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СВОБОДА SVOBODA

УКРАЇНСЬКИЙ ЩОДЕННИК UKRAINIAN DAILY

THE UKRAINIAN WEEKLY EDITION

A PAST TO REMEMBER — A FUTURE TO MOLD!
BICENTENNIAL OF THE AMERICAN REVOLUTION
CENTENNIAL OF UKRAINIAN SETTLEMENT IN THE U.S.

РІК LXXXIII. SECTIONS TWO Ч. 118. SVOBODA, THE UKRAINIAN WEEKLY, SATURDAY, JUNE 26, 1976 ЦІНА 25 CENTS No. 118. VOL. LXXXIII

Ukrainians Salute Bicentennial-Centennial With Week-Long Program in Washington

Art Exhibit, Scholarly Symposium, Youth Reception at White House, "Freedom March" and Rally, Concert, Memorial Services at Arlington Cap Observances

Elliot Richardson, Secretary of Commerce, To Represent President at Rally

WASHINGTON, D.C.—The Ukrainian American salute to the 200th anniversary of American independence and the Centennial of the Ukrainian settlement in the United States began early this week and by today three of the six planned events concluded successfully, and planners foresee a mass tournout this weekend for the gala conclusion of the week-long observance.

The culminating point of the salute will be this morning's "Freedom Day" march and rally, which is expected to draw thousands of Ukrainians from the eastern seaboard, said a spokesman for the Ukrainian Bicentennial Committee of America, the official sponsor of the festivities.

Elliot Richardson

Presidential Representative

Principal speaker at the rally near the Shevchenko Monument here will be Elliot Richardson, Secretary of Commerce, announced Dr. Myron Kuropas, Special Assistant to the President for Ethnic Affairs.

Mr. Richardson, who also held the posts of Secretary of Health, Education and Welfare, Attorney General and Secretary of Defense, will extend official greetings from President Gerald Ford.

The Bicentennial "Freedom Day" march will begin at 10:00 a.m., at the foot of the George Washington Monument at Constituion Avenue and 17th Street. After a brief ceremony there the participants will parade to the Shevchenko Monument at 22nd and P Streets, where the rally will take place.

According to the latest reports from Yaroslaw Haywas, organizing chairman of the Ukrainian Bicentennial Committee of America, some 10 buses are coming from Philadelphia, five from New York, and some 200 persons will arrive from Chicago.

Mr. Haywas said that other Ukrainian communities are also making preparations for the trip to the nation's capital.

The headquarters for the Week is the DuPont Plaza Hotel near the Shevchenko Monument.

At 7:00 p.m. tonight a Concert of Ukrainian song and dance will be held at Constitution Hall.

