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СВОБОДА SVOBODA

UKRAINIAN DAILY

The Ukrainian Weekly Section

"...AS WE LEARN TO
GO FORWARD TOGETHER
AT HOME, LET US ALSO
SEEK TO GO FORWARD
TOGETHER WITH ALL
MANKIND..."
Richard M. Nixon

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Cardinal Slipyj Received By Pope Paul VI at Audience

ROME. — L'Osservatore Romano, the official organ of the Vatican, reported that on March 31, 1969 Joseph Cardinal Slipyj was received in audience by Pope Paul VI. The audience lasted an hour and a half and dealt with the matter of the Ukrainian Catholic Church.

UNA District Committee Meets In Philadelphia

PHILADELPHIA, Pa.—On Saturday, March 30, 1969 a meeting of the UNA District Committee of Philadelphia was held at the "Tryzub" clubhouse, at which UNA Supreme Secretary Dr. Jaroslav Padoch was presented with 50 new membership applications to the Committee's "jubilee gift" to the UNA on the occasion of its 75th anniversary observance. Some 40 member-delegates representing 26 UNA branches of the district attended the meeting. After the invocation by the Very Rev. Omelan Mycił, Stepan Hawrysz, UNA Supreme Advisor and field organizer, opened the meeting and welcomed Dr. Walter Gallan, UNA Supreme Auditor, and John Odezynsky, UNA Supreme Advisor, and Dr. Padoch. In his organizational address, Dr. Padoch presented the general state of the UNA at the beginning of the jubilee year and outlined the tasks which have to be attained. Identifying the general national significance of the UNA, the speaker stressed that the UNA jubilee observance is also a national event, and the matter of growth and development of the UNA should be a concern of the entire Ukrainian community in the United States and Canada. He called on the District Committee to redouble its efforts to maintain a leading place in

Derwinski Hits Russians At International Meeting

VIENNA, Austria.—While serving as a congressional delegate to this year's Interparliamentary Union Conference in Vienna, Austria, Congressman Edward J. Derwinski (R-4th), denounced the Soviet Union as a "warmonger" in its policies dealing with Czechoslovakia, Vietnam, and the Middle East. This confrontation with the Communists gave Derwinski the opportunity to challenge Soviet military and economic control of the Eastern European Captive Nations. He also emphasized that every world crisis since the close of World War II has been a direct result of Communist aggression. Derwinski serves on the House Foreign Affairs Committee and in addition, has represented the United States Congress at numerous international meetings dating back to his first such assignment in Warsaw, Poland, in 1959.

Ukrainian Teachers Association To Hold Elections

NEW YORK, N.Y.—The New York City Ukrainian Teachers Association will hold its first meeting at the Ukrainian Institute of America at 79th Street and Fifth Avenue on Friday, April 25, at 8 p.m. Foremost on the agenda will be the election of officers for which nominations will be accepted from the floor. Discussion of goals and plans for the future and the initiation of a membership drive which will include the entire East Coast region. The Teachers Association, which had its start at the Education Conference of the New York City Ukrainian Student Hromada three weeks ago, lists 55 teachers, consisting predominantly of young professionals and re-

Asian Anti-Red Leaders Feted in U.S. Congress

WASHINGTON, D.C.—Asian representatives of the World Anti-Communist League (WACL) and the Korean Freedom Center were welcomed at a luncheon on Capitol Hill on Wednesday, April 2, 1969. The event was sponsored by the National Captive Nations Committee (NCWC), which is affiliated with both Asian institutions. The Asian guests were Admiral Sohn Won Il, director of the Korean Anti-Communist League, and Dr. Jose Ma. Hernandez, secretary general of WACL and seminar director at the Korean Freedom Center in Seoul. Dr. Phan Huy Quat, Vietnamese chairman of the World Anti-Communist League, originally scheduled to be in Washington, was unable to come because of pressing and urgent matters in Saigon. WACL was founded in Korea in 1966 and its first conference was held in China in 1967. The luncheon was preceded by a press conference at the Rayburn Building's Room B339. Dr. Lev E. Dobriansky, Professor at Georgetown University and chairman of the NCWC, presided. In opening the conference, Dr. Dobriansky stated: "This is our first event in the year that marks the 10th anniversary of the Captive Nations Week Resolution. Others will follow. In the

APPEAL OF UKRAINIAN CATHOLIC BISHOPS OF THE UNITED STATES

We are all familiar with the words of the Divine Saviour: "I will smite the shepherd, and the sheep will be scattered." (Mark 14, 27) This precept was followed by the oppressors of the Church of Christ during the first centuries of Christianity, in the past history of the Church, and now when the enemy is determined to strike a death blow to the Ukrainian Catholic Church in Ukraine. What fate met our Church in Ukraine where she had been flourishing before World War II, firmly established and well organized, is not necessary to mention, for everyone is aware of this. When the world was silent about this, His Holiness Pope Pius XII saw, realized, and presented to the world the plight of the Ukrainian Catholic Church in two of his encyclicals in which he revealed to the world the unjust trials of the Ukrainian bishops, their courage and determination during their trials by the Godless ones, their fidelity to God and Church, their heroic readiness to suffer all, even death, for their faith. He alone of all the mighty ones of the world understood the misfortune of the clergy and faithful, their devotion and fidelity to their Church. His Holiness Pope Pius XII presented the suffering Ukrainian Church as a model to all

Yuzyk on Canada: It's Multicultural

OTTAWA, Ont.—Canada is not bicultural, never has been and never will be, says Senator Paul Yuzyk, according to "The Ottawa Citizen," March 27, 1969. The country, he says, is multicultural. "Today all this talk of biculturalism and bilingualism is to me an anomaly," the Fort Garry senator told 50 members and guests attending the South Ottawa Rotary Club luncheon. Even 100 years ago when Canada came into being under the British North America Act, it was multicultural, he said. In the 60 years to 1961 the British element has

