroidered blouse, a woollen skirt over a longer embroidered linen one, an embroidered belt and light leather boots, which may be black, red or green. The head-dress is charming with wreaths of roses around the head and many coloured ribbons falling away down the back. In winter a short coat is worn.

ZAPOROZHETS

The name is that of the Cossack stronghold below the rapids of the river Dniro in the 16th and 17th centuries. The dance symbolizes the instant readiness of the Ukrainian Cossacks to use their arms to defend their country. It is danced by 2, 4 or more men who carry swords which they whet ominously, to the never failing delight of their audience.

The dancers wear a plain shirt of any colour and wide trousers gathered into boots which may be black, red, yellow or green. Over the shirt a short coat is worn, and on the head a cap with a triangular flap falling from it. In their belts the men carry pistols and daggers.

(continued on page 9)

UKRAINIAN

PROVERBS



EVERY country, every district, every region in the world has its proverbs and uses them. These sayings are sometimes so old that their origins cannot be traced, while others are comparatively new and mirror the latest developments in civilization.

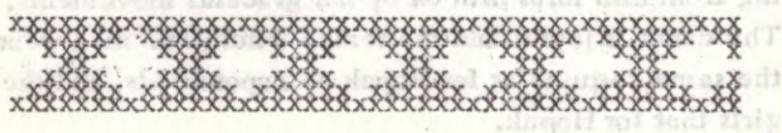
The study of Ukrainian proverbs, as distinct from those of other nations, shows that the Ukrainian people are marvellously portrayed in their proverbs. Hardly anywhere else can such wealth of material be found.

One of the reasons for this abundance and originality is the Ukrainian's innate love for proverbs. Centuries of oral wisdom, practically unhampered by any precepts, examples or book-learning, have placed the proverb in a lofty position in the Ukrainian mind. Proverbs, fairy tales and songs have been the only vehicles of the Ukrainian man and woman's creative mental power. (In so far as the people's folk lore is concerned and as distinct from the advance of education in cities and towns.)

Ukrainian proverbs are wholesome, devoid of morbidity and entirely free from sarcasm. They are brief, smooth and easy to understand. They vividly portray the ordinary Ukrainian man and woman's soul and outlook.

The Ukrainian proverbs which follow on the next page shine forth with their home-made philosophy. Some are humorous, and others serious. But no matter the mood, they have one feature in common - the ability to be easily understood.

- ... Do not count the days of the year which may never be yours.
- ... Good deeds travel far; bad ones further.
- ... A man is good if he makes others better men.
- ... Two women - a market; three a fair.
- ... Work as if you were to live for ever; pray as if you were to die to-night.
- ... He is rich who does not know either what he has or what he has not.
- ... The more you know, the less will you sleep.
- ... The soil tiller's hands are muddy and black, but his loaves are sweet and white.
- Do not ask me whose son I am, but who I am.
- ... Wives, razors and horses should never be lent.
- ... Who wrongs his people wrongs his children.



there's an important announcement waiting for you on page 2

(continued from page 6)

ARKAN - "The Rope"

Arkan is a very old dance of Ukrainian herdsmen in the Eastern Carpathians. The dance is performed in a circle and the men carry longhanded hatchets.

'Hutsul' costume is worn for the dance. Shirts embroidered at the neck and cuffs fall over coloured trousers and are belted at the waist. In warmer weather a sleeveless waistcoat is worn over the shirt, whilst in winter the men wear a heavier coat, gathered in at the neck with a coloured ribbon. A kind of hide sandal, covering the toes is worn with coloured woollen socks. The whole costume is rich and colourful, the round hat decorated with beads, shells and trophies from the wild boar, and a leather purse or wallet is slung from the shoulder.

KOLOMYIKA

This dance, which takes its name from Kolomyia, a town on the river Prut, is one of the oldest from the Eastern Carpathians, the Ukrainian Hutsul country. It is danced in a closed circle by any number of couples.