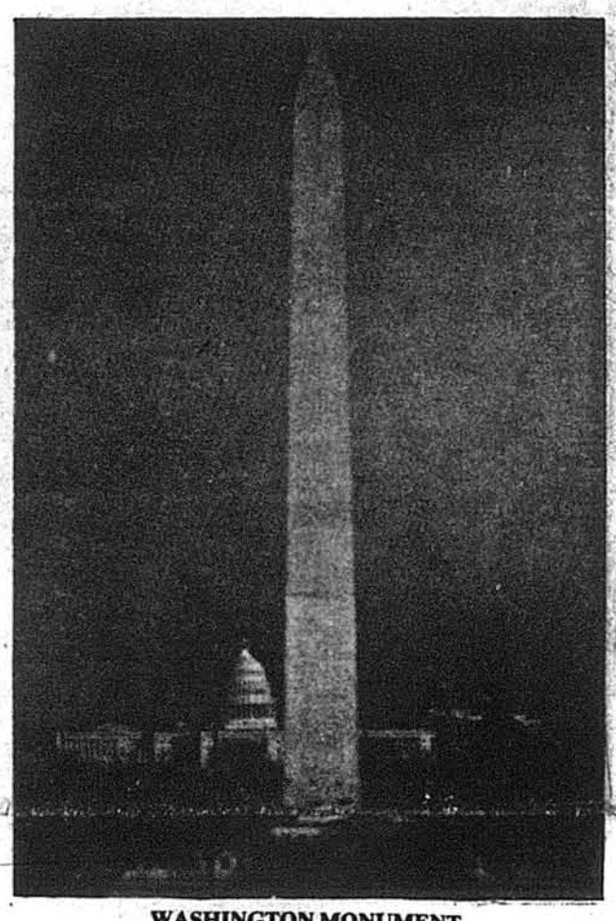
Arlington Ceremony

Tomorrow memorial services will be celebrated by the hierarchs of the Ukrainian Churchs at Arlington National Cemetery. Preceding the service will be, for the first time in the history of the Ukrainian community in the U.S., a wreath laying ceremony at the Tomb of the Unknown Soldier.

On Monday, June 21, a week-long exhibit of Ukrainian artworks opened at the Martin Luther King Library at 901 G Street here.

The display was divided into different facets of Ukrainian art, featuring paintings, arranged by the Association of Ukrainian Artists in America, headed by sculptor Mychajlo Czereszniowskyj; embroideries, prepared by Myroslawa Stachiw, folkart, selected by O. Masnyk, and Ukrainian books, sponsored by the Ukrainian Book Center, headed by Mykola Denysiuk.

On Thursday some 80 representatives of Ukrainian women's and youth groups were hosted at a five-hour reception at the White House.



WASHINGTON MONUMENT

SHEVCHENKO MONUMENT

William J. Baroodi, special Assistant to the President for Public Liaison, welcomed the participants. A photo session followed.

A scholarly ceremony was held at the American Catholic University's Caldwell Hall yesterday, sponsored by the Shevchenko Scientific Society, the Ukrainian Academy of Arts and Sciences in the United States, and Harvard Ukrainian Research Institute. Co-sponsor of the day-long session was the university's Canon Law Department.

Twelve Ukrainian American scholars took part in the symposium which was opened by Very Rev. Dr. Meletius Wojnar, president of the NTSh.

Papers delivered at the session dealt with energy, economics, Ukrainian political history, ethnic affairs, Ukrainian Catholic and Orthodox Church in the U.S., art, and Ukrainian bibliography.

Moroz is Sane, Say Soviet Doctors

Awaits Transfer to Mordovian Camps

NEW YORK, N.Y.—Psychiatrists at the Serbsky Institute of Forensic Psychiatry in Moscow have determined that Valentyn Moroz is a mentally healthy person, reported the press service of the Ukrainian Supreme Liberation Council (abroad).

The medical examiners informed Moroz's wife, Raisa, of their diagnosis Monday, June 21.

Moroz is currently being detained in Moscow's Butyrka prison, from where he will be transferred to one of the Mordovian labor camps to complete is sentence.

The 40-year-old Ukrainian historian was sentenced for the second time in 1970 to six years in prison, three years in labor camps and five years exile.

Soviet dissidents feel that the favorable verdict by the Soviet psychiatrists is a result of the wide spread protest over Moroz's possible incarceration in the notorius Dnipropetrovske Psychiatric Asylum mobilized in the free world by Ukrainians, Western psychiatrists, government leaders and Communist party members.

Moroz was moved to the Serbsky Institute on May 10th instead of being incarcerated in a labor camp as prescribed by his sentence.

The move became a center of concern for Soviet dissidents who feared that Moroz may be confined in the Dnipropetrovske asylum no matter what the outcome of the examinations will reveal.

Moroz was being accused of insanity on three charges. Vladimir Prison officials claimed that he suffers from a persecution complex and is suspicious of all inmates, that he became a religious fanatic and speaks with God, and that he attempted to commit suicide.

The final accusation stems from the knife-attack on Moroz some two years ago, during which he was severely wounded by KGB assailants posing as prisoners.

Soviet authorities at first denied the incident ever took place, but later they said that the stomach wound was an unsuccessful attempt by Moroz to kill himself.

Leonid Pliushch, who spent two years in the Dnipropetrovske asylum before being released and allowed to emigrate to the West with his family early last January, was one of the many people to express fear that Moroz would definitely be moved there.

The Ukrainian mathematician-human rights activist believes that the move would be the Soviet government's all-out effort to break Moroz's will.