Record Insurance Policy in UNA

NEW YORK, N.Y.—The New York City Ukrainian Student Hromada has announced a change in the date for its Economics Conference from April 27 to Sunday, May 11, 1969, due to inavailability of space. The conference will be held at the Ukrainian Institute of America at 79th Street and Fifth Avenue and will begin at 3 p.m. The students, who are stressing this conference as their most important event of this academic year, are lining up many speakers, both Ukrainian and American, who are prominent in the fields of finance, business, economics and management. The Hromada's Economics Committee, which is composed of students and young Ukrainian businessmen, feels that a strong economic base is the most essential building block in the growth, development, and preservation of the Ukrainian community. Because of the importance of this conference, the Economics Committee is seeking the greatest number of people to be involved in its formation. All interested persons, including non-members of the Hromada, are asked to contact the Committee at the Ukrainian Student Hromada's office, 140 Second Avenue, New York, N.Y.

Investment Seminar to Be Held

NEW YORK, N.Y.—Taking note of the unusual economic phase that prevails at the present time featuring historically high employment, unprecedented yields on bonds and mortgages, rapid expansion of new ventures, and seemingly unsuccessful attempts to curb inflation, the Ukrainian Institute of America has scheduled a three-day investment seminar to be presented at 8:00 P.M. April 24, May 1, and May 8 at the Institute, 2 East 79th Street, New York City. Participants in the panel discussions include economists, security analysts, investors, partners and representatives of the nation's leading investment and brokerage firms. Institute president, Mr. Theodore Dzus, announced that Mr. Walter Bacad, member of the Institute's board of directors and a senior account executive of Merrill Lynch Pierce Fenner and Smith Inc., arranged the program and will act as the moderator at the panel sessions. The topics that will be discussed and the participants are as follows: "Inflation Economy and the Stock Market," Bohdan Kekish, Moody's Investors Service; "Convertible Bond Market," Joseph Smindak, Orvis Bros.; "Dow Jones Theory and Market Psychology," Myron E. Blysk, F. I. Dupont and Co.; "The Over the Counter Market," Paul Chayka, Liberty Securities Co.; "The Retail Industry," Daniel Protz, Edwards and Hanley; "Computer and Insurance Securities," John Kuziv, Hayden Stone and Co.; "Venture Capital," Orest Bedrij, Securities Council, Inc.; "The Current Market," Michael J. Metrinko, Jones, Kreger and Co.; "Tight Money Market," William Modrako, Dean Witter and Co.; "Operations of a Brokerage Firm," Theodore Juba, Drysdale and Co. and "Philosophy of Contrary Opinion," John Starr, Phillips Appel and Walden. A general critique and discussion will follow each panel.



Left to right: Michael Borovsky, Miss Lesia Borovsky and Bohdan Zorych, UNA Vice President and director of UNA Canadian office in Toronto

TORONTO, Ont.—Michael and Marusia Borovsky and their daughter, Lesia, have obtained a record amount of insurance in the Ukrainian National Association, a total of \$126,000. This information came from Mr. Bohdan Zorych, UNA Vice President, and director of its Canadian office. Together with existing policies, the Borovsky family of St. Catharines, Ont., raised their UNA coverage to \$126,000. Mr. Borovsky has been a UNA member since 1936; he is a former president of local branches of the Ukrainian National Federation, the "Striletska Hromada," Credit

SUSTA Officers Visit UNA



Three executive officers of the Federation of Ukrainian Student Organizations of America (SUSTA) called on UNA Supreme President Joseph Lesawyer on March 31 to discuss youth and community problems of mutual interest. The SUSTA representatives were taken on a tour of the Svoboda premises by Zenon Snylyk, editor of The Ukrainian Weekly, who also took part in the informal talks. Photo above shows, seated, left to right: Miss Inia Hikawa, SUSTA vice president for cultural affairs, Mr. Lesawyer, Miss Kvitka Semanyshyn, vice president for special events; standing, left to right, Andriy Chornodolsky, SUSTA president, and Mr. Snylyk.

Advisory Body Needed

He said he believed an advisory body set up to counsel the government on cultural rights is a necessity. The idea was recommended by the December conference of ethnic groups held in Toronto to express dissatisfaction with the bilingualism and biculturalism commission: The conference rejected biculturalism. In an interview after the luncheon, Senator Yuzyk said he does not believe in royal commissions. "A Senate committee should conduct all investigations so they can follow up the work," he said. He said he believes multiculturalism will eventually be written into the Canadian constitution. Answering a club member's question, he said Prime Minister Trudeau is the first prime minister to write in Ukrainian to the Ukrainian Canadian Committee.

