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СВОБОДА SVOBODA

УКРАЇНСЬКИЙ ЩОДЕННИК 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

РІК LXXVII. Ч. 78 SECTION TWO SVOBODA, THE UKRAINIAN WEEKLY, SATURDAY, MAY 2, 1970 ЦЕНТІВ 20 CENTS No. 78 VOL. LXXVII.

PROTEST CENTENARY

Newark Students Stage All-Night Vigil at UN

NEW YORK, N.Y. — A group of some 20 youths, members of Newark's Ukrainian Student Hromada, staged a 28-hour vigil at the United Nations building here Wednesday, April 22, in what was a colorful and spirited demonstration against UNESCO's proclaimed observance of the Lenin centenary.

Joining the hardy group Wednesday and Thursday night was a large contingent of Ukrainian students, estimated at close to 200, from Newark, Passaic, Jersey City and other areas of Northern New Jersey.

Burn Effigy

Wednesday night, the entire contingent of demonstrators marched to the Soviet mission at 67th and Lexington Ave, where they burned an effigy of Lenin and continued their protest, drawing the attention of the arriving guests for a reception at the mission. The students carried signs denouncing Lenin as "the father of mass terror," "enemy of freedom," "killer and tyrant."

They also distributed leaflets explaining the purpose of the protest action and enumerating some of the crimes perpetrated by Lenin and his successors against nations held captive by the Moscow regime. A total of 5,000 leaflets were distributed, according to Nusia Paschak, one of the demonstrators.

Following the demonstration at the mission, which was shown on midnight TV news reports, some two dozen protesters returned to the UN building where they continued their vigil through the night culminating in another demonstration Thursday evening.

Many of the students, virtually all members of either Plast or SUMA branches in Newark, wore uniforms of their respective organizations. Most of the girls are also members of the recently organized chorus under the direction of Borys Sadowsky. Thursday night the young musician, whose father is the noted conductor of the "Dnipro" chorus in Cleveland, led his charges in patriotic, religious and youth songs as they marched along the block opposite the UN building.

Hardy Group

The group arrived Thursday night by chartered buses from Rutgers University in Newark where they had just taken part in the "Ukrainian Day" program climaxing a two-week exhibit at the school's Dana Library.

They joined the slightly groggy, yet undaunted, all-night protesters in what turned into a boisterous, candle-burning sing-song that astounded the passers-by and the city policemen on duty here.

The group of all-night demonstrators included the following: George Chirovsky and Michael Koziupa, who organized the protest action, Anne Korniawka, Olenka Tytko, Lesia Wowk, Nestor Holynsky, Levko Chirovsky, Bohdan Dziman, Peter Oleschuk, Oleh Patkowsky, George Bohacky, Ihor Korniawka, Peter Prociuk, Askold Lozynsky, Bohdan Futala, Roman Semeniuk, Oleh Pastushenko, Osyp Kormylo, George Hnatiw, George Welychkowsky and Alex Yaworsky. Joining the group was Angelo Turturro, a New York student who is of Italian descent. While the majority of demonstrators are from New Jersey, some New York students joined the group in the 28-hour protest.

'GREATEST POLLUTER'

Students Hang Lenin's Effigy At Fordham University

NEW YORK, N.Y. — An effigy of Lenin, with a sign reading "pollution" around his neck to signify that the Red dictator was the "greatest polluter of moral, political and social values in the twentieth century," was hung from a tree by students of Fordham University here on Wednesday, April 22.

Lenin's effigy dangles from a tree.

In Line With Day's Theme

The day was observed nationally as Earth Day to call attention to the growing threat of environmental destruction. It also coincided with the 100th anniversary of Lenin's birth.

The Ad Hoc Committee of Enslaved Nations at Fordham University decided to utilize the theme of Earth Day to condemn Lenin and the UNESCO adopted resolution hailing him as a "humanist."

In the morning, a "trial" was held at which Lenin was accused of "murder, imperialism, ideological corruption of knowledge, and of being the founding father of the Soviet Union."

Others Take Part

He was convicted on all four counts and sentenced to death by hanging. His effigy was strung up on a campus tree, with the sign "pollution" hanging around its neck.

Afterwards, the "carcass" was taken around the campus, including a brief stopover at the University's Russian Institute where it received "only a mild welcome," according to a committee spokesman.

The Ad Hoc Committee was composed mainly of students from the Ukrainian American Society at Forham University, although students of other ethnic backgrounds also contributed to the activities.

The effigy of Lenin was made by J. Semeniuk, R. Semeniuk and M. Terech, all students at Fordham.

SHEVCHENKO SOCIETY CONFERENCE TODAY

NEW YORK, N.Y. — "The 50th Anniversary of the First Winter Campaign" is the topic of a paper scheduled for presentation today by Dr. Iwan Kozak at the Ukrainian Institute of America here.

The conference is sponsored by the Ukrainian Military-Historical Institute of the Shevchenko Scientific Society. It is scheduled for 6 p.m. Dr. I. Kozak, a living witness of the campaign, is a former captain of the Ukrainian army.

Maj. Diduryk, of Jersey City, Dies in Vietnam

JERSEY CITY, N.J.—Army Maj. Myron Diduryk, a one-time Plast member in Jersey City, N.J., and a part-time employee of the UNA, was killed in action in South Vietnam two weeks ago when a helicopter, which carried him and a group of American soldiers landed in an apparently Viet Cong infested area. Maj. Diduryk was 32.

Maj. Myron Diduryk

A graduate of St. Peter's College here in 1960, where he majored in physics and attended the school's ROTC program, Myron was employed on a part-time basis by the Svoboda daily and during the summers he worked at Soyuzivka. He was a member of UNA Branch 455.

Born in Muzhyliv, Western Ukraine, in 1938, Myron came to the U.S. in 1950 with his parents, Mr. and Mrs. Andrew Neswiacheny. The family lived in Virginia for a time, then moved to New Jersey.

Myron received his commission as 2nd Lieutenant of the U.S. Army upon his graduation from St. Peter's College. A career soldier, he was promoted to the rank of captain and, subsequently, major. After several years in Europe, he was transferred to South Vietnam.

His maternal brother Bohdan Neswiacheny is a 1968 West Point graduate and a former football player of note. He was captain of the Army's team and an All-American in 1968.

Maj. Diduryk is survived by his wife Dolores and three children; his parents, Mr. and Mrs. Andrew Neswiacheny; sister, Mrs. Luba Rochman, and maternal brother Bohdan.

Cleveland Ukrainians Support Cong. Feighan For Re-Election

CLEVELAND, O. — Congressman Michael A. Feighan, a member of the U.S. House of Representatives since 1942 and an equally long-time friend of Ukrainian Americans, is again seeking nomination of the Democratic Party in the 20th District of Ohio.

Congressman Feighan

Last week, Mr. Feighan received a ringing endorsement of the Ukrainian American Democratic Club of Greater Cleveland, which called on all Ukrainians in the district to support the Congressman in his reelection bid.

Mr. Michael Pol-Pawlowsky, the Ukrainian Club's president, issued an appeal asking Ukrainian Democrats to vote for Mr. Feighan in the primaries scheduled for Tuesday, May 5th.

Congressman Feighan, a frequent guest speaker at Ukrainian functions and supporter of every major project of the Ukrainian American community, has been a member of several House Committees, including the Joint Senate-House Committee on Immigration and Nationality Policy. During the 83rd Congress, Mr. Feighan, an outspoken foe of communism, served on the select House Committee to Investigate Communist Aggression.

Mr. Feighan's almost 30-year record as member of the House of Representatives shows his deep concern for the well-being of the average working man. He has been an advocate of a broad-based public housing program which would enable every family man to own a home. He has sponsored and supported tax legislation that is equitable and not overburdening. He has fought for increased social security benefits and improvements in education.

He has gained distinction and popularity among Ukrainians for championing the cause of freedom and the enslaved non-Russian nations' rights to national sovereignty and independence.

UNA EXECS VISIT STATE DEPARTMENT, MEET WITH OFFICIALS IN PRE-CONVENTION TALKS

WASHINGTON, D.C.—Executive officers of the Ukrainian National Association, in preparing for the 27th regular convention to be held in Cleveland in May of this year, called on the U.S. State Department here Tuesday, April 28, and discussed a number of questions deemed to be of special interest to delegates and members of the largest Ukrainian fraternal organization in the free world.

The UNA delegation was received by Samuel Weis, Chief of the Department's East European and Soviet Affairs desk, and his assistant Norman Terrell. Also present during the talks was Ilmar Heinaru, liason officer of the Department's public services bureau.

Included in the UNA delegation were: Joseph Lesawyer, President, Stepher Kuropas, Mary Dushnyck, Bohdan Zorych, Walter Sochan, Vice-Presidents, Dr. Jaroslaw Padoch, Secretary, Peter Pucilo, Treasurer, and Dr. Walter Gallan, Chairman of the UNA Auditing Committee.

Long Tradition

In calling on the State Department, the UNA executives were acting in line with the long-established tradition of consulting the U.S. officials on questions of interest to UNA members on the eve of UNA's quadrennial-conventions.