In a related matter, the Australian Association of Psychiatrists said that it would refuse to take part in an international psychiatric conference to be held in the United States if Soviet representatives would be present because of the threat against Moroz.

The Moroz Defense Committees in the United States and Canada said that despite the temporary reprieve in Moroz's condition, Ukrainians in the free world should continue defense actions on his behalf.

They urge all Ukrainians to demand the release of Moroz from incarceration and emigration of him and his family from the Soviet Union by writing to Soviet leaders and Western government officials.

Serbsky Chief Says Moroz was not in Danger

NEW YORK, N.Y.—The press service of the Ukrainian Supreme Liberation Council reported that the director of the Serbsky Institute of Forensic Psychiatry, Morozov, told the president of the Norwegian Association of Psychiatrists that Valentyn Moroz was in no danger.

In a telephone call to Morozov, the Norwegian psychiatrists demanded that the 40-year-old Ukrainian historian be released from the institute.

Ukrainian Sailor to Get Asylum in U.S.

by Eugene Iwanciw

BALTIMORE, Md.—On Friday June 11, a Ukrainian seaman, Nikolai Levchenko, jumped ship in Baltimore and asked for U.S. asylum. Levchenko, 25, is a Ukrainian from Leningrad. While on shore leave from the Soviet merchant ship, Skulptor Vyutevich, Levchenko turned himself over to Baltimore police and asked for asylum. He was then released to officials of the Immigration and Naturalization Service (INS) here and subsequently he was then taken to Washington and flown to New York City.

The captain of the Soviet ship E. Khudyakov, refused to leave Baltimore until the seaman was returned.

This sparked concern that as in the case of Simas Kudirka in 1970, Levchenko might be returned.

In addition there is no public information on the case, and newspapers contacted were not aware that the incident had occured.

On Wednesday, June 16, Sen. James F. Buckley (C-R-N.Y.) learned of the case and immediately contacted the White House, urging that under no circumstances should the Soviet seaman be turned over to Soviet authorities. He was assured that Levchenko would be granted asylum.

Sen. Buckley's office also informed the news media about the incident and provided the information that was then available. At that time it was not known that the seaman was a Ukrainian. The Washington Post published a report about the incident in its Friday, June 18th edition. The story, bylined by Austin Scott, was headlined "Ukrainian is Said to Get U.S. Asylum."

State Department officials confirmed the fact that Levchenko had been granted permission to remain in the United States, but that INS has not yet formally granted him asylum. The case is now under the jurisdiction of Maurice Kiley, district director of the INS in New York.

After repeated attempts to see Levchenko, Soviet authorities were allowed to meet with him on Wednesday, June 16. The meeting took place in New York between Levchenko, the captain of the ship, a Soviet representative, and representatives of the Tolstoy Foundation, State Department, INS, and FBI.

At that time Levchenko informed Soviet officials that he did not wish to return to the Soviet Union and that he has asked for asylum.

The Soviet ship then left Baltimore four days behind schedule.

Levchenko is presently at the Tolstoy Foundation, a Russian resettlement organization in New York.

Strokata Thanks American Colleagues for Support

WASHINGTON, D.C.—The American Society for Microbiology received an open letter from Nina Strokata-Karavanska, the only member of the ASM from Ukraine, thanking American colleagues for their moral support throughout her four-year imprisonment, according to the "Smoloskyp" Ukrainian Information Service.

Strokata, a microbiologist from Odessa, was released from Mordovian concentration camps in December 1975. She is presently serving a sentence of one year exile from Ukraine in a small town south of Moscow.

After her release, American microbiologists were able to contact her by telephone and invited her to attend the annual ASM convention in Atlantic City, May 2-7, 1976. Strokata accepted the invitation convinced that Soviet authorities would have no objections to such a trip.

In the meantime, the executive secretary of the ASM, Dr. R.B. Sarber, mailed her a membership card and officially informed her of her status as full member of the society in a letter dated March 18, 1976.

Strokata was unable to attend the convention. She wrote an open letter which was translated and then forwarded to the society's executive board by Dr. Andrew Zwarun, the initiator of many actions in defense of Strokata.

The letter will be printed in the next edition of the ASM publication, reaching 24,000 members throughout the world.