"NEW THEATER" TO STAGE A PLAY

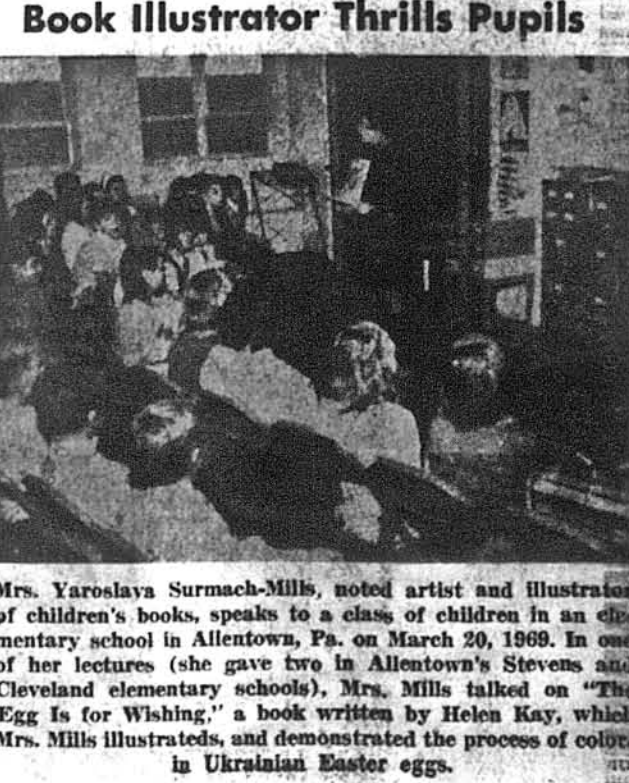
NEW YORK, N.Y.—The "New Theater" group of New York will present today a new play by Bohdan Boychuk, entitled, "Holod" (Hunger) at the Ukrainian National Home in New York City. It is an expressionist play, based on the man-made famine in Ukraine, which the author uses as a means to present in a condensed form the problem of human existence. Taking part in the play are L. Kukrytska, L. Pochynok, O. Kyrychenko, I. Shuhan, E. Shuhan, V. Korolyk, D. Serme and V. Lysniak, who is director of the play. Light effects by S. Novytsky and costumes by M. Shmigel. Tickets at \$7.50 include admission to a reception after the play. Curtain goes up at 8:30 P.M.

Book Illustrator Thrills Pupils

Mrs. Yaroslava Surmach-Mills, noted artist and illustrator of children's books, speaks to a class of children in an elementary school in Allentown, Pa. on March 20, 1969. In one of her lectures (she gave two in Allentown's Stevens and Cleveland elementary schools), Mrs. Mills talked on "The Egg Is for Wishing," a book written by Helen Kay, which Mrs. Mills illustrated, and demonstrated the process of coloring Ukrainian Easter eggs.

Prof. Bociurkiw to Head Carleton University Center

OTTAWA.—Dr. Bohdan R. Bociurkiw of the University of Alberta, has been named professor of political science and chairman of the Soviet and East European studies committee of Carleton University, according to the April 1, 1969 issue of "The Ottawa Journal." A native of Ukraine, Dr. Bociurkiw, who has done major research in religion and the church in the Soviet Union, assumes his Carleton post July 1. Present chairman of the studies committee is Dr. John W. Strong of the history department. He will be on leave in 1969-70. The committee, established at Carleton in 1963, offers an honors degree program and sponsors public lectures, conferences, extension courses and conducts Carleton's exchange program with the University of Leningrad. An MA program is being planned.



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EDITORIALS

Idle Prattle Indeed

The question of relevancy of the Ukrainian Catholic rite and, in a broader sense, that of our national heritage, has been raised by a Michael Dorechnyj in "The New Star" weekly of Chicago. We reprinted the article in "The Ukrainian Weekly" last week along with a rebuttal by Mr. Myron B. Kuropas, which we are concluding in this issue.

There is little that can be added to Mr. Kuropas's re-utation — even if some of his concluding remarks on Ukrainian community life may be objectionable, — except perhaps for the fact that Mr. Dorechnyj's views are wholly irrelevant at the present stage of our community's development. His advocacy of a "christianizing" mission for the Ukrainian Catholic Church in America and its assistance in assimilating Ukrainians into the American society is as nebulous as his understanding of our community's values and ideals.

Moreover, his thinking on the subject is muddled by an inexplicable fear that by adhering to our spiritual heritage we are depriving ourselves of the opportunities and benefits offered by the highly advanced American and Canadian societies. We cannot but ascribe this type of thinking to a deep-seated inferiority complex stemming from lack of understanding and appreciation of our heritage.

The fact of the matter is that we are now experiencing a revival of what for the lack of a better term we may call "ethnicity," that is, a search for identity coupled with stronger awareness of one's spiritual and cultural heritage. It is this phenomenon that is one of the driving forces in the black communities of America. And it is this search that is readily observable on the Ukrainian scene among our youth.

Conference after conference, meeting after meeting reaffirms our youth's desire not only to preserve our Ukrainian heritage but to enrich it with new values and new elements that will make it even more beautiful and unique. The same applies to all Ukrainian Churches — Catholic, Orthodox, Protestant — whose existence, function and mission are inseparably linked with the Ukrainian community here and the Ukrainian people in their native land. There is hardly any disagreement in our community on that score as there is a growing consensus that to preserve the Ukrainian heritage the knowledge of the Ukrainian language is indeed necessary.

As for the "physically far-removed country of Ukraine" — one's measure of distance is as long or as short as one's feeling of concern and sense of commitment. At a time when the people of Peoria, Ill., are sending food for the people of Biafra, why shouldn't the Ukrainians of New Haven, or Chicago, or New York strive to help their enslaved kin in Ukraine. Un-American? A lot of idle prattle, indeed.

Subversion in U.S. Armed Forces

There are at least 12 publications in the United States whose sole purpose is to subvert the U.S. Armed Forces at home and abroad, according to the April, 1969 issue of "Intelligence Digest," a British publication appearing in London.

In addition to "GI peace marchers" and protesters, these above-mentioned media form another important propaganda channel through which the security of the United States is being assailed and attacked. U.S. constitution provides an excellent umbrella to sponsors of these publications, as they cannot be prosecuted or otherwise punished. Yet, their propaganda weapon reaches every U.S. military outpost in the world and is not without damaging effect upon the morale of our troops.

Most of these publications are issued either by Communist-front organizations or pacifist groups remaining under the control of the Communist apparatus. At present, the Communist leadership is assessing Attorney General John Mitchell and any possible measures he may initiate. Softness on his part will encourage a new wave of demonstrations and desertions in the armed forces. If he takes a harder line, the anti-army disruptive forces will be forced to go underground.