The men wear the Hutsul costume of Arkan. The girls wear white embroidered blouses with sleeveless sheepskin jackets, and short white or red coats. Wrap-over skirts of woollen material are held with a belt over linen underskirts. Their shoes are like the men's and are worn with woollen socks, while kerchiefs are folded on their heads and a large ornament is worn over the brow. Several necklaces of beads and old coins complete the picturesque costume.

KOZACHOK

This is a dance of Cossack courtship. It is danced by one or more pairs. The Cossack dances round the girl in the characteristic squatting posture of the Cossack dance, with all kinds of turns. She pretends to flee, but in fleeing from him lures him on by her graceful movements. The dance is joyful and the tempo quick. The men wear the same costume as for Hopak or Zaporozhets, and the girls that for Hopak.

CHABAN

Chaban is a dance of shepherds in the Carpathian Highlands. It is danced in a circle and is a dance of elderly men. The dancers wear the same costume as in the Arkan.

... An old-timer is a fellow who remembers when he could buy a pound of steak for a dime, but forgets he had to work an hour to earn the dime....

Wasył Eleniak,
1859 - 1956,
becomes •

• UKRAINIAN 'PATRIARCH'

WASYL ELENIK, Canada's first Ukrainian settler who started life in this country working on a farm at Gretna, Manitoba, died on the 14th of January at Mundare Alberta. He was 97.

A "father" to more than 400,000 Ukrainians in Canada, Mr. Eleniak is destined to become a legendary figure. "He is the patriarch of Ukrainian immigration to Canada," Andrew Zaharychuk, secretary of the Ukrainian Canadian Committee, said in Winnipeg. "His realization of a dream of opportunity in Canada is one that took thousands of Europeans to the Canadian west."

Mr. Eleniak, who came to Canada in 1891, was the first of his ethnic group to receive a Canadian citizenship certificate. On receipt of the certificate in Ottawa in 1947, he was congratulated by the late Prime Minister King. On his return from Ottawa to his Alberta farm, he was feted at a testimonial dinner by the Ukrainian community in Winnipeg.

In 1941, Ukrainians all over Canada celebrated the 50th anniversary of his arrival in Canada. At the ceremonies, a memorial in his honour was unveiled at Chipman, Alberta, and Mr. Eleniak was presented with a gold medal.

Mr. Eleniak is survived by seven daughters, three sons, 46 grandchildren, 56 great-grandchildren and one great-great-grandchild.

Born in the village of Nebyliv in Western Ukraine, he became dissatisfied with the "annual food shortages" and decided to migrate to Canada where it was reported land was being given free. On his arrival in Halifax in 1891, he refused employment, seeking instead the free land he had heard about.

Receiving little encouragement to this request, he headed west and for two years worked at a Gretna farm earning \$110 a year and his board. He returned to the Ukraine and brought to Canada his wife and three children.

After a fourth child was born, Mr. Eleniak chartered a freight car for \$40 and loaded it with two cows, two oxen, 30 chickens, a wagon, a plow, 12 sacks of flour, eight hams and his family and set out for Chipman, Alberta, where a brother, William, had already settled. There he lived and prospered until his death.

When acknowledging honors bestowed on him at Chipman in 1941, Mr. Eleniak said, "I never dreamed that so many sons of my native land would hold such important posts here. Only Canada offers such opportunity."

More than 20 Ukrainian organizations were represented at the funeral at Chipman, on January 16th.

THE .

R A M B L E R . . .

RECENT PILGRIMS to Winnipeg have been Anne Pronych, (Fort William), Jerry Orychiwsky and A. Marie Trofimiak (both of Montreal), Leon Kossar and the "night editor" of the Tely - Terry Stefurak (both of Toronto), Helen Kruk (former Winnipeger turned Grey Cup), and Saskatoon's Prima Donna, Lusia Pavlovaachenko..... Winnipeg's former treasurer, Peter Perehinczuk, is now holding his spear in the Broadway run of " Tamburlaine the Great".... 'Caruso' Semchyshyn, also of Winnipeg, has snatched the male lead in a local production of "South Pacific".....Recent reports indicate that disc-jockey activities are not only confined to Saskatoon UNYF: Moose Jaw Branch recently produced a Ukrainian Christmas Carol Program; as well, Oksana Hrycenko -- Sudbury's Miss Ukraine of last year's Eastern UNYF Provincial Convention, is rumoured to be an MC on a local weekly Ukrainian program.... Peter Marunchak, Montreal's folk dancing instructor recently appeared on the CBC TV network with his group on "Folk Song Time"....