In the letter, dated March 21, 1976 Strokata wrote: "The letter from members of your microbiological society, subscriptions to professional journals, laboratory and publishing prospects — all this filled the enriched my stay under a severe prison regime. And when sometimes the opportunity arose to share these riches with Stephania Shabatura, who was locked up in the adjacent cell, they became an embellishment of the prison days of a robbed Ukrainian artist as well."

Svitlychna is Released After Completing Term

NEW YORK, N.Y.—Nadia Svitlychna, who was arrested in April 1972 for so-called "anti-Soviet" activity and sentenced to four years of imprisonment, completed her term and was released in May, according to the press service of the Ukrainian Supreme Liberation Council (abroad).

Nadia Svitlychna was born in 1936 in the Donbas region of Ukraine. She completed her studies at the University of Kiev and was a member of the Comsomol. She worked at Radio Kiev until 1968 and later as a librarian. In 1969 she married Danylo Shumuk. They have a son, Yarema. Who is presently incacerated?

When the wave of arrests began in January 1972, Nadia was called for interrogation by the KGB daily. In April she was finally arrested. The court of the Kiev oblast found her guilty of harboring the manuscript of her husband's memoirs.

Svitlychna spent four years in the Mordovian concentration camp no. 3, together with other Ukrainian political prisoners, such as Stefania Shabatura, Iryna Stasiw, Oksana Popovych, Iryna Senyk and Nina Strokata (released at the end of 1975).

The brother of Nadia, Ivan Svitlychny is still incarcerated in the Perm concentration camp. He was sentenced to seven years imprisonment and five years exile.

Soyuzivka to Open 24th Season On Independence Day Weekend 1976

KERHONKSON, N.Y.—Pack your bags, collect your sporting equipment, gas up the car and get ready to spend a week, two or more at Soyuzivka, the UNA estate in the Catskill Mountains, during its 24th anniversary season.

This summer, manager Walter Kwas, and his resident producers Anya Dydyk, Marusia Styn and Alec Chudolij, have prepared a series of concert programs that will feature well known Ukrainian performers, as well as budding talents.

Most of the programs will have a Bicentennial-Centennial twist to them, as this is the 200th year of American independence and the 100th year of the Ukrainian settlement in the United States.

The program at Soyuzivka's lead-off evening concert next Saturday, July 3, will include reneditions of Ukrainian vocal and piano compositions by Sharlota Ordassi-Baranska, former soprano with the Metropolitan Opera, Andrij Dobriansky, bass-baritone with the Metropolitan Opera, and Thomas Hrynkiw, internationally renowned pianist.

Andrij Dobriansky

Thomas Hrynkiw

Returning for the fourth season as mistress of ceremonies is Miss Dydyk. She, along with the estate's workers-turned-Thespians, will make guest appearances during this show, and others in the course of the season.

Following the program a dance will be held to the tunes of "Tempo." On Friday night, July 2, a dance will also be held to the tunes of Soyuzika's own band under the direction of A. Chudolij.

The estate's salute to the Bicentennial-Centennial will be held on Sunday, Independence Day 1976, with a special program beginning at 2:30 p.m.

Among the performers during the show will be the "Sopilka" quartet of Halya Ko-

[Continued on page 3

Members of Congress Propose Honorary Citizenship for Moroz

WASHINGTON, D.C.—Reps. Edward Koch (D-N.Y.), Millicent Fenwick (R-N.J.) and Christopher Dodd (D-Conn.) proposed Wednesday, June 16, that the House of Representatives grant Valentyn Moroz honorary citizenship.

In a statement read on the House floor, Rep. Koch said that "we symbolically welcome Moroz by offering him honorary citizenship as we did for Winston Churchill and as we are now attempting to do for Aleksandr Solzhenitsyn."

He went on to say that "there are very few true heroic figures in any age, Valentyn Moroz is such a figure."

"Focusing on Moroz by such an honor can help alleviate his present condition or perhaps even save his life. It is indeed little to ask," said the New York Democrat.

The Moroz Defense Committee—Human Rights Research asks member of the Ukrainian community to call, write and send letters of support to their representatives in this matter.