Mr. Lesawyer, acting as the delegation's spokesman, assured the State Department officials that the 90,000-strong membership of the UNA, as well as the vast majority of American citizens of Ukrainian descent, support the efforts of the American government to arrest the spread of Russo-Communist imperialism and to thwart its aggressive designs in many parts of the globe.

The UNA President stated that the Association's members and thousands of other Ukrainian Americans applaud the stand of the U.S. government in voting against the UNESCO resolution calling for the observance of the Lenin centenary.

Points Raised

Among other questions discussed and presented to the officials in the form of a memorandum were: excessive customs fees placed by the Soviet government on gift packages sent from this country to the USSR; attitudes of Americans of Ukrainian descent towards the cultural exchange program between the U.S. and the USSR; the need to increase the Voice of America programs in the Ukrainian language; the publication of the magazine "America" in Ukrainian and its distribution in the Ukrainian SSR; distribution of Soviet propaganda material in this country; and other problems.

While in Washington for the State Department conference, UNA Executive Committee members made a stop-over at the Shevchenko memorial site. Left to right, are: Dr. J. Padoch, B. Zorych, S. Kuropas, J. Lesawyer, Mrs. M. Dushnyck, W. Sochan and P. Pucilo.

Philadelphia Students Host SUSTA President at New Quarters

By ANDRIJ BILYK

PHILADELPHIA, Pa. — Two Ukrainian student leaders, meeting for the first time April 19 in Philadelphia, vowed closer cooperation following what Mykola Kulish, president of the Philadelphia Student Hromada, called "an honest exchange of ideas."

Kulish met with Nestor Tomycz, president of the Federation of Ukrainian Student Organizations of America (SUSTA).

The meeting, which began at 2 p.m. Sunday in the Plast building and later moved to the site of the new student quarters where a coffee house is under construction, was attended by some 18 students, including officers of the Philadelphia Hromada and four SUSTA executive board members.

The leaders discussed the relationships that SUSTA has with its hromada members and traded information about

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Myhal, Dobriansky to Perform At UNA Convention Concert

Ivanka Myhal

Andrij Dobriansky

CLEVELAND, O. — Ivanka Myhal, mezzo-soprano, and Andrij Dobriansky, bass-baritone, two young Ukrainian operatic stars, will be the featured performers at the Ukrainian National Association's Convention Concert to be held Sunday, May 17, at Cleveland's Statler Hilton Hotel.

Also appearing on the program will be Cleveland's famous "Dnipro" chorus under the direction of Eugene O. Sadowsky.

Miss Myhal, who was born in Ukraine and raised in Canada, is a graduate of the University of Toronto Royal Conservatory of Music. She has studied privately with Jennie Turel of New York.

The Ukrainian mezzo-soprano has made her first professional appearance at the Aspen, Colo., Festival in 1965 and then again in 1967. In the same year she joined the Metropolitan Opera Studio and performed a variety of roles in New York and on tour. She also sang with the Baltimore, Detroit, St. Louis and other symphony orchestras.

Last January, Miss Myhal joined the Metropolitan Opera Company and has been on tour appearing in various operatic roles.

Mr. Dobriansky, well-known to the Ukrainian audiences in the U.S. and Canada, made his Metropolitan Opera debut last February in Puccini's "Girl of the Golden West." The debut marked an almost meteoric rise of the Ukrainian bass-baritone from leading soloist of the Metropolitan Opera Company to a full-fledged Met performer.

Mr. Dobriansky has performed in every major city of the U.S., Canada and Mexico.

Last year, he also appeared in the original Ukrainian opera "Anna Yaroslavna," staged in major cities of the U.S. and Canada on the occasion of UNA's diamond jubilee anniversary.

The concert in Cleveland is scheduled to begin at 3 p.m. Piano accompaniment for the soloists will be provided by Roman Stecura of New York.

Rev. David Clooney — Assimilation in Reverse

By GEORGE WIRT

In this time of transition, "Americanization" or "assimilation" are concepts which threaten the Ukrainian community and the sense of national identity of which the Ukrainians are so very proud.

Undoubtedly, the greatest concern of most parents today is the desire to instill and preserve in their children a pride in the fact that they are Ukrainians, for we often hear how our young people are forgetting their heritage.

But occasionally, we hear of a novel and most encouraging development in the Ukrainian community — a case of assimilation in reverse.

On Easter 1969, SS Peter and Paul Ukrainian Catholic parish in Jersey City, N.J., received a new assistant pastor, Fr. David Clooney. Ordained a Ukrainian Catholic priest in 1964, Father Clooney was somewhat unusual not because he spoke fluent Ukrainian or because he seemed to fit the model of what a priest should be, but because he is himself of Anglo-Irish descent.

Born in New England 32 years ago, Fr. Clooney is the first of two sons of Irish and English parents. His grandfather, like most of our Ukrainian grandfathers, had immigrated to this country from Europe in search of a better way of life. Fr. Clooney spent much of his early life in Melrose and Malden, Mass., where he attended grammar and high schools. With his elementary education completed, Fr. Clooney then went on with his studies at Boston College where he majored in English.

The priest attributes his awareness and understanding of the Ukrainian people and Church "to the broad-minded atmosphere of my home environment." His mother, of English descent and a convert to the Catholic Church, brought up the family in an area of New England which had a heavy French Canadian influence.

In reminiscing about his youth, remembering what life was like in New England in the immediate post-war years, Fr. Clooney displays a sad nostalgia for the "small-town America" of his childhood.

"A small-town America where the pace of life was much slower, where cultural identities and ties were much stronger, aided by such things as local radio which was geared to, and accessible by, local rural populations.

"But the Second World War destroyed this Little America. Returning veterans were no longer satisfied with the simple rural life and they flocked to urban centers. America was undergoing a basic

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Ukrainian Women Attend GOP Leadership Conference

AT CAPITAL CONFERENCE: left to right, Mrs. Valentyna Kalynyk; Mrs. Helen Delich Bentley, Chairman of Federal Maritime Commission; Mrs. Mary Dushnyck, Vice-President of the UNA and of the Ukrainian National Republican Federation; Mrs. Patricia R. Hitt, Asst. Secretary of Health, Education and Welfare Department; Mrs. Anastasia Volker; Mrs. Katherine Halamar, Chairman of the Ukrainian American Council of Republican Women in Philadelphia, and (bottom) Mrs. Mariana Mohylyn Blume.

WASHINGTON, D. C. — Among 1,200 delegates at the Republican National Leadership Conference held in Washington, D.C., April 15-18, was a group of Ukrainian women who attended the Heritage Groups Women's Advisory Council and Women's Leadership Council meetings, as well as various sessions dealing with current issues which were discussed by experts in their fields.

President Nixon and Vice President Agnew addressed the Conference, as did Cabinet officers, U.S. legislators and Governors. At a Heritage Panel, Mr. Myron Kuropas, President of the Ukrainian National GOP Federation was one of the panelists.

Mrs. Elly Peterson, assistant chairman of the Republican National Committee, was in charge of the conference.

The Heritage Groups Women's Advisory Council was addressed by Mrs. Helen Delich Bentley, chairman of the Maritime Commission and one of the highest ranking women in the Nixon Adminis-

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УКРАЇНСЬКИЙ ЩОДЕННИК UKRAINIAN DAILY
FOUNDED 1893
Ukrainian newspaper published daily except Sundays, Mondays & holidays (Saturday & Monday issues combined) by the Ukrainian National Ass'n, Inc. at 81-83 Grand St., Jersey City, N.J. 07303

Second Class Postage paid at the Post Office of Jersey City, N.J. Accepted for mailing at special rate of postage provided for by Section 1130 of Act of October 3, 1917 — authorized July 31, 1918.

Subscription Rates for the UKRAINIAN WEEKLY $3.50 per year
U.N.A. Members $2.50 per year

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

A Hardy Group

The group of Ukrainian students who braved the cold of an unusually windy spring day in New York last week to stage an all-night protest against the observance of Lenin's centenary deserve commendation as much for their effort as for the concern that prompted them to stage this rather colorful vigil.

The young demonstrators, mostly members of the Newark, N.J., Ukrainian Student Hromada and residents of Northern New Jersey, were joined by several of their colleagues from New York City, though greater participation of young people from our largest community could have added to the overall impact of the protest action.

This detracts in no way from the excellent showing of the Newark students whose vigor and enthusiasm, on the one hand, orderly behavior and imaginative approach, on the other, left little to be desired. They did justice to the Ukrainian community and deserve credit for it.

Still, observing last Sunday's "exodus march" of New York City's Jewish American community in protest against the persecution of their kinsmen in the USSR, one could not but compare the turnouts. There were 20,000 Jewish Americans, according to newspaper estimates.

Certainly, in terms of sheer numbers, we take a back seat to other ethnic communities. But our cause is no less significant than theirs, perhaps even more intense if we consider the lot of a 45-million nation held in bondage. Of course a demonstration or a protest rally will not ease their plight.

But it serves to dramatize the cause, to reaffirm our concern, to tell the world what our people are prevented from saying and why they are kept in silence.

Of course, we have a long way to go. But the hardy group of students, by their showing, made that road just so much shorter.

Self-Defeating Violence

Not a day goes by without frightening reports by the news media of spreading violence on the campuses of the country's universities. Burnings, lootings, destruction of library archives and similar acts of irresponsible destruction have displaced student strikes and disruption of classes as far as newspaper headlines are concerned.