The crippling of the U.S. military posture at home is calculated to break the fighting spirit of our troops abroad.

UNAFRAID PEN FROM UKRAINE

By MARVIN KALB

"The Chornovil Papers," compiled by Vyacheslav Chornovil, translated from the Ukrainian by Bohdan R. Bociurkiw and others (McGraw-Hill, 246 pp. \$9.5), is a document smuggled out of the Soviet Union, attacks the court that sentenced the author to a labor camp for its disregard of Soviet law. Marvin Kalb, CBS diplomatic correspondent in Washington, has been a member of the U.S. Embassy staff in Moscow and CBS representative in the Soviet Union.

Vyacheslav Chornovil, a thirty-year-old Ukrainian journalist, should have been released from a year and a half of hard labor in a Mordovian prison camp by the time this review appears. On November 15, 1967, he was sentenced to three years, but his sentence was reduced first by three months (spent in prison prior to his closed trial), and then by eighteen months as part of a general amnesty to celebrate the fiftieth anniversary of the Bolshevik Revolution.

His crime? In the fall of

nationality context of the Soviet Union, this is natural.

Chornovil believes in the right of Ukrainians to speak their own language, read their own literature, attend their own theaters, and study in their own schools. He sees nothing inconsistent in being proud of one's nationality — in his case, Ukrainian — and, at the same time, loyal to one's country — in his case, the Soviet Union.

It puzzles and angers Chornovil that others do, and that as a result he should be arrested. "For ten years," he notes flatly but with implied sarcasm, "I was educated in a Soviet school. In the last paragraph of every composition, I invariably endeavored to mention the Party and Stalin..."

For five years, I faithfully studied Marxism-Leninism at the University. Finally, just recently I passed the master's examination in Marxist-Leninist philosophy. Then, all of a sudden, quite by accident, I laid my hands on a book in Ukrainian, published abroad, and I immediately became a 'bourgeois nationalist.' Some time later, I read a leaflet from Peking about the 'Opportunism of the CPSU' — would that make me a follower of Mao Tse-tung? Later

still I listened to a speech by the Pope of Rome on the radio — was I then a Jesuit?"

His sardonic wit rages through his book, like a flashing meteor across a dark Russian sky. His pen is unafraid. He attacks Pyotr Shelest, first secretary of the Ukrainian Communist Party, and, with equal skill and abandon, he mocks the sacred tenets of Marxist ideology. "Man," Chornovil writes, "is not a soulless computer living in accordance with an established program." He is thinking of the 1962 party program, which promises every Soviet citizen that he will live under "communism." "Perhaps our generation will live under a declared communism. In the same way as we are presently living in a declared socialist legality."

In a way, this is a heartening book. It persuades even the skeptic that free-ranging minds do exist in the Soviet Union, that not all of them have been suffocated under the weight of the bureaucracy or the pressures of the secret police. Chornovil and his colleagues have taken on a massive, historic chore. They are trying to breathe life into the Soviet Constitution, as well as the Criminal Code of the

NO MORE MISGUIDED "AMERICANISM," WE HAVE BEEN THERE!

By MYRON B. KUROPAS

(Conclusion)

In the wake of such exciting theoretical revision, America's educators have begun to change their stance concerning the future viability of a school system which strips its clients of their individuality and, after 8, 12, or 16 years, vomits them out as grey, soul-less ethnic non-entities. In the words of the Dean of the Ohio State University School of Education:

"A 'common' school education is no longer an adequate standard for determining the quality of our educational product... school systems in large urban communities must be prepared to conduct educational programs for student populations with great variations in socio-economic, ethnic, and psychological backgrounds of experience..."

In the words of another distinguished educator:

"The opponents of freedom of education are the opponents of diversity; they are proponents of monolithic education... Our nation's motto, e pluribus unum, is rejected, at least as it pertains to education, as a divisive principle. They would rewrite it e conformitate unum... It is only through diversity in education that the different groups which have enriched our national culture, will be able to retain their rich cultural heritage..."

In keeping with the new emphasis on freedom in education, educators and legislators have moved with amazing speed to remove any remaining stigma so long associated with conscious ethnic identity in America. In Illinois, for example, a law was recently passed making it mandatory to include the cultural contributions of ethnic groups in American history classes at both the elementary and the high school level. Even Ukrainians have profited from this new appreciation for ethnic identity. In June of 1968, Cook County Superintendent of Schools, Robert P. Hanrahan, attended the graduation ceremonies of the Ukrainian Saturday School at St. Nicholas in Chicago, and presented certificates of merit to every one of the graduates. His remarks during the presentation ceremonies are significant. "Be PROUD of your Ukrainian heritage," he told the graduates, "we in American education have not always been sympathetic with the values inherent in ethnic preservation... in the very near future we hope to rectify our errors..."

Some of these errors are already being rectified. Federal funds are presently available for bi-lingual education among certain disadvantaged minority groups. Dr. Joshua A. Fishman has suggested that the program be expanded to include those "institu-

tions of American ethnic groups whose activities are clearly related to language maintenance." Still another exciting innovation in education is the proposal to establish "multi-culture institutes" in which certain periods of each elementary school day would be devoted to ethnic study thus enabling every child to learn more about its own unique ethnic heritage. The rationale behind such a proposal is that a child "cannot not respect himself" and "cannot offer genuine respect to those of different backgrounds without that primary and properly proud feeling of group acceptance and consequent identity." The problem of self-acceptance is especially acute among Black children. Speaking to this problem, a noted sociologist wrote:

"My own view is that the healthiest line of development will be not only preservation but the actual building up of the solidarity of the Negro community and the sense that being a Negro has positive value... But the pluralistic solution... is neither one of separatism... nor assimilation... nor full participation combined with preservation of identity..."