Below is the full text of Rep. Koch's statement in the Congress:

Mr. Speaker, yesterday's events make the situation even more grave and pressing. Valentyn Moroz's wife was interviewed by the Washington Star and she brings an important message from her husband. We are appanding the full article which we hope our colleagues will carefully consider, but we would now like to briefly quote from her remarks.

"He asked me to say that he renounces his Soviet citizenship

[Continued on page 3]

СВОБОДА SVOBODA
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P.O. Box 346, Jersey City, N.J. 07303
Editor: Zenon Snylyk
Ass't Editor: Ihor Dlaboha

EDITORIALS

Our Week In Washington

It will be twelve years ago to the day that Taras Shevchenko arrived in Washington, D.C., on the shoulders of some 100,000 Ukrainian Americans who came to the nation's capitol to take part in the unveiling of a monument in his honor. It was the greatest gathering of Ukrainians in the history of our settlement on this continent. They came to pledge that they will work hard to help make Shevchenko's dream come true—that of establishing "George Washington's just and righteous law" in Ukraine as well.

The dream is yet unfulfilled. On the contrary, our people in Ukraine are going through yet another phase of terror and oppression, with many of their best sons and daughter languishing in prisons and concentration camps while the rulers of the Red empire are trying with implacable ruthlessness to eradicate every vestige of Ukrainianism.

The Ukrainian Bicentennial-Centennial Week in Washington gives us an opportunity to renew our pledge and to tell our leaders that we continue to have faith in our Bard's legacy and in George Washington's ideals for which he yearned.

The Week's program is designed to impart our community's dual salute to the two signal anniversaries—the Bicentennial of the American Revolution and the Centennial of our settlement in the United States. The exhibits, the scholarly symposia, the youth day at the White House, the Freedom Day parade and rally, the concert and the memorial service in tribute to our dead heroes are intended to manifest our presence in the American mosaic, pride in our bi-national heritage and dedication to the ideals of freedom, equality and the democratic way of life. But as in 1964, we must tell it in numbers as well.

Let our Week in Washington be an attestation that, in line with the Bicentennial motto, we have a past to remember and a future to mold.

Prey On Human Misery

It was bad enough that the Soviets were charging exorbitant rates for parcels sent from this and other countries of the free world to relatives in the Soviet Union, extracting millions of hard earned money and piling it into Moscow's coffers. Now they outdid themselves, if that is possible.

As of June 12, 1976, they raised the fees on articles sent to the USSR, in some instances doubling and tripling them, in others even quadrupling them. This makes it well nigh impossible for the vast majority of people here to help their kin in the USSR, who are in dire need of such assistance, being kept, as they are, on a subsistence level.

This double-pronged stab hits hard at our people on both sides of the Iron Curtain. There is hardly a Ukrainian household in the U.S. and Canada that does not sustain a family or two in Ukraine, who rely on the articles sent to them to eke out a living. On the other hand, we know well that the perennial shortages of foodstuffs and clothing articles are, as a rule, most acute in Ukraine. Now the only channel of assistance, as expensive as it was, has been deviously plugged up.

Even in its very origin the entire scheme smacks of extortion. It amounts to actual taxation by a foreign power of citizens who already pay taxes in this country. Now with the increase rates, an average family in the U.S. or Canada, wishing to sent two parcels a year to the Soviet Union, will probably have to dole out the equivalent of the federal tax it pays here.

The situation is intolerable and, we feel, if is high time for our governments to take a closer look at this extortion scheme concocted by Moscow. The Helsinki Accords talk about a free flow of ideas and peoples, not a one-way flow of money.

Speaking Out Against Tyranny

(The following editorial appeared in the Saturday, May 29th edition of the Winnipeg Free Press.)

Although he is only one of many brave men and women imprisoned in the Soviet Union for daring to demand the basic freedoms which we take for granted, the courage and suffering of Valentyn Moroz have particularly captured the hearts of the Canadian people.

Thousands have participated in hunger strikes and marches to protest the continued persecution of Mr. Moroz, and their efforts have moved even the federal government to promise to "express the concern of the Canadian people" to the Soviet Union about the fate of the Ukrainian historian.