The great irony of the matter is that the young people engaged in these acts of violence are doing so in the name of salutary ideals and, at times, wholly feasible objectives. But like the war in Vietnam, dramatically sloganized in America, and therefore prolonged instead of shortened contrary to the avowed aim, camups disturbances breed more violence in a self-defeating cycle.

It should surprise no one, least of all the rebel-rousers, that neither the administrators nor the professors nor the public will continue to tolerate the actions of the mutineers who seem to have made a full-time preoccupation of burnings and confrontations with the authorities. Moreover, even some of the students who had been sympathetic to the professed causes are now deserting the ranks of marchers and turning to the real purpose of their presence on a university campus, which is to study.

It may reflect what some of the leading journalists denote as a swelling mood of anger among Americans of all walks of life. They point to a number of reasons — spiraling prices, higher taxes, growing crime rate spurred by drug abuse and narcotic addiction — that are beginning to arouse the rather passive segment of our society, the vast silent majority.

While the liberal press bemoans this as the possible onset of reaction, the conservative observers see in this development the revival of the traditional values and concepts that have made this country the strongest on earth.

Whatever the trend of the nation's mood, the violence on the campuses and in the streets merely serves to intensify the brewing antagonisms at a time when the country can afford them least. And the sooner an end is put to it, the better for all.

EARTH DAY: PROTEST AGAINST POLLUTION

By CLARENCE A. MANNING

The observance in many parts of the United States of what was called Earth Day represented at least a temporary concern with one of the alarming developments of our technological civilization.

For more mundane discussions, it is usually labelled ecology and is supposed to regard our planet as a whole in its development with man viewed solely from the viewpoint of his relation to the physical environment and the dangers to both from air pollution, soil pollution, and what we may call poison pollution.

Situation Critical

It has long been recognized that the increasing population of the world, and especially the growing urbanization, has brought about in our big cities such a concentration of people that the situation is critical in regard to human health.

In a less ominous but still disturbing situation, the number of individuals working in the skyscrapers of the Wall St. area could in case of a sudden need for a momentary emptying of the buildings pour out into the streets a multitude of human beings who could not be accommodated by the area into which they were suddenly thrown, with the possibility of a crush far exceeding the juggernaut of the ancient world.

We have come to learn of the hazards of smog when in several cities. We have discovered that some of these backups of stale and polluted air may be so heavily impregnated with poisonous chemicals that a considerable number of individuals, especially children and old persons, have in a short period contributed more than their usual share of deaths and illnesses.

We have long known of the danger from oil slicks, as the engineers of various ocean-going oil-burners have dumped or blew out their tanks where the oil will ultimately drift to shore.

Yet it required the shipwreck of one of the giant tankers in the English channel to bring home the damage to some of the most popular beaches and resorts in Europe. Shortly after, there came the oil slicks off the California coast from underwater drilling and other oil accidents to pollute larger areas of the beaches along the Gulf of Mexico with their destruction of the bird and acquatic life.

Chemical Pollutants

In addition, the increasing use of chemical detergents in house cleaning has resulted in the poisoning of various articles of the lower order of life on which fish depend for food. Thus there are both fish and people who can be severely poisoned in a constantly increasing cycle, while builders and developers are encroaching more and more on the so-called wet-lands which serve as a vital link to more than merely the lower animals.

The first gun in the anti-pollution campaign was fired in the work of Rachel Carson, "The Silent Spring," but even earlier, men in Japan, on various military missions, noticed the absence of the humming of bees, etc. after sterilization of the atmosphere and the immunizing of the population against the plagues and diseases of World War II.

The American people are depositing in their national parks and elsewhere such masses of empty beer cans and other impurities that some of those lakes and rivers which had been famous for their purity are becoming unsanitary masses of sterile and not so sterile filth.

In a few decades, sites that have stood for thousands, and in some cases millions, of years will vanish hopelessly.

By accident, there can be little doubt that the almost miraculous return of the astronauts prepared the American people to take the danger of the deterioration of the ecology more seriously.

Oil Slicks

The discovery of oil on the northern slopes of North America and the demand for the building of a pipeline through the Permafrost zone which never throughly thaws from year to year have awakened still more anxiety, while the question of the activation of nuclear reactors in various cities has brought still more threats.

Yet all this is not confined to the United States, for there is considerable underground gossip that the Soviet forestry operations on and around Lake Baikal are seriously menacing the development of the Soviet forest and lumber resources, exactly and perhaps almost as rapidly, as the contamination of the American Great Lakes from Superior to Ontario with Erie the most severely threatened.

The modern hunt for increased supplies of technological products bids fair to destroy much of the material that would be helpful for the so-called underdeveloped and newly developing countries. And it is now evident that the expected confidence in the oceans as a source of food and energy are both overemphasized, for a way has as yet to be found to dispose the remaining hot material except by sinking it. Then if one of these sealed casks should accidentally break, no one could calculate the dangers in store for the human race.

The destruction of the great herds of buffaloes and passenger pigeons in America are themselves to be paralleled with the crude attempts of Khrushchev and Stalin to force the growth of cereals in areas that had not been adequately studied.

The ploughing up of the virgin lands has much in common with the experience of the American dust bowl, but as the troubles are caused by ecological and technological devices their effects are becoming rapidly more evident and progressing at a geometrical instead of an arithmetical ratio.

For the good of humanity and freedom, the American people need to think seriously about these questions and not rely on the simplistic and doctrinaire preachings of a surprisingly large number of political and religious leaders who are trying to convince us that the American people have been on the wrong path for well over three hundred years in their efforts to give mankind a better life.

For they have nothing to offer but the discarded ideas of the past.

UYL-NJ LAUNCHES MEMBERSHIP DRIVE

GARWOOD, N.J. — The Ukrainian Youth League of New Jersey has launched a membership drive to get more young people involved in the organization's diversified cultural and social program.

Membership, on an individual or club basis, is open to all Ukrainian youth aged 16 and over, says Walter Kirpan, UYL-NJ president.

The League holds monthly meetings, followed by social functions, in Ukrainian communities throughout the state of New Jersey.

The season's first get-together is scheduled for Friday, May 8, at the Ukrainian Community Center in Irvington, N.J. Plans will be discussed for the annual beach party along with sports events, picnics and other activities.

The Ukrainian Phoenix

By ROMAN SEMENIUK

The history of the Ukrainian and Jewish people has been a parallel drama in tragedy. When his rebellion against Rome failed, the Jew was scattered throughout the world. Nineteen hundred years were to pass before he would again return home.

Similarly, when the Galician-Volhynian Kingdom fell in the fourteenth century, the Ukrainian also lost his independence. Each of his neighbors seized a portion of his territory and he became a servant in his own land.

Bond of Grief

And in the twentieth century, the Ukrainian and Jew, bound by neither cultural nor religious ties, became united by the common bond of grief and blood as they helplessly watched genocide being added to the arsenal of destruction.

Six million Ukrainians were starved by the Russian Bolsheviks in 1932. A few years later, the Jew became the victim of Nazism.

Though harsh has been their history, in one respect, the plight of the Ukrainians has been worse. The Jew was never denied his identity. The Ukrainian was not only the victim of religious, cultural and political persecution, but throughout the centuries his very identity was denied. Even in the twentieth century, the Ukrainian has only succeeded in receiving a modicum of recognition.

Countless times the Ukrainian has been frustrated at attempts to liberate his homeland. A million unmarked graves are the only reminder of the unfulfilled dream. Were a member of Prince Oleh's "druzhyna" to look at his homeland today, he would wonder for what sins Perun was punishing his country.

Time and time again, misfortune has been Ukraine's lot. The unexpected death of Prince Sviatoslav whose life and dreams were cut short by the treachery of the Byzantines; the untimely death of Prince Roman Mstyslavych who could have arrested the decay of Rus'; the tragedy of Hetman Sahaidachny whose valiant stand at Khotyn saved Poland but cost him his life; the pyrrhic victory of Hetman Vyhovsky at Konotop; the frustrated dream of the Ukrainian Sich Riflemen. Coincidence or fate?

Unanswered Question

The mind torments for an answer, but in the end it must humbly acknowledge its impotence. And the question, "How can a nation with such a long chain of uninterrupted misfortune still survive?" remains unanswered.

The twentieth century has been a curse for Ukraine. Twice, Ukrainians were frustrated at attempts for liberty. Six million Ukrainians were sacrificed on the altar of socialism by the Red cannibal Stalin. And as the barbaric invasion of Western Europe had presaged the Dark Ages so Russian Bolshevism, wherever its shadow has fallen has brought a new age of darkness.

Amid the gloom, however, there has also been a ray of light. A people long separated by artificial political boundaries develop separate identities. And the twentieth century has seen at least a partial fullfillment of a dream. The Galician, the Carpatho-Ukrainian, the Bukovinian and the Kievite are once again united, if only in a slave state.

Future Uncertain

Unfortunately, even this ray of light has been marred by an ill omen. The seeds of future tragedy have already been sown. It remains to be seen if the farmer can in time put in his hand and separate the wheat from the weeds.