The whole issue of personal identity in a mass, industrial-technological society such as the one in which we presently reside, is of grave concern to social scientists interested in emotional health. "Industrialization, urbanization, the growth of wealth, the decay of tradition, the retreat from public concern and deeply held personal relationships," writes Hendrik Ruitenbeek, "all the characteristics of a society that says it is based on individualism and thwarts the expression of individuality contribute to the disintegration which is anomalous... AMERICANS WANT TO BELONG BUT THERE IS LITTLE WORTH BELONGING TO..." If this is the case, then the greatest advantage of ethnic preservation may well be the maintenance of America's mental health. In the words of Oscar Handlin:

"In a period in which the isolated individual must confront the immense powers of the state and other massive organizations of the naked society, mediating institutions, such as those provided by the ethnic group, can still serve important functions. They can provide him with legitimate means by which he can assert his distinctive individuality if he wishes to do so..."

That the melting pot model has not always served the cause of psychic cohesion was convincingly brought out by Dr. Kenneth Keniston, an authority on alienation among American youth:

"A society of whole men and women must, then, be a society which encourages diversity, enjoying the differences between man as well as the similarities among them. Social diversity has a double connection to human fulfillment: not only is a diverse society a precondition for human wholeness; it is its consequence... the kind of society whole men and women choose to live in. Those who are inwardly torn, unsure of their psychic coherence and fearful of inner fragmentation, are naturally distrustful of all that is alien and strange... Our 'one-hundred-percent Americans' are those whose own Americanism is felt to be tenuous... Human diversity and variety must not only be tolerated, but rejoiced in, applauded, and encouraged..."

Put in another way, "to have the courage of one's diversity is a sign of wholeness in individuals and in civilization..."

Ukrainians, like other ethnic groups in this great land of ours, have suffered through the kind of misguided Americanism which Prof. Keniston described. We've been there, as the saying goes, and we've got the psychic scars to prove it in the person of belligerent second generation "one-hundred-per-centers."

Still, we're not out of the woods. Since Mr. Dorechnyj is a great proponent of "telling it like it is" and facing our problems "in a courageous and rational manner," I'm sure he won't object if I do the same.

As I see it, the trouble is not with the priest who promotes non-assimilation and the preservation of our national identity but the priest, if there is one, who either openly or surreptitiously supports DE-UKRAINIATION. The first priest may be incorrect in his approach (some assimilation is inevitable and merely preaching preservation will not accomplish it) but at least he has the correct over-all objective in mind. The second priest, unfortunately, doesn't even have that. I believe a stronger argument can be made for the evaluation that if, indeed, our young people are leaving the church, it is just as much the fault of those priests who have not succeeded in imbuing our youth with a deep sense of spiritual and socio-psychological need for Ukrainian Catholicism, as it is the fault of the parents and the community.

It has never been easy to be a Ukrainian priest but the task is especially difficult in this day and age when the Ukrainian Church is caught between the forces of expedient materialism which emanate from the greater American society surrounding it,

and the occasional paranoid demands of certain shortsighted members of the Ukrainian sub-society who very often promulgate goals from a position rooted in emotional over-reaction rather than from an ideological base which evolved from an objective, rational and benevolent cognitive process. The Ukrainian priest of the 1970's will be asked to perform a Herculean mission and it will require an exceptional individual to acknowledge this responsibility and to fulfill it well. If our priest is to be responsive to the needs of ALL of his parishioners, however he MUST be a BI-CULTURAL leader, neither wholly Ukrainian nor wholly American but UKRAINIAN-AMERICAN, a person comfortably at home in both the Ukrainian sub-society and the American mainstream. Upon the shoulders of this priest will rest the entire future of our community, for in giving birth to the Ukrainian Church in America, our collectivity recognized the crucial leadership role which it expected the clergy to play. Today the guidance of responsible clerical leadership is needed more than ever. I am confident that with help from the more rational segments of our Ukrainian-American sub-society, our priests will not fall us.

In conclusion, I wish to emphasize that under no circumstances are my statements in this essay to be interpreted as a blanket endorsement of the xenophobic "Ukrainianizers" in our community, who are attempting to establish the Ukrainian language as the sine qua non of active membership in the broad Ukrainian-American sub-society. We don't need misguided "Ukrainianism" either. I am painfully aware of the two extremes in our community. At one end of the spectrum we have the reactionary solid blue-and-yellow chauvinists who are ready to "die" for Ukrainian culture (one wonders why they left Ukraine when the opportunity to do just that was so readily available) and who by means of boycotts, meeting disruptions, organizational take-overs, mock trials, etc. attempt to terrorize the Ukrainian community into blind submission to their megalomaniac and particularistic dictates. At the other end, we have the solid red-white-and-blue "patriots" who, when faced with a new situation they don't comprehend, blurt out, "Duh dis is America, buddy, and we don't do things like dat here" or something equally as inane.

Our future lies somewhere between these two extremes, in a BI-CULTURAL SOCIETY, capable of incorporating the best elements of both the Ukrainian and the American culture into a new, invigorating symbiotic synthesis that will instill pride and confidence in its members who will in turn, recognize both languages as legitimate vehicles of social discourse and productive endeavor, and who will support the ideal that diversity and pluralism "do not weaken the cohesion of a democratic society but actually strengthen it..."

See: Paul Goodman, Growing Up Absurd (New York: Random House, 1960)

Luvorn Cunningham, "Report on the Merger Issue to the Louisville Public School System and Jefferson County Public School System" (Chicago: Midwest Administration Center, University of Chicago, 1966) p. 2-8.

Virgil C. Blum, Freedom in Education (Garden City, New York: Doubleday and Co., 1965), pp. 117 and 134.