.... The February Issue of MYH BEAMS will carry a complete line-up of all UNYF Branch executives for 1956--- and from information received by us thus far, they seem well-stocked with energy PLUS!..... It's usually around this time of year that we begin to wonder about our summer holidays AND conventions together with all the work that goes into their preparation; this year of course, will see another biennial Dominion Convention in *¢%¢\$%#

.....while on the line of conventions, the Ukrainian Canadian Committee will hold its triennial Congress in Winnipeg this coming summer -----and Buffalo, will be the scene of another big weekend when the UY-LNA holds its convention there in the fall..... 1956 marks a quarter of a century of publication for the New Pathway.....Hutsulka Ksenia, the operetta which enjoyed such a wonderful reception in Toronto last winter, will be seen across Canada via film - in colour

.....another coloured film which has got most of the Ukrainian language papers raving, is "Natalka Poltavka" by Ivan Kotlyarevsky, music by Lysenko; produced in La France, it is rated as the best filmed version to appear thus far.....published midway through 1955, was a book entitled "Ukrainian Nationalism 1939-1945" by John A. Armstrong; it would be well worth the time & effort to look it up in your local library or Ukrainian bookstore.....

FOR 'PEGGERS ONLY: Mary and George Hrycenko are the proud parents of a wee little baby girl.. ..Edward Semchyshyn recently got himself engaged to Jean (?) -- Amen...and be it here made known that Alma Kozar is no less than sixth vice-president of the Ukrainian Students' Organization of Canada.....MYH Chou recently rated as "one of the better choirs in the city of Winnipeg" (See New Pathway, January 27th)..



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THE KEYHOLE
.....

"Halt; who goes there?"

"Canadian."

"Advance and recite the second verse of "God Save the Queen!"

"I don't know it."

"Proceed, Canadian."

"Is he fresh? Why I had to slap him three times before I let him kiss!"

I went over to see a girl the other night. We turned on the radio and started to dance when her father came in. Without saying a word he grabbed me and threw me down the stairs. The next day I called the girl and asked her what the big idea was. "Oh," said she, "father is deaf and he couldn't hear the radio."

A curb-cruising wolf drew up alongside a cute chick and asked: "Going my way, baby?"

Said the chick: "No. I get a harp at the end of mine."

Mr. Lapidés was discussing his daughter's impending graduation. "Choo-Choo," he said paternally to her, "if you come out foist in de whole cless, I'm goink to give you a prasent."

"What kind of prasent, papa?" asked Choo-Choo.

"A prasent," said her papa.

"What kind of prasent?"

"Well," he said, "a trinket."

"What kind of a trinket?"

"A trinket, that's all."

She said, "Show me!" So Lapidés gave it to her.

"Why papa," she said, "That's a bottle of Coca-Cola."

"So," Lapidés answered, "trinket."

While standing in the lobby one afternoon before the matinee performance of "Carousel," one of the spectators noticed a fellow who kept coming back to the box office to buy another ticket after getting one a few minutes before. He did this a number of times. Finally the spectator stopped him.

"Look," he said, "it's none of my business, but I hate to see you wasting your money like that. All you need is one ticket."

"I know," cried the man piteously, "but can I help it if that jerk there at the door keeps tearing them up?"

HERE
AND
THERE

OSHAWA . . .

Everything is rolling again in Oshawa. After the usual summer lull we have had quite a splurge of activity.

Our dancing group has performed on two occasions. The first being at the ball park, a pre-game performance on "Ukrainian Night"; then came an invitation from the Peterborough Y. W. C. A. to dance for their second Eastern Ontario Folk Festival. Our group danced two numbers, "Harvest Dance," and "Kolomyika" with a solo, "Hutzul," by our dancing instructor, Mr. Michael 'Spike' Yourkevich.