Russian occupation of Eastern Europe has, of course, created mutual relationship and ties. Ergo, many persons share the belief that when Soviet Russia finally collapses, an era of understanding and respect will become possible. Hopefully, it will. Yet history knows many examples of dreams unfulfilled.

And if the opportunity should arise, can anyone state with assurance that the nations of Eastern Europe will not attempt to re-establish their pre-World Word II borders and treaties — promises to the contrary notwithstanding.

As early as the nineteenth century, Mykola Mikhnovsky, a Ukrainian political philosopher, forsaw the irony of the Ukrainian experience and said, "We know that the struggle will be long and bitter... But we also know that this is the final conflict... For the last time we shall enter the arena of history and either succeed or die... We no longer wish to bear foreign rule and indignities in our own land."

Though only seers and prophets pretend to know the future, everyone can ponder over it. And Mikhnovsky well knew that Ukrainians could no longer afford the luxury of romantic ideas, i.e. of basing their actions on wishful thinking. There must be a limit to the number of times failure will be rewarded by another chance.

For the Jew the long journey through frustration and persecution has ended. The Jewish phoenix has reborn itself in the twentieth century. And the Isreali today harbors no illusions of the future if the phoenix should die again.

Unfortunately, the Ukrainian, his fellow companion in tragedy, has not yet reached the end of his journey.

And yet the Jew and the Ukrainian are historical exceptions. The Aztecs and Incas, the Avars and Scythians, the Babylonians and Romans, all testify to people given only one chance.

In museums we can admire the culture of the Roman or the Aztec, on some lonely night, a historian may wonder about the mysterious disappearance of the Avar, the architect may with envy look at the wonders of Babylon.

Great had been their culture, but all they now occupy is a few feet in some museum, a few dusty shelves in some library. A Romulus or a Cicero, alive today, would not rejoice that Rome has influenced Western culture, he would weep for Rome.

In the twelfth century, when the past glory of Ukraine-Rus' was only a memory, when the great fratricide wars were ravaging the land, when nomadic hordes were pouring in from the east, an author reflecting on the proud past and dark present, lamented, "Oh, Land of Rus', already you are beyond grief."

Hope

Knowledge may bring sadness or joy but it would also cease the torment in the Ukrainian soul. Yet the answer we seek is not forthcoming. Is the Land of Rus' already beyond grief? If not, what has been the purpose of all the misfortune? For seven hundred years, Ukraine has been suspended in limbo neither going the way of Byzantium nor rising like Isreal. It is possible that destiny herself is not yet certain. Left without an answer, the Ukrainian soul can only remain hopeful.

Perhaps some day soon, a Dorothy Dix will make a more certain prediction. In the meantime, the Ukrainian, if the question is of interest to him and if he should find a moment to spare perhaps while eating supper or on his way to work, may well ask himself, "How long can the Ukrainian Phoenix continue to resurrect itself?"

To Live As If Dead

By VASYL SYMONENKO

People frequently live after death:
Kicks the bucket and yet walks and eats,
Trades uncunningly thoughts all worn out
To the crowds in the cities' by-streets.

Bares his teeths and proposes solutions,
Carries bags of remarks and advices,
Recommends how to run institutions,
How to find and get rid of all vices.

Never tiring of eating and sleeping,
Always crawls after time in the rear.
It is true, I do not fear to die
But to live as if dead I fear.

(Translated by L. Lishchyna)

PROTESTS CELEBRATION OF LENIN ANNIVERSARY

(The letter below appeared in the March 28th issue of the Denver Post).

According to the news, the UNESCO organization will be among the thousands of organizations throughout the world, which during the month of April, will celebrate the centennial birth of Lenin and mark his birth as an international event. They will honor Nikolai Lenin — the present god of Russia as "one of the greatest humanists of our century."

Let us take a short and close look at this "humanist." It was Lenin who at the proper time in Russian history used his shrewd demagogy to establish the dictatorship of the Russian Communist party.

By carrying out Lenin's instructions, the party created the most cruel system of government ever known in the history of mankind. Lenin deceived the Russian working masses by promising them a "paradise." He also deceived all the nationalities of the Russian Empire by promising to "solve their problems satisfactorily to all."

Today, it is needless to say how the Soviet workers' paradise looks in reality and how the nationalities problem has been solved.

The Soviet worker has been exploited by the Soviet bureaucracy more than his counterpart in the West. Many nationalities of the Soviet Union, which once were free and independent countries, today are exposed to the brutal Russian oppression and Russification. Among those oppressed nations are 45 million Ukrainians, the Baltic nations, Caucasian people sand others.

Certainly, in the history of mankind there has never been a more tyrannical system than that instituted by Lenin. The Russian Communist party under its "genial spiritual leader" committed countless crimes. Even today

(Continued on p. 3)

LENIN: ORIGINATOR OF COMMUNIST TERROR AND GENOCIDE

(The following memorandum, prepared and published by the Ukrainian Congress Commitee of America, was sent to the United Nations on Tuesday, April 14, 1970).

(3)

Perhaps Lenin's entire philosophy and political program of deceit, perfidy and aggression are best exemplified by his relations and policies vis-a-vis Ukraine.

The Communist rulers of Ukraine, ever fearful for the loyalty of the 46-million Ukrainian nation, have always done everything they could to depict Lenin as a "friend and liberator" of the Ukrainian people. Lenin did write many articles and brochures on the Ukrainian question, in which he recognized the injustices perpetrated on the Ukrainian people by the Russian Czarist regime. These writings were gathered and published, in Khrushchev's time, in one volume, entitled "V. I. Lenin on Ukraine," in both Ukrainian and Russian (752 pages).

In the preface to the volume, the Communist editors wrote that the "materials in the volume, despite their voluminousness, do not embrace all the Lenin literary heritage, all the works and documents of V.I. Lenin which contain reference to Ukraine..." Evidently, all the negative comments of Lenin on Ukraine and on the aspirations of the Ukrainian people to freedom and independence were judiciously eliminated from the volume.

Like all other Russian imperialists Lenin knew well that without Ukraine the Russian empire could not fare well, much less be powerful. Lenin saw a menace in the Ukrainian peasantry, which was always conservative and always opposed to Russian domination, White or Red, and he was violently opposed to any Ukrainian political parties, socialist or non-socialist, as he knew, too, that all Ukrainian political groups aspired to freedom and national statehood. Lenin was extremely hostile to all separatism, say Polish or Finish, but he was pathologically dead-set against Ukrainian independence.

Although it was proper to protest against oppression of Ukrainians by Russian Czarism, the idea of Ukrainian autonomy, or of Ukrainian independence, for him was a "product of the bourgeoisie." Lenin was also an opponent of any national culture, because he believed in a strong centralized Russian state empire. He dismissed the Jewish national culture as being inspired by "foreign capitalists."

When in March, 1917, the Ukrainian Central Rada, as an all-Ukrainian national representative body, was established in Kiev, Lenin unleashed fierce attacks to destroy the Rada and establish a Communist government in Ukraine. In December, 1917, the Bolsheviks made a supreme effort to take over the All-Ukrainian Congress of Peasants, Soldiers and Workers' Deputies, but the attempt failed miserably: only some 60 out of 2,500 delegates could be mustered in support of Lenin. It took Russian military aggression to subdue Ukraine.

But Lenin realized that the tide of nationalism that swept Ukraine, Finland, the Baltic countries, the Caucasus, Byelorussia and other parts of the Russian empire could not be stopped by Russian arms alone. He was cunning enough to forestall these movements.

In his "Summary of the Discussion on Self-Determination," Lenin wrote:

"We would be very poor revolutionaries if, in the great liberation war of the proletariat for socialism, we should be unable to take advantage of any national movement directed against imperialism, in order to sharpen and deepen the crisis..." (V.I. Lenin: Collected Works, Vol. 19).

Following this principle, on November 3, 1917, the Central Committee, instigated by Lenin, issued its deceitful "Declaration of the Rights of the Peoples of Russia," providing for the right of self-determination, "including the right of complete separation from the Russian Soviet Federative Socialist Republic."

What Lenin actually thought of national self-determinateion is plainly explained in an article, "V. I. Lenin in the Struggle for Socialist Culture in Ukraine," by Y. Kurylenko, which appeared in the November 2, 1969 issue of "Kultura i Zhyttia":

"In the Leninist concept of a nation's right to self-determination, the demand for equality of languages and cultures is subordinated to the principle of unifying the leading forces of society. He adjured Ukrainian Marxists to "preserve all opportunities for uniting with the Great Russian worker, with his literature and with his sphere of ideas..."

Lenin's further thoughts on self-determination speak for themselves:

"The propaganda of self-determination is of very great importance for the fight against the ulcer of nationalism in all its forms... Recognizing the right of separation reduces the danger of the disintegration of the state.. The question of a nation's self-determination should not be linked with the problem of implementation or purposefulness of the separation of some nationality..." (V. I. Lenin: Collected Works, Vol. 19).

On December 17, 1917, the Council of People's Commissars issued a special declaration, whereby it recognized the Ukrainian National Republic:

"Therefore, the Council of People's Commissars recognizes the Ukrainian National Republic and its rights to full separation from the Russian Soviet Federative Socialist Republic, and that it may enter into negotiations with the Russian Republic in the matter of federal and other relations..." (Oleh Pidhainy: The Formation of the Ukrainian Republic, New Review Books, Toronto, 1966, p. 415).