Now, however, Mr. Moroz is in greater danger than he has ever been, even during his years of forced labor and his lengthy hunger strike. He has been transferred from solitary confinement in a prison near Moscow to an insan asylum. The Serbsky Institute for Forensic Psychiatry, for psychiatric examination. There can be no doubt what this means. The torments inflicted upon the Soviet dissidents unfortunate enough to be sent to mental hospitals are too well known to be denied; Leonid Pliushch, recently released after years of hell in such an institution, has told the world of the daily agony prescribed for prisoners through this monstrous perversion of medicine.

Mr. Pliushch was saved only by a worldwid outcry that forced the Soviet Union to release him and allow him to come to the West. Such an outcry seems now to be the only hope for Mr. Moroz. The Canadian people have marched and fasted for Mr. Moroz before; now it is to be hoped that their government will follow their lead and protest as strongly as possible against his persecution.

There should be no question of this being interference in the internal affairs of the Soviet Union. The imprisonment and torture of Mr. Moroz is no more the private business of the Soviet Union than was the imprisonment and hanging of Dietrich Bonhoeffer a matter that concerned only the Nazis.

At his trial in 1970 Mr. Moroz told the court: "You wanted to put out the fire; instead you have thrown fuel on the flames...I must be silent in the cell in the Vladimir prison, cut off from the outside world. There is a sort of a silence that is louder than a cry. And even if you destroy me you will not be able to stifle it." Valentyn Moroz spoke out against tyranny; now he has no choice but to be silent. If we in Canada are to avoid tyranny at home, we must oppose it wherever it occurs; we have no choice but to speak out.

Rep. Fenwick Sends 10 Bibles to Fr. Romaniuk

WASHINGTON, D.C.—Congresswoman Millicent Fenwick (R.-N.J.) sent ten copies of the New Testament of the Holy Bible printed in the Ukrainian language to Rev. Vasyl Romaniuk, a Ukrainian Orthodox Priest presently incarcerated in the Mordovian Camp No. 1.

In the accompanying letter dated June 8th, Congresswoman Fenwick wrote, "I understand that you and your followers in Ukraine are in need of Bibles. These ten Ukrainian language versions of the New Testament, will, I hope, be useful to you and other Christians in Ukraine. Many sincere Americans are interested in your plight and, I assure you, you are in their prayers."

WQXR to Air "Kozak Beyond the Danube"

NEW YORK, N.Y.—On Monday, June 28, between 10:00 and 11:00 a.m., WQXR, the radio station of The New York Times (96.3 FM and simultaneously 1560 AM) will broadcast a special program about the popular Ukrainian song "Yikhav Kozak za Dunay" and its trek thru European and American music. Created originally in the 18th century by the Kozak songwriter Semen Klymovsky, this tune has passed thru many countries in various printings and arrangements titled: "Schone Minka," "Der Kosak und sein Madchen," "Air cosaque," et al. In America the song is being translated as "The Cossack Rode Beyond the Danube" and is also known in several New York printings as the "Cossack Love Song."

In tracing this extensive journey of the song, the radio program will feature works of Beethoven, Weber, Gershwin and others, which were based on the melody. Available evidence indicates this Kozak tune has had a significant impact on classical and popular music, surpassing other Ukrainian melodies in this respect (even such favorites as "Oy ne khody Hrytsyu"). In the United States, however, the "Cossack Love Song" has the competition of "Carol of the Bells" which is likely to remain No.1 on the charts of Ukrainian material in America. The "Cossack Love Song", on the other hand, has an enviable world record, second to none.

The slated broadcast will be hosted by Robert Sherman, program director of WQXR, on his morning "Listening Room" presentation. Tapes and script for this broadcast are by Roman Sawycky, head of the Art and Music Department, Elizabeth Public Library, Elizabeth, N.J., and researcher of Ukrainian elements in world music.

WQXR in general and Mr. Sherman in particular have shown considerable interest in Ukrainian material. The station has previously broadcast (for the first time in the New York area) several works by M. Fomenko, L. Kolodub, V. Kosenko, B. Lyatoshynsky, G. Mayboroda, and has presented such performers as Bela Rudenko and Detroit's Ukrainian Bandurist Chorus in miscellaneous recordings.