Illinois School Code, Section 27-21, page 263. The law was originally House Bill #19 and was passed on June 26, 1967.

Joshua A. Fishman, "Planned Reinforcement of Language Maintenance in the United States," Language Loyalty in the United States, ed. by Joshua A. Fishman, (The Hague: Mouton and Co., 1966) p. 330.

Edward G. Olsen, "Shall We Teach Ethnic Differences," Phi Delta Kappan, Vol. XLIV, No. 9 (1968) p. 533.

Talcott Parsons, "Full Citizenship for the American Negro?" Daedalus, Vol. 94, No. 4 (1965) p. 1050.

Hendrik M. Ruitenbeek, The Individual and the Crowd: A Study of Identity in America (New York: Mentor Books, 1964) pp. 98-99.

THE AMERICAN UNIVERSITY

By CLARENCE A. MANNING

If there is one thing of which the Americans can be proud, it is their system of education. The great universities beginning with Harvard College, founded in the seventeenth century, and the group of institutions that were started in the eighteenth and later centuries in an ever increasing flood, have served as the leaders. They have greatly changed, and over the last half century, they have developed, for good or ill, into something which has been very far from their original purposes. That is only natural but the changes have been gradual and they undoubtedly need in this era of reevaluation of everything, including the laws of nature and of man, to be carefully restudied and reshaped.

Academic Freedom in Peril

That has no reference to the wave of rioting and confrontation, of conscience or soul and democracy in its newest aspects that is sweeping the universities, colleges and schools of this country at the present time. No one knows the real feelings of the bulk of the students, or how many are sincerely aware of the defects and the virtues of what they are so glibly attacking. It is abundantly clear, however, that there is a group of students and agitators from within and without which are seeking the destruction of academic freedom in its traditional sense and of introducing a tight censorship over all ideas, which they personally do not approve, come what may. They are contemptuous of all that has been done by their elders and want to turn the schools into some sort of institution, which the most of their dupes cannot conceive, though they are misled by the heat of youthful imaginations and hopes of refashioning the entire world.

The first institution seriously affected was the University of California at Berkeley. That institution for years had been suffering from a peculiar type of bureaucracy, which had nevertheless not prevented the development of a highly efficient and highly respected institution, although it proved itself the most vulnerable from its earlier defects. Then came Columbia with the revolt of 1968 and some ill-considered but highly vulnerable plans, such as the new gymnasium in Morningside Park, a project that had evoked little approval except among a limited number of interested persons, who realized that the institution had little hand for the desired athletic space and hoped that the plant could be used both for the University and the new slums or ghetto, which had grown up around it. The decay in the entire Morningside Heights area outside of the property owned by the various scholarly institutions, caused largely by the efforts of New York City itself, almost made it imperative for some action to be taken as the institutions could afford, but these efforts only served to arouse hostility

again thanks to agitators, high and low.

Now it's the turn of Harvard, where the students saw fit to seize and expel the various deans from the administrative center of the University and threaten other action. When the university authorities cleared the trespassers out with the aid of the police, a new storm arose as it did in both other cases. The frenzy has gone into the high respected City College of New York, which was changed into one school in a University of the City of New York with an ever-increasing number of colleges, while a new State University was establishing branches at random all through the state, absorbing some old institutions and founding new ones. In the final analysis, the demand now seems to be that every boy or girl regardless of his or her ability, is to be presented at least with a Bachelor's Degree of some kind or other, and this has supplanted the old notion that every child should be able to read or write.

Now on top of this the Negroes or Black Africans as they call themselves, are calling for at least a proportionate number of Negro admissions of which they are to be the judges and a curriculum, which they are to supervise, select and grade and have their marks or approval rubber-stamped by the university authorities on pain of dismissal or is it racialism in reverse?

The old traditions of the Universities that the authorities were responsible for law and order on the campus, have been abolished and the students seem to be crying for that curious development as seen in South America, where the universities have become armed enclaves of revolution with the police and armed forces not allowed to enter, even when they are fired upon from inside. Here in the United States the more advanced students are raising the red flag or the black flag of anarchy, destroying files or stealing them and publishing them to show the rascality of the university authorities, calling for the removal of all signs of national governmental authority from the campus and committing themselves to a new wave of violence that bids fair to outface the Hitlerites and out Communist the Leninists.

When the authorities of Harvard threatened, as we are told, to close the University, all thinking citizens should applaud them. When the students are able to force the withdrawal of courses by violence, they do not see that they are killing that academic freedom which they pretend to be trying to maintain. When they claim the right to exclude any students, white, black or yellow, who want a course, they do not see that they are practicing that same segregation, from which they themselves suffered.

"Spiritual Epidemic?"

The difficult question to answer is the cause of all this sudden ferment. The spread of the disease suggests that it is a spiritual epidemic that perhaps will yield to the application of some new kind of serum or antitoxin, an idea that has often been suggested in science fiction. Whether that epidemic is caused by natural causes or by secret organizations that have so far defied discovery, is difficult to say, for pseudo-historical fiction has traced such hypothetical societies throughout the ages without ever securing any more than hypothetical proofs. At all events, they cannot be laid to the common cause, a "racism," which has largely been created as a means to explain away certain difficult manifestations as the Watts riots and similar phenomena. They cannot be laid to police brutality alone or to long hot summers.

Somehow, somewhere there are the roots for this dangerous ailment that is affecting the United States today. Perhaps it is the need for new and more sensible administration of the laws in the higher

(Continued on p. 3)

HAVE YOU BROUGHT YOUR FRIEND OR RELATIVE TO THE UKRAINIAN NATIONAL ASSOCIATION? IF NOT, DO SO AS SOON AS POSSIBLE!