This declaration was accompanied by an "ultimatum" that specified several demands to be met by the Ukrainian Central Rada. Failure to comply with these would mean war with Communist Russia.

The ultimatum was rejected. Lenin thereupon sent at least 50,000 fanatical troops into Ukraine under the command of Gen. V. Antonov-Ovsienko and Col. M. Muraviev. The latter, in his Order of the Day, No. 14, February 14, 1918, wrote:

"We bring this government from the North on the blades of our bayonets, and where we set up our rule, we support it with all means by the force of these bayonets..."

(Annals of the Revolution, No. 1, p. 162, Kharkiv, 1928).

The invading Russian Communist troops were ordered to slay all Ukrainians without discrimination and without a shred of due process of law. One of Lenin's leaders in Ukraine, Communist V. Zatonsky, wrote, "Here (in Ukraine) they executed everyone who had any relation to the Ukrainian Central Rada. Ukrainians, men and women, wearing Ukrainian national dress were executed on the spot, because such was the order of Lenin."

In the confusion that followed Stalin's death, life in the USSR underwent a "thaw." The reins of terror temporarily slackened, raising false hopes that a greater measure of liberty was just around the corner. If Khrushchev relented on the use of violence, he made up for this by redoubling the threat of terror. Today, there is certainly no "new reign of law" in the USSR, despite what some optimistic writers in the West would have us believe. Even under Khrushchev a "people's militia" was created to act as a "parallel arm" of the dreaded secret police — the KGB.

(To be Continued)

Philadelphia Students

(Continued from p. 1)

their organization's future activities.

According to Kulish, "we welcome the change in SUSTA. After talking with Nestor, we see that SUSTA is indeed striving to become a neutral federation where students representing different political and social views can get together to mediate all points of view and still end up cooperating."

The new student "domivka" and coffee house is designed to serve as just such a neutral forum in Philadelphia, Kulish said.

He said the students obtained the rooms at Lindley and Broad streets for one-dollar per month through the effort of Dr. Walter Gallan, president of the United Ukrainian American Relief Committee.

"We are active," Kulish said, "but in a different way than the New York City Hromada. There is a totally different atmosphere here in Philadelphia, we never had the combustion that is being generated in New York."

According to Kulish, the Ukrainian students in Philadelphia are concentrating on what he termed a "fusionist movement, to unite all student factions."

Kulish said that cooperation with Ukrainian organizations in Philadelphia has been exceptional.

Plan Opening

The "domivka" and coffee house will open May 16 and 17, Kulish said, adding that a student magazine, "Puhach," edited by Orest Kulyniak is slated to appear at about the same time.

Tomycz said that a lot of good will was generated by the meeting. He said he plans to make more such trips to get a first-hand look at what Ukrainian students are doing.

According to Tomycz, SUSTA's western organizational conference will take place May 16 in Chicago.

The SUSTA Magazine, scheduled to be out in March, has been delayed due to the resignation of editor Andrew Vytvytsky but Tomycz said that if negotiations with the Svoboda Press are successful such a magazine may be printed in the middle of May.

Install Traffic Light For Newark Parish

Newark's Mayor Hugh J. Addonizio, shown above, was on hand Wednesday, April 15, to turn on the traffic light on Sandford Avenue and Ivy Street, the site of St. John the Baptist Ukrainian Catholic Church and its school. The parish's appreciation for the installation of the traffic light at this busy intersection was expressed by the Rev. Yaroslaw Dybka, CSsR, of St. John's, and Sister M. Neonelia, OSBM, principal of the school. The school's entire student body was on hand to witness the ceremony. Mayor Addonizio is seeking re-election in the May 12th election.

GOP Conference

(Continued from p. 1)

tration; she is of Serbian descent.

Mrs. Bentley spoke of the advantages America offered its immigrants and of the policies of the Republican Party. The meeting was under the sponsorship of Laszlo Pasztor, director of the Heritage Groups Division.

At the Women's Leadership Council meeting, problems of women's equal rights, responsibilities and participation in the political life of America were discussed.

The Ukrainian women took part in discussions, question and answer periods and spoke to officials and conference participants about various problems, including Ukraine.

Protests Celebration

(Concluded from p. 2)

any political liberalism in some other Communist country is labeled by the Russians as "deviation from Leninism." Even such a sympathizer of humanism as the late Bertrand Russell, upon his return from a visit to Russia, noted that Communist progress costs too many human sacrifices.

In my opinion, if the UNESCO tribute to Lenin will take place, it will be the greatest paradoxical honoring of our century and a mockery of humanity.

I am asking persons of good will to protest such an undeserved tribute by writing letters to the secretary general of the United Nations.

Kornel Krupsky

REV. CLOONEY

(Continued from p. 1)

change of mentality. In its rush to become the great urban nation that it is now, it sacrificed individualism along the way," muses Fr. Clooney.

He had been interested in the Eastern Church and the historical question of its break and possible union with the West when still in college. His first exposure to the Eastern Rite came when he attended a mass at a Russian Mission in Boston.

It was soon afterwards that he met with the Rev Roman Dyky of Manchester, New Hampshire, while visiting his parents who had moved there. Fr. Dyky's friendship had a profound influence on Fr. Clooney's decision to become a priest. But it was "the fact that the Ukrainian Church satisfied in me a spiritual need that the Latin Rite did not," that prompted him to become a Ukrainian priest.

Fr. Clooney is in a unique position in that he has a new and fresh perspective on the Ukrainian Catholic Church and community.

In a very positive sense, he believes "that the Ukrainian Catholic Church has great spiritual and cultural values which could benefit the entire Church.

"Ukrainians have much to offer in the expression of of their religion, in their strong family traditions, and in their rich historical heritage," says Fr. Clooney.

He feels, however, "that the present problems lie in the fact that our great potential — and there is great potential in our Church — has not yet been fully realized; the Church has not exerted itself as much as it could toward specific goals, and unless the Church involves itself with the problems of its members, our potential will not be realized."

Put Trivia Aside

Moreover, Fr. Clooney observed that "in concerning ourselves with trivial issues we have become splintered, ignoring the important issues With a provincial attitude with personal rivalries, and without effective leadership we can not assert ourselves. History is not kind to weakness and unless we can unite and assert our own autonomy we will not be able to grow."

In the search for solutions to the problems which the Ukrainian people face, Fr. Clooney sees "no panaceas or simplistic measures which will solve our problems overnight. We can, however, and must recognize provincialism as the enemy of the Ukrainian Catholic Church. We must share our culture with others in order to grow, and we must not rely on language alone to impart our national culture. By giving our children an understanding of their culture and by strengthening their personal security and happiness in the family circle, we will never have to fear assimilation because secure and happy children will never reject their heritage."

As Fr. Clooney explained, the Archbishop, because of a shortage of priests, must move his cleargy around to where they are most needed

And so as the need elsewhere became greater. Fr Clooney was reassigned and made pastor of the Holy Epiphany Ukrainian Catholic Church in St. Petersburg Florida.

While frequent reassignments prevent the parish priest from getting deeply involved with his people, it is a situation that we must live with. Certainly the Ukrainian Catholic faithful of Jersey City will miss Fr. Clooney and we wish him good luck at his new post.

Gains Merit Finals

Peter R. Holyk

SOUTH ORANGE, N.J. — Peter R. Holyk, of 94 Midland Boulevard, Maplewood, N.J., and a senior at Seton Hall Prenaratory School here, is a finalist in the 1970 Merit Scholarship program.

This is an honor he shares with about one-half of one percent of the country's graduating secondary school seniors.

Peter, a member of UNA Branch 25, has received scholarships and tuition grants at Georgetown University in Washington, D.C., and Seton Hall University here. He plans to major in chemistry.

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Sunday, May 17, 1970 at 3 P.M.

ГІСТЬ З ВІННІПЕҐУ В ТВІН СИТІ

15-го лютого 1970 року до Твин - Сити завітав з концертом співак - баритон Ярослав Щур.

Ярослав Щур відбув турне по великих містах Европи і Великої Британії, як соліст з хором „Бурлака". Переїхавши до Вінніпеґу, він скоро здобув собі ім'я талановитого інтерпретатора української пісні й одержав найвищі оцінки в музичному фестивалі Манітоби, а в загальноканадійському конкурсі вокалістів здобув собі друге місце.

Ярослав Щур продовжував працювати над собою і свої музичні студії проходив з пані Гледіс Гвайтгед у Вінніпезі і з професором Доместем Березенцем в Едмонтоні. Виступав не лише, як соліст на концертах, а й в операх: — „Запорожець за Дунаєм" і в оперетах — „Наталка Полтавка" і „Ножтюри". У Вінніпезі Я. Щур вів власні радіопередачі — „Пісні України", виступав на телевізії. За заслуги в культурному житті міста Вінніпеґу Ярослав Щур одержав грамоту від посадника міста.

Едмонтонський музичний критик Анна Борровус в „Едмонтон журналі" висловилася так: „... Ярослав Щур має правдивий дар емоціональности, має гарний багато кольоровий голос".

Як же зустріла гостя українська громада в Твин-Сити, маючи свої не аби-які співочі сили?