Our Dorist MYH, under the apt leadership of Vera Mandryk, Olga Shestowski, Bob Letzel, Julius Zelinsky meet on Wednesday night. Braving the elements on several occasions, I found that they have quite a 'jubilant' time. The Dorist MYH have two dancing groups under the direction of Messrs. John Hraynyk and Michael 'Spike' Yourkevich, mentioned above. The older group danced on three separate occasions for the United Auto Workers Variety Show.

Our social event of the Autumn season was our semi-formal dance, the "Witches Prom." From all reports received, a good time was had by all.

The Bowling team had their banquet recently. The following received prize money; Mrs. Marianne Soldra, girls high average; Joanne Hycanuk, girls high single; and Henry Samavsky, mens high single.
(Roman Krawetz)

SASKATOON . . .

We sponsored a concert with Dorist MYH at Biggar, Saskatchewan, which is about 60 miles from Saskatoon on the 20th of November. The audience was small for it is a farming community with not too many Ukrainians there but it was a very appreciative audience. Mr. Karapinka made all the arrangements for the program out there.

On the 4th of December we were supposed to have a concert at Vonda, Saskatchewan - about 35 miles away - but the roads were pretty rough so we didn't go and in its stead we had a concert here in the city with the kids on the 11th of December. To our surprise we had a pretty fair-sized audience, considering it was more or less a spur-of-the-moment deal. Six days later, on the 17th of December we had a Christmas Party with the kids - ----, but Santa Claus' costume didn't arrive so our Jimmy Turanski had to be Santa - minus the beard and pillows. The kids really enjoyed themselves and there were around 30 of them there!

On the 26th of December, MYH had a sleigh ride. It
(continued on the next page)

was really a lovely night - about 30 above - considering the day before it had been below zero. After the ride, we all went up to Emelia Waschuk's place and it was the wee small hours of the morning when we all got home.

As you may have heard, our UNF in Saskatoon has a program over CFQC every Friday evening. MYH is doing the last radio program in January, and from what I understand they're doing it on what is MYH, its history, etc. (Anna Zaleschuk)

MONTREAL . . .

During the past few weeks, our branch members have co-operated more than ever in club activities. In honour of Bilas and Danylyshyn we presented a memorial concert consisting in songs, recited poems and speeches by the club members. Our New Year's dance, with a record attendance, was very successful. The executive takes this opportunity to thank all the folks "behind the scenes", who helped to make this social such a grand success. Our branch took part in carolling again this year; this was followed by a get-together in the Blue Room of the O'Rlick Inn. Dennis Galay is organizing a sleigh ride and party which will take place in a few weeks. From a look at the plans, it promises to be a night of fun and excitement.

To celebrate the twentieth anniversary of the establishment of the U.N.Y.F. in Montreal, the executive is drawing up plans for a Ukrainian Week. An exhibit and Anniversary Ball are just a few of the attractions which we hope to arrange.

(A. Marie Trofimiak)

WINNIPEG . . .

The annual Christmas Party held at the B. Klymkiw residence on December 17th proved not only to be a smashing success but also a "heavenly" occasion. Two beautiful angels with black wings, snuggles and cigars were seen slyly gliding be the devil, who was glaring at their wings, hoping to have a snuggle and a puff! (See back cover.)

"Malanka" I'm happy to say, was a big success socially as well as financially, thanks to the worthwhile efforts of 'everyone' of the Club Members and of course our president, Boxy.

A certain group of merry-makers or should I say carollers were seen flitting from house to house on Ukrainian Christmas Eve raising their luscious voices in song, and in between times, sitting in snow banks!

Our traditional Christmas Carol Concert held on Jan. 15th was a success thanks to our 'joobee lyubee' choir director and his assistant, Russell Kapyt.

(Marie Saviak)

SEE page eleven
for our new column
"THE RAMBLER"



On Nov. 26th our Dominion Executive secretary, Luba Stebnicki was married to Constable John Ewashko, R.C.M.P. We wish them health, wealth and prosperity in their new found life.



Angels' Serenade: main attractions at Winnipeg MYH's Christmas Party, included the above 'anhely' and 'diavel'