IN MEDIAS RES

Musing on Music

By OKSANA SKORA

(Recollecting a recent visit to the Fillmore East, the palace of popular sound on New York City's lower Second Avenue).

Suddenly the screen ending in darkness yields its non-identity blue to a cluster of bayberry leaves coordinated to the sounds introducing the Aynsley Dunbar Retaliation. The Rite of Spring at the Fillmore East has begun, easily edging out Stravinsky as "establishment."

Mind-Tugging

The retaliation, in elegance transcended by pools of orange, violet and blue, released the light show by Pablo — a mind-warping splintering of "organized" visual sensation: always in rhythm, colors, shapes and lines darted across the screen penetrating your mind, grabbing it and tugging it to go along... leave faces, cells, city blocks for a realm of perception eluding such labels. Dunbar's skillful handling of the drums, the real core of the group, split the show open, breaking the audience performer barrier for the remainder of the program.

But the Spirit, the second filler group for the main attraction, achieved the climax. Although this group wasn't structured around the drummer, the complete abandon with which the lead guitarist and especially the lead vocalist, Jay Ferguson, transformed themselves into pure expression, captivated the whole audience in an intense and individualized experience. "Are you afraid of a note?" he shrieked, then forced some to plug up their ears, others to revel in masochism. Long, hard, intricate numbers, leading through a street of 5 o'clock traffic and exasperatingly slow and soft heartbeats. And off the stage — but not so fast — as they were called back for another number to make definite their exist.

First A Warm-Up

No big clap to welcome the Creedence Clearwater Revival — they'd have to earn it too. One lucky record doesn't have to earn it too. One lucky record doesn't outweigh skill. After a few mediocre numbers, someone in the audience called out "Suzie Q" — an oldie and not so goodie. This warming up culminated in the much-awaited "Proud Mary." By this time, everyone was happy — the band had warmed up and the audience had adjusted to the California rock style, weaned on teenie-bop dances and sunny-quick ways to make the buck.

But the show really didn't end... nor does it end with any Friday or Saturday night, nor with any month, nor with any year, but goes on year after year, or until youth is entranced by what adults refuse to consider. To use popular American terminology, this show is the generation gap. Unfortunately, the problem afflicts not only Americans. Even more poignantly, bound up in the complexity of a cultural gap, it touches us. It think we were consciously suffering its consequences before it had even labeled, but it took the host culture to identify it and attempt a remedy.

Home-Brewed Method

Try this home-brewed method of determining the gap's breadth: Step 1: Play a Cream or Fudge album new to both parties, the younger and the older; Step 2: Have both parties jot down impressions of the music; Step 3: Have older listener read notes and make explanations first; then have younger listener do likewise. The degree of surprise and disbelief expressed by the face of the older person can be the basis for an evaluation of the width of the gap.

But in coming down to the nitty-gritty, one makes the astounding discovery that the characteristics of the music are actually irrelevant. Most important is an understanding of why a particular sound satisfies another. What needs does this music meet? The fact that this music is so peremptorily dismissed by one generation shows that this group is unaware of and perhaps oblivious to the needs of the next generation. The needs persist, seek satisfaction by means increasingly distant from the older generation and produce two groups. For one, Fudge and Creme are food for the stomach; for the other, food for the soul.

The American University

(Concluded from p. 2)

echelons, perhaps a fairer treatment of all parts of the population, perhaps some new readjustment of the rights of citizens to be protected in their homes as well as on the streets. Perhaps there is needed only a new morale, a restoration of that old spirit, which runs so strongly through American history in the past and until the present, and has made this country the envy of the world, even more than the world policeman, as it is contemptuously called even by members of Congress. Somehow that attitude, in a modern sense, must be revived and that will be a hard task. If it is not possible, let the country go down into oblivion. But it is possible to salvage the situation by strong action and hard thinking only.

ENGINEER GAINS NEW REGISTRATION

Peter Palashewskij, of Scranton, Pa., registered architect in Pennsylvania, was notified recently by New York State Education Department, Division of Professional Education, that he was qualified and registered for professional practice in New York.

Mr. Palashewskij is a corporate member of the American Institute of Architects and Pennsylvania Society of Architects. He also is a member of the Society of Ukrainian Engineers of America.

A resident of the U.S. since 1963, he is working for Bellante, Clauss, Miller and Nolan, local architectural-engineering firm.

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Appeal of Ukrainian Catholic Bishops of the United States

(Continued from p. 1)

Lviv, and according to most recent reports was brought to Moscow.

This report brought sorrow to all Ukrainians, regardless of denomination or political affiliation, because in a country, which contrary to reality claims freedom of conscience and dignity for human rights, such events take place.

Dear Brothers and Sisters: In this bitter moment of new sorrow, let us not forget Christ's words which were spoken to the Apostles and through them to all of us: "No servant is greater than his master. If they have persecuted me, they will persecute you also." (John 15, 20)

Let us also not forget that the blood of martyrs, as we know from the history of the Church of Christ and especially from our homeland, always was and will be the seed from which will grow the mighty tree of Faith and Hope, the tree which will not be felled by the human storms of hate.

Therefore, on this day of pain and sorrow which we experienced on the arrival of news of the new wave of Communist destruction of our historic monuments and persecution of our clergy and faithful in Ukraine, we, your bishops, appeal to you, dear faithful, and call in the words of James: "Esteem is all joy, my brethren, when you fall

into various trials, knowing that the trying of your faith begets patience." (James 1, 2-3) or as the Apostle Peter says: "Over this you rejoice; though now for a little while, if need be, you are made sorrowful by various trials, that the temper of your faith — more precious by far than gold which is tried by fire — may be found unto praise and glory and honor at the revelation of Jesus Christ." (Peter 1, 6-7)

We thank the all-merciful God for giving our Church in Ukraine such great, fearless, and holy people in the hierarchy, clergy, and faithful. We should daily implore the merciful God to lead our suffering Ukrainian Church and nation to a glorious and victorious climax.