Концерт відбувся в залі Українсько - американського дому м. Міннеаполіс. Дехто вже чув Я. Щура в концертовій програмі під час святкування 40-ліття ОУН, що послужило йому доброю реклямою, заля була виповнена, як то кажуть по береги.

Американським гимном відіграним панною Оксаною Станиславів відкрито першу частину програми. Почав він буковинською піснею в обробці С. Яременка — „Стрів козак дівчину", потім ішли „Ой у полі верба" — народня пісня і „Два кольори" — муз. О. Білаша. Аудиторія завжди реагує на кожну річ так, як зуміє виконавець вплинути на „сердечні струни" слухачів. Особливе враження зробила пісня „Два кольори" О. Білаша „... сорочку мати вишила мені червоними і чорними нитками і вишите моє життя усе на ній". У виконанні було стільки відчуття і серця, що перед очима промайнула далека хатина, а в ній біля вікна Матуся своїми струдженими руками вишиває синові сорочку в далеку дорогу.

Бурні оплески вітали виконавця. Соліст опанував серцями слухачів. Для різнобарвности, в програму введено сольові точки на фортепіяні талановитих сестер Галини і Катерини Бреславець. Катерина Бреславець виконала Рахманінова — „Прелюд До мінор". Після неї Ярослав Щур проспівав арії: Жермона з опери „Травіята" Дж. Верді в італійській мові, Елегію Дж. Массено у французькій мові і арію Остапа з опери „Тарас Бульба" М. Лисенка в українській мові. Як гру так і спів слухачі вітали щирими оплесками. Ярослава Щура викликали вигуками „біс", „браво".

В другій частині програми гість виконав: — „Черемшина" — В. Михайлюка; „Ой, чого ти дубе" — К. Стеценка; „І снилося з ночі дівчині" (стрілецька пісня) — Л. Гуркевича; „Ластівка" — на сл. Братуня муз. С. Яременка. Щоб дати відпочити солістові сестри Галина і Катерина Бреславець виконали И. С. Баха — Фугу Соль мінор на двох фортепіянах. Після чого гість відспівав народну пісню — „Ой, запяв козак" в гарм. М. Лисенка, пісню Миколи з оперети „Наталка Полтавка" — М. Лисенка; „Скиталець" — Ф. Шуберта; „Безмежне поле" на сл. І. Франка муз. М. Лисенка і на „біс", гумористичну пісню „Казав мені батько", щоб я оженився", та старий романс „Пропала надія . . ."

Треба вміти відтворити настрій у слухачів, і це робить Ярослав Щур. Майже в кожній виконаній ним пісні голосові інтонації давали нам відчувати душу — сенс пісні. Ось, за тою душею був спраглий слухач. В Ярослава Щура вона є. Треба любити українську пісню так, як він її любить і розуміє її. Тоді настрій виконавця передається публіці.

Його успіх треба завдячувати також добрій акомпаніяторці пані Елсі Волф Камбелл, відомий в Твин-Сити як одній з найкращих акомпаніяторок. Вона закінчила консерваторію „Одеон" в Мюнхені, Німеччина, і тепер викладає в Мак Фейл музичному коледжі при Міннесотському університеті. Сестри Бреславець є її ученицями.

По закінченню концерту, кожний, хто придбав платівку, наспівану Ярославом Щуром, поспішав дістати його автограф і подякувати за приємний вечір.

І слухачі і виконавець були задоволені.

Валентина Єрмоленко

Совєтський павільйон на ЕКСПО в Японії

В „Ізвєстіях" з 3-го квітня поміщено фотознімок з частини павільйону СССР на „ЕКСПО-70" в м. Осака у Японії. На знімці видко велетенський півкруглий вхід до совєтського павільйону, крізь який могли б пройти відразу декілька тисяч людей, без затримки. Але перед павільйоном СССР видко багатотисячну чергу, бо самі входові двері через недогляд, або ж навмисне зроблені дуже вузькі: вони пропускають лише кілька осіб. Таким чином біля совєтського павільйону стоїть завжди багатотисячна черга зацікавлених. „Ізвєстія" подають уривки з записів у книзі відвідувачів, на зразок: „Хай живе мир, хай живе Ленін!" — написав робітник Мацухара... На фотознімці бачите, як тече людський потік до совєтського павільйону". Павільйон СССР найбільший розмірами на виставці, висотою в понад 100 метрів, має декілька поверхів і, як писала японська газета — „грандіозний", може відразу вмістити кілька десятків тисяч відвідувачів. Але має тільки одні входові двері, та й ті вузькі.

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Видатні успіхи спортовця Романа Сольчаника

Роман Сольчаник, визначний студент університету Анн Арбор Мишиґен, одержав чергову високу стипендію в сумі 4,650 дол. на продовження студій в ділянці Східньо-Европейської історії. Цю високу стипендію призначила Р. Сольчаникові американська інституція, що по англійськи має таку назву: „Джойнт Комітї оф Ді Соціял Саєнс Ресирч Консил-Амерікен Консіл оф Лернд Сосаєті-Форейн Ерія Феловшип Програм".

В листі до цього визначного українського студента директор згаданої інституції — Пендлетон Геррінґ, повідомив Р. Сольчаника, що ця стипендія призначена на наступний семестр, який починається 15 вересня 1970 р., — покриває всі кошти зв'язані із студіями і працями над докторатом. Р. Сольчаник саме приготовляє докторську працю „Комуністична партія в Західній Україні, Польщі, 1918 - 1938 рр." Про надзвичайні осяги цього українського студента в студіях Східньо-Европейської історії, свідчить документ - повідомлення від Університету Мишиґен-Центру Російських і Східньо-Европейських Студій, в якому директор Моріс Борнштайн, запропонував стипендію в сумі 4,760 дол.

Роман Сольчаник народився в дорозі на еміґрацію його батьків на Закарпатській Україні. Після ІІ-ї світової війни разом з батьками прибув до ЗСА. По закінченні парафіяльної школи ім. св. Івана Хрестителя в Нюарку, Н. Дж., середньої школи в Ірвінґтоні, започаткував студії в університеті Раттерс, який закінчив в 1966 р., здобувши ступінь „бакалавра" (філ. наук). Дальші студії продовжував на стипендію в університеті Вірджінії, де в 1968 р. осягнув ступінь „маґістра" з історії. В цьому ж році переїхав на дальші стипендійні студії до Анн Арбор університету, на якому, надзвичайними здібностями Романа зацікавилися американські наукові інституції. Між іншими

Роман Сольчаник

Р. Сольчаник вже написав деякі наукові праці, що були публіковані в американських наукових журналах і „Українському Квартальнику". Батьки Романа постійно замешкують в Ірвінґтоні, Н. Дж., де в місцевій українській громаді Нюарк - Ірвінґтоні, батько Богдан Сольчаник на протязі років був активним спортовим діячем в УСТ „Ч. Січ". Активним членом і спортовцем від наймолодших років був Роман, який перейшов усі щаблі в футбольних дружинах „Ч. Січі" від новака, учня, юнака, аматора, аж до професійної дружини, що виступає в Американській Професійній Футбольній Лізі. Роман був прикладним і добрим спортовцем. Усі спортовці і членство УСТ „Ч. Січ" разом з батьками свого спортового вихованця радіють успіхами і бажають йому міцного здоров'я та плідної праці в ролі науковця — для добра української справи.

Роман є активним членом 214 Відділу УНСоюзу при УСТ „Ч. Січ".

О. Твардовський

П. С.
Згідно з інформацією Р. Сольчаника, згадану американську інституцію фінансує Фундація Форда, отже стипендія цього нашого студента є оплачена тією фундацією.

Вашингтонська маніфестація Свободи

З нагоди дня народження батька американського народу Джорджа Вашингтона в столиці ЗСА в Залі Конституції відбулася 21-го лютого Вашингтонська Маніфестація Свободи. Ціллю Маніфестації Свободи було зактивізування публічної опінії на жалюгідне становище американських воєнополонених в комуністичних в'язницях Північного В'єтнаму.

На маніфестації виступали з промовами конґресмен Томас Давнінґ з Вірджінії, сенатор Роберт Дол з Кензас, б. конґресмен д-р Волтер Г. Джадд з Міннесоти, п-і Люїз Маллінґен з Вірджінії Біч, чоловік якої є вже 5 років воєнополоненим в Ганої, артистка Арлін Дал та д-р Чарлз Мозер, голова Комітету Маніфестації Свободи. Учасників було коло 450.

Пані Міллінґен подала образ тяжкого положення американських воєнополонених в Північному В'єтнамі, про їх довге ув'язнення, безперервні знущання і тортури комуністичної влади, та про жахливі умовини у в'язничних таборах. Найгірше те, що комуністичний уряд Півн. В'єтнаму не хоче виявити імен американських воєнополонених.

Всякі намагання делеґації жінок американських воєнополонених довідатися від комуністичного уряду в Ганої про своїх чоловіків не увінчалися успіхом. Досьогодні вдалося устійнити ідентичність лише 150 із більш як 1400 американців у комуністичних в'язницях. Комуністичний уряд Півн. В'єтнаму ніколи не дотримав обіцяного слова, а лише все новими вимогами і відтягуванням справи знущався над родинами американських воєнополонених.

Пані Маллінґен закинула комуністичному урядові Північ. В'єтнаму, що він не тільки насильно потоптав Женевську Конвенцію, але й основні права людини, та що він затратив усі форми людської пристойности.

Інші промовці також звертали увагу на безперервне і насильне нарушення Женевської Конвенції комуністичним урядом Півн. В'єтнаму, та домагалися, щоб він притримувався кодексу Женевської Конвенції та гуманно поводився з американськими воєнополоненими.

Зокрема артистка А. Дал оскаржила комуністичний уряд Півн. В'єтнаму в злочині, що він вживає воєнополонених як знаряддя для політичних своїх цілей. Вона закликала до масового висилання листів до ОН, амер. Конґресу, амбасад і уряду Півн. В'єтнаму з домаганням гуманного трактування американських воєнополонених.

Тих, що знають імперіяльну політику Москви, не дивує злочинне поступування уряду комуністичного уряду Півн. В'єтнаму. Це поступування є згідне з вченням батька диктатури Москви — В. І. Ульянова - Леніна. Недаром їздив кілька років тому до Ганою один із шефів кремлівської кліки та спец від політичних мордів — А. Н. Шелепін.

Під кінець Маніфестації Свободи учасники підписали спільну петицію до комуністичного уряду Півн. В'єтнаму з домаганням, щоб він дотримувався Женевської Конвенції та згідно з нею подавав прізвища воєнополонених, звільнив хворих і ранених, дозволив на безсторонню інспекцію таборів, та дозволив на вільну виміну листів між воєнополоненими та їх родинами.

Делеґація Маніфестації Свободи під проводом б. американського амбасадора Е. Деброва віднесла цю підписану петицію до шведської амбасади у Вашинґтоні. Шведський амбасадор обіцяв доручити петицію до Ганою.

В Маніфестації Свободи взяли участь члени української громади у Вашинґтоні. Транспарент „Українці підтримують Маніфестацію Свободи" був зфотографований на документальному фільмі.

Пані Л. Маллінґен приватною дорогою подякувала українцям за участь та попросила про співпрацю і допомогу в справі американських воєнополонених.

Володимир Ю. Маєвський

СЛ. П. О. Д-Р ВОЛОДИМИР ЛЕВИЦЬКИЙ

30-го вересня 1969 р. в шпиталі в Міннеаполіс, Міннес., перестало битись серце о. д-ра Володимира Левицького. Сумна вістка, мов громом прокотилась по Міннеаполісі і тягарем суму наповнила серця тих, хто знав і дружньо співпрацював з небіжчиком. На його похорон зібралось стільки народу, що простора церква св. Арх. Михаїла не могла вмістити всіх.

Небіжчик походив із старинної шляхетсько-священичої родини Левицьких. Володимир успішно здобуває початкову і середню освіту і готується до вступу до університету, але визвольні змагання за визволення України та утворення Соборної Української Народньої Республіки, а в ній Української Автокефальної Православної Церкви, забирають юнана зі студентської лавки, і він усім серцем і душею поринає у вир революційних подій, як сотник УГА, а потім, як сотник Армії УНР. На всіх відтинках фронту він усе був першим. Після програних наших змагань він раненим повертається додому і продовжує студії в університеті, здобуває докторат з богословія і в міжчасі одружується з Галиною Шавуровською. Свою душпастирську працю пов'язує з громадсько-освітньою працею.

Під час другої світової війни він був підпільником на рідних землях, а потім генеральним секретарем УНО в Зах. Европі, коли прибув до ЗСА, то був організатором українських шкіл по парафіях та адміністратором Українського Православного Деканату західньо-північних стейтів Америки. Небіжчик був членом УВАН та НТШ. З-під його пера вийшло багато розвідок і статтей.

Священичі похоронні відправи розпочались 1-го жовтня. Відправи очолив і ними проводив згідно з заповітом Покійного та на прохання родини і о. настоятеля отець протосрей Віталій Коваленко. Біля труни стало 15 священиків, були священики грецькі, сирійські, антіохійські, російські, греко-католицькі, два протодиякони та три злучені хори з Міннеаполісу. Спеціяльні молитви священичого похорону на київські мелодії чудово співало тріо отців: В. Коваленка, М. Бриня та М. Поліщука. Перед „Вічная пам'ять" проповідь сказав о. прот. Віталій Коваленко. Він говорив про життя людини і останню його станцію, якої назва „смерть". Слова о. прот В. Коваленка у багатьох викликали рясні сльози. Після відправи в церкві о. настоятель парафії М. Антохій запросив усіх на поминальну вечерю, на якій теплими словами згадували Небіжчика.

На другий день Служба Божа почалась о 9-ій г. ран. Після Євангелії проповідував о. декан А. Кість в укр. мові, а в англійській мові сказав слово о. Ігумен з Антіохійської Церкви. Отець митрат М. Антохій перед панахидою говорив про невмирущість душі. Після розрішительної молитви попрощав Небіжчика від родини, отців-духовних, побратимів по зброї та всіх присутніх о. В. Коваленко і після того під спів священиків, тропарів з Великопосного канону та звуки дзвонів тіло Небіжчика відправили до Бавнд Бруку на український православний цвинтар.

Після того в парафіяльній залі відбувся поминальний обід, який організували сестриці св. Михайлівської парафії. Під час обіду виступали отці духовні, побратими по зброї, д-р Міщенко. Зворушливі слова сказали: ген. Филонович, сот. Романовський та проф. Корсуновський, а пані Корсуновська, яка привезла землю з Канева, попросила о. прот. В. Коваленка, щоб він цю землю висипав на могилу, коли буде печатати гріб у Бавнд Бруку. Син небіжчика Олег Левицький подякував усім за труд, а особливо о. В. Коваленкові за взірцево переведений священичий обряд та велику розраду цілій родині.

В Бавнд Бруку Служба Божа почалась о 10-ій г. р. Після Євангелії проповідь сказав о. прот. А. Двораківський. Після виносу тіла з церкви під спів Великопосного канону домовину зустрів Арх. Григорій, який прочитав Євангелію, і тіло понесли до могили. Над відкритою могилою Арх. Григорій і 9 священиків відправили Літію. У прощальному слові Арх. Григорій говорив про невмирущість душі. Д-р Гуменюк говорила про Небіжчика, як Пастиря, а о С. Кіндзерявий, тримаючи в руках бойові відзнаки Небіжчика, говорив з жалем, що відійшов від нас той, хто ще багато міг доброго зробити. Печатаючи гріб, о. прот. В. Коваленко сказав: „Нехай ця свята земля-з-над Дніпра, де лежить Той, що „насторожі коло всіх поставив слово" — слово свободи, слово волі для українського народу, в поєднанні з вільною землею Вашинґтона не буде для Тебе тяжкою", і запросив усіх на поминальну трапезу до залі осередку. Під час трапези промовляли оо. О. Виковець, С. Кіндзерявий і К. Туркало, п. полк. І. Лютий, Арх. Григорій. Всі говорили про добрі прикмети Небіжчика, Тостмайстром був о. В. Коваленко. Накінці у зворушливому стані подякувала всім пані Г. Левицька, зокрема панству Лютим та голові Сестрицтва за приготування поминального обіду. Після мами знову склав подяку син Олег всім. Вдячною Молитвою і Архипастирським благословенням закінчилась ця сумна трапеза.

Крім дружини і сина Небіжчик залишив ще дві доньки, Оксану — студентку Колеґії Св Андрія у Вінніпеґу та Любу — студентку коледжу в Міннеаполіс. На увіковічнення пам'яті з цієї сумної події родина зробила знимки з оо. В. Коваленком та С. Кіндзерявим.

Спи спокійно. Отче - Батьку, і дійсно нехай свята земля з-над Дніпра в поєднанні з американською землею буде для Тебе легкою, а пам'ять про Тебе буде вічною.

Л. О.

„Укртелефільм" виконує замовлення Центральної Московської Телевізії

Київ. — Студія „Укртелефільм" у Києві, яка має постачати телевізійні фільми для Республіканського Телевізійного Центру, себто для України, виконує замовлення ЦТ — Центральної Телевізії в Москві. Комітет радіомовлення і телебачення УССР не звертається з замовленнями на фільми до власної Студії „Укртелефільм". Це стало відомо із статті „Поставлено на замовлення", що була опублікована в „Літературній Україні" з 24 березня: „Республіканський комітет досі жодного разу не звертався до Київської кіностудії з пропозицією поставити той чи інший ігровий телефільм, потрібний Українському телебаченню". Лише час до часу „Укртелефільм" виконує замовлення з Москви, для Центрального Телебачення, відразу ж російською мовою, але більшість часу й відділи „Укртелефільму" стоять порожні — без замовлень. „Плян Укртелефільму вже давно затверджений на 1970 р. Всесоюзним Комітетом", признається „Літературна Україна", але в тому пляні немає жодного фільму для українського телевізійного глядача. Газета запитує, стримано критикуючи такий стан справи: „Хіба українське телебачення не здатне ставити фільми, які можна було б потім відповідно дублювати з української на німецьку, польську та ін. в Берліні, Варшаві та інших містах? Розмови, що в Києві немає телесценаристів, вести найлегше. Звичайно, їх зараз ще мало . . . Але вони з'являться, якщо Київське телебачення почне працювати з письменниками Києва і Львова". Вкінці газета знову висуває вимогу: створити в Києві сценарний факультет для телевізії при Київському Інституті ім. П. Карпенка - Карого.