For this intention we ask the Reverend Fathers in our Archdiocese to celebrate a Divine Liturgy and "Panachyda" on April 20 for the deceased and martyred priests and faithful.

May the grace of Our Lord, Jesus Christ, remain ever with you. Amen!

Given in Philadelphia, Stamford, and Chicago on Holy Thursday 1969.

Ambrose Metropolitan of the Philadelphia Archdiocese
Joseph Bishop of Stamford
Jaroslav Bishop of Chicago

Miss Gadek - Senior Merit Finalist

PERTH AMBOY, N. J.

Joan Gadek, daughter of Mr. and Mrs. Peter Gadek and a Senior at Perth Amboy High School, is a finalist in the 1968-69 National Merit Scholarship Program. Miss Gadek is a president of the National Honor Society, senior editor of the literary art magazine, and feature editor of the school paper. She holds additional membership in the honorary journalism national society, Quill and Scroll, and won the German award for the highest grade average during her freshman, sophomore and junior years. She attended the annual government and college workshop this past summer as PAHS representative to N.J. Girls State held at Douglas College. She is a member of UNA branch 155 in Perth Amboy.



Joan Gadek

Her father, Peter Gadek, is president of the Ukrainian American Democratic Club in Perth Amboy.

Halyna Sochan in Juilliard Recital

NEW YORK, N.Y. — Miss Halyna Sochan of Rochester, N. Y., a dramatic soprano, gave a recital April 18 at the Juilliard School of Music here, a program featuring Ukrainian and international composers.

In the first part of the program she sang numbers by Handel, Purcell, Schubert, Poulenc de Falla, and in the second arias by Liatoshynsky, Karmansky, Dankovych, Chopin, Puccini, Menotti, Naginski, Sacco and Copland.

Miss Sochan is a student of Belle Julie Soudant. As a high school student, she appeared on TV and in many



Halyna Sochan

Ukrainian concerts. In 1964 she won an award at the Omega Psi Phi contest and sang with the Eastman Theater and Philharmony at various concerts in Buffalo, Philadelphia, Washington, Brooklyn and Aspen, Colorado, and recently at programs sponsored by the N.Y. City Community College Opera Workshop, and Branch 72 of "Soyuz Ukrainok" at the Ukrainian Institute of America.

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SPORTS SCENE

By Olek Zwodinski



ASL Summer Venture—Will It Go?

When the American Soccer League starts its 1969 season on May 4 — without actually having finished the last one — it will be placing its head on the block, to use an old cliché.

The question confronting the revamped league, with its headquarters in Rochester, N.Y., is, will the fans turn out in sufficient numbers to see the games, and will the so-called professional players be willing to give up their summer weekends for a few dollars to play.

Too Early to Answer

It is, of course, too early to answer this question. But in the case of Ukrainian teams, Philadelphia Nationals and Newark Sitch who were once the main support of the ASL, the problem is definitely present.

One has only to visit a Ukrainian community in the summer months to discover that there are very few people around on weekends and that most of the activity has come to a halt. If a Ukrainian is spotted in the city on a hot Sunday afternoon he is generally given a queer look or pitied for his misfortune.

As far as players are concerned, they are not paid sufficiently to make it worth their time and effort to rush on a given Sunday morning from a resort site. This problem is even more complicated when the player has to travel several hundred miles when his team is playing in another town.

It appears that the league itself is aware of the fact that fans are not in the cities. It is, for instance, sponsoring a soccer camp in the Catskill mountains in August, to be run by Eugene Czynowycz, Newark Sitch business manager and the league's executive officer.

There is a way out for the league, however, and especially the Ukrainian clubs. They could, for instance stage games in the Catskill resorts. One game at Soyuzivka, another at Hunter and still another at one more resort in the area. Can you visualize the crowds?

World Cup Eliminations

The United States National Soccer team will play Haiti on April 20 in its continued effort to qualify for the World Cup games to be held in Mexico in 1970. The two countries will meet in the return match in San Francisco in May.

On April 6, the U.S. squad lost 2-1 to a Southern California all-star side in a tune-up match for the Haiti test. The all-stars built up a 2-0 lead before Dietrich Albrecht sent in a goal at the 86th minute of play.

In other World Cup qualifying games, East Germany last Wednesday defeated Wales 2-1 in Dresden, according to the East German News Service, and in Athens, Greece and Rumania played to a 2-2 tie in a preliminary World Cup game. All goals were scored in the second half.

Rule Changes

The North American Soccer League, which is going to run a "mini-league" this summer, is once again expressing concern over goals. Executive director Phil Woonnam has returned from a visit to FIFA at Zurich, Switzerland, where he apparently secured permission for a rules change.

The change, according to the league, will involve the offside call during free kicks. "The permitted change for 1969 is that players will not be given 'offside' at free kicks... which could lead to a lot of danger and a lot of action around those goal posts," says a league news release.

The release points out that the Americans are not the only people concerned with goals which, it says, is the name of the game. The release says that Hungarians want to widen the goal by one yard and decrease the area in which a player can be offside... all with the intent of getting more goals.

No one seems to be thinking of the poor goalie anymore.

STUDENT RADIO PROGRAM

NEWARK, N.J. — The Ukrainian Music Institute, Newark Branch of the Ukrainian Music Institute of America will present a radio program, "Ukrainian Composers," played by the pupils of the program, and will be sponsored by the Ukrainian Students' Association and may be heard on April 21, 1969 at 8:30 P.M. on WSOU, 89.5 FM.

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