ВНЕСКИ ТА ПОЖЕРТВИ ДЛЯ УВАН У ЗСА В 1969 РОЦІ

Єдиним джерелом фінансування діяльности Української Вільної Академії Наук у ЗСА є внески та пожертви членів і прихильників Академії. На заклик та звернення Академії і Фундації її відгукнулося українське громадянство і підтримало діяльність Академії своїми внесками та пожертвами в 1969 році.

Подаємо перший список жертводавців за 1969 рік:

$600. — Іван Панчук, Баттл Крік, Мич.

$400. — Патриція Тарнавська, Вайт Плейнс, Ню Йорк

По $250. — Український Народний Союз, Джерзі Сіті; Комітет Збірника „Сільський Господар"; Омелян Пріцак, Масс.

$240. — І. і А. Корецькі, Конн.

По $200. — Роман Лисяк, Стоні Пойнт, Конн.; К. Г-ко

$160. — Маркіян Чорнописький, Каліф.

$155. — Константин Бризгун, Торонто, Канада.

$150. — Дм. Лепкий, Н. Й.

$128 — Яків Гурський, Сиракюз, зібрав за підписним листом.

$125. — Джеррі Мигайчук, Парма, Огайо.

По $100. — 195 Відділ Українського Робітничого Союзу Ню Брансвік; Олександер Гудзяк, Сиракюз; Любов і Іван Мурин, Рочестер; С. Перейма, Трой, Огайо; Ігор Шевчежко, Вашинґтон, Д. К

$75. — Мирослава і Василь Знаєнко, Ню Йорк

$70. — Ольга Пельц, Ню Йорк

$65. — Яків Гніздовський Ню Йорк

$55. — Константин Клепанівський, Ілл.

По $50. — Марко Антонович, Монтреаль; Михайло Ада, Чикаґо; Марія Галунзлох, Денвер; Микола Гнатчук, Філя; Павло Галіян, Клівленд; М. С. Іваницький Ілл.; Вілліям Кий, Па.; Іван Коровицький, Філя; Константин Кебало, Ню Йорк; Юрій Лавріненко, Ню Йорк; Борис Лотоцький де Веліоот, Ню Йорк; Віра Мілянська, Конн.; Єлена Пелехович-Гайворонська, Н. Йорк; Леся Панасюк, Чикаґо; Симон Федюк, Ню Йорк; Плагон Стасюк, Конн.; В. А. Філіпчак, Ню Джерзі; Консисторія Української Православної Церкви в Америці; Український Народний Дім, Йорейн; Обєднання українців у Вашинґтоні, Д. К.; Група УВАН у Вашинґтоні Д.К.; Микола Гнатчук, Міш.; Об'єднання Українців м. Вашинґтону, Д. К.

По $45. — УККА Відділ у Йорейн, Огайо

По $40. — Віктор Чекірда, Мінн.; Віталій Богданів, Ню Йорк;

По $35. — Григор Гагарин, Ню Джерзі; Олена Гайдамака, Ню Йорк; Іван Корнецький, Ню Джерзі; Петро Одарченко, Вашинґтон, Д. К.; Сергій Семяник, Ню Йорк; Марія Фішер - Слиш Ілл.; Павло Шулежко, Рочестер; Богдан Римаренко, Н. Й.

По $30. — Антін Адамович, Ню Йорк; Олекса Антонів, Дітройт; Віктор Винич, Денвер; Наталя Пазуняк, Філя; Філіп Чуй, Рез Гілл Монумент, Ню Джерзі; Роман Парцель, Ню Йорк; Олександер Неділько, Ню Йорк; Оксана Соловей, Мінн.; Олег Федишин, Стет. Айленд, Ню Йорк.

По $25. — Олександер Архімович, Ню Йорк; Юрій Бульбенко, Па.; Юрій Вернадський Ню Гейвен; Ярослав Восвідка, Ню Йорк; Любомир Винар, Кент, Огайо; Микола Гайдак, Мінн.; Йосип Гірняк, Ню Йорк; Василь Гвоздецький, Юта; Василь Гарбер, Ала; І. Гордієнко, Філя; Святослав Гординський, Ню Джерзі; Галина Гриневич - Гувер, Каліф.; Василь Гнєсний, Норд Дакота; Петро Грицак, Ню Джерзі; о. Ігор Губаревський, Ню Йорк; Всеволод Голубничий, Ню Йорк; Тарас Гунчак, Ню Джерзі; Ігор Гурин, Ну Джерзі; Яків Гурський, Де Вітт, Н. Й.; Анатолій Гудзовський, Н. Йорк; Осип Данко, Конн.; Роман Загайкевич, Крафорд; Микола Зарицький, Ню Йорк; Микола Зайців, Йонкерс; Василь Кінал, Йонкерс; Роман Климкевич, Флорида; Неоніла Кордиш-Головко, Мінн.; Олександра Костюк, Мінн.; Григорій Костюк, Ню Йорк; Ларіса Коваль, Рочестер; Олекса Козловський, Конн.; Петро Крамаренко, Н. Йорк; Микола Кузьмович, Вавилон, Ню Йорк; Павло Кукуруза, Мінн.; Роман Легенда, Дургам, Н. Г.; Анатолій Лиш, Мінн.; Юрій Лущський, Торонто; Микола Ляшенко, Чикаґо; Юрій Лисковський, Флорида; Іван Мазаревич, Ню Йорк; Любов Маргарита Ганесен, Вашинґтон, Д. К.; Євген Мартинюк, Акрон; Марк Менжега, Віс.; Петро Могилив, Ню Йорк; С. Непипорук, Ню Йорк; Лев Окишевич, Вашинґтон, Д. К.; Марія Овчаренко, Ілл.; Богдан Олесницький, Ню Джерзі; Олександра Олійник, Н. Йорк; Михайло Овчинник, Лансінґ, Мич.; Ярослав Пахох, Ню Йорк; Олекса Повстенко, Вашинґтон, Д. К.; М. Паламар, Філя; Павло Проценко, Рочестер; Василь Ірохода, Каліф.; Василь Рогін, Клівленд; Іван Рогін, Австралія, Ілл.; Іван Репчар, Сеятел, Вашинґтон; Олена Савицька, Салінас, Каліф.; Дарія Савчук, Детройт; М. Сенків, Мд.; Іван Сінгуватний, Мінн.; Орест Слипчинський, Ню Йорк; Роман Смик, Ілл.; Іван Сай, Ню Йорк; Галина Свічковська, Мич.; Роман Отруна, Сеятел, Вашинґтон; Маурис Сведан, Детройт; „Самопоміч" Рочестер; Степан Тимошенко, Німеччина; Надія Теребус - Кмета, Ню Йорк; Константин Туркало, Ню Йорк; Іван Фізер, Сомерсет, Ню Джерзі; Сергій Фурса, Дітройт; Симон Федюк, Ню Йорк; Євген Федоренко, Ню Йорк; Дмитро Фаріон, Клівленд; Богдан Цимбалістий, Ню Джерзі; Теодор Цюцюра, Галіфакс, Канада; Юрій Шевельов, Ню Йорк; Петро Шох, Ню Йорк; А. Школьник, Акрон; Володимир Шприкевич, Філя; о. Іван Чумак, Конн.; Данило Яценко, Ню Йорк; Петро Ярема, Н. Йорк; Аркадій Яременко, Чикаґо; Сергій Ярмоленко, Мінн.; „Добрус", Рочестер; Український Центральний Комітет в Міямі; Артем Орел, Бруклин, Н. Й.

У списові ч. 2 — буде подано продовження списка жертводавців за 1969 рік.

Управа Української Вільної Академії Наук та Управа Фундації її висловлюють сердечну подяку усім жертводавцям, що внесками та пожертвами підтримали діяльність Академії в 1969 році.

Сподіваємось, що й в 1970 році всі члени та прихильники української вільної науки підтримають Академію. Внески та пожертви для Академії мають податкові пільги — Текс Екземпт.

Внески та пожертви надсилати на адресу:

The Ukrainian Academy
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206 West 100th Street,
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У Києві створено Оркестру українських народних інструментів

Після минулорічного конкурсу музик, виконавців на українських народних інструментах, у квітні ц. р. створено Оркестру українських народних інструментів, під керівництвом недавнього диригента хору ім. Верьовки Якова Орлова. До оркестри входять 60 музик, які грають на таких інструментах: бандура, цимбала, кобза, скрипка, сурма, сопілка, козацька труба, трембіта, дримба, трензеля, ліра, бербенець, тулумбас та ін. Вже відбулись три концерти для студентів та один приподний у Колонній залі Київської Філярмонії. Виконувались не лише „Дума про Леніна" Г. Верьовки, але й „Чуєш, брате мій", „Веснянки" В. Гуцала та ін. музично - вокальні твори. Успіх Оркестри українських народних інструментів, що відтепер буде постійно працювати, — надзвичайний.