Comments on the June 28th program may be sent to:

Mr. Rober Sherman, Program Director, WQXR, Radio Station of the New York Times, 229 West 43rd Street, New York, N.Y. 10036

"Quarterly" Editor to Speak At John Carroll University

NEW YORK, N.Y.—Dr. Walter Dushnyck, editor of The Ukrainian Quarterly, will be one of three speakers who will address the 14th Annual Public Conference, sponsored by the Institute for Soviet and East European Studies at John Carroll University in Cleveland.

The Conference, entitled "Internal Difficulties of the Soviet Union with Emphasis on Economic, Religious, Human Rights and Nationalities Problems," will be held on Wednesday, June 30, from 9:30 a.m. to 2:00 p.m., including a luncheon, and will be conducted by Prof. Michael S. Pap director of the Institute, who will also deliver concluding remarks.

The Conference will be opened by Rev. Henry F. Birkenhauer, S.J., president of John Carroll University.

The topic of Dr. Dushnyck's paper is "Dissent in the Soviet Union with Emphasis on Ukraine." The other speakers are Dr. Albert Parry, professor emeritus of Russian Civilization at Colgate University, who will speak on "Human Cost of Soviet Economic Progress," and Dr. Dennis J. Dunn, professor of History at Southwest Texas State University, who will speak on the "Religious Problem in the Soviet Union."

The Conference will be held at the John Carroll U. Student Center.

SVOBODA SAID:

"...One would like to point out other similar occasions where Ukrainians, mainly young Ukrainian professionals, could state the truth about Ukraine and correct distortions spread through various channels, as well as defamation meant to discredit Ukraine and Ukrainian communities abroad. Let us use these occasions wherever we can, for they will bring us closer to our ultimate goal — freedom for the Ukrainian nation..."

Thursday, June 24, 1976

The Way The Weekly Saw It:

"...We all believe that the cause of the Ukrainian people is a just one. The measure of our support in their struggle is what we can give up. Time spent on "politicking" — no, but involvement in constructive political action — yes..."

September 25, 1971

MC's Propose...

[Continued from page 1]

because of this most recent and all earlier measures taken against him, the government attitude toward him and the treatment he has received. It has all been so inhuman and now this, placing him, a healthy person, in a psychiatric hospital. He renounces his USSR citizenship and asks the U.S. Congress for political asylum."

Needless to say such a statement can easily provoke more abusive treatment and certainly increase the danger of the situation. It is a courageous challenge and Moroz is a brave man.

The pressure of strong world opinion is needed now more than ever to help protect and save Moroz. Some doubt the positive effects of the type of supportive action which members of this Congress have engaged in.

We are delighted to say that Mrs. Moroz believes that "such action has a very positive effect." She also said "I think that if it had not been for public opinion, he would have simply died during his five month hunger strike in 1974 to protest prison conditions. They would have simply written him off saying 'let him starve himself'. As it was they did after all force-feed him. Doctors did watch and examin him somewhat. In any case they did not let him die."

She now appeals to this body for help and support. If our words do nothing more than encourage Moroz to continue his fight for human rights and freedom, then we have done much. If we have done nothing more than to cause the Soviet Union to think twice about one life that would have otherwise have been discarded, then we have done much. Moroz has made himself critically vulnerable by speaking the truth and asking that he be allowed to come to the United States.

In the interest of this man and in the spirit of freedom which he represents, we urge our colleagues to echo this call to free Moroz. Let us make it known that he will be welcomed and protected in this nation.

We will therefore propose that we symbolically welcome him by offering him honorary citizenship as we did for Winston Churchill and as we are now attempting to do for Aleksandr Solzhenitsyn.

There are some who will ask "why select Valentyn Moroz for such an honor?" The answer is that there are very few heroic figures in any age. And in the Soviet Union today there are at least four: Aleksandr Solzhenitsyn, Andrei Sakharov, Benjamin Levitz and Valentyn Moroz.

And if focusing attention on Moroz by such an honor can help alleviate his present condition or perhaps even save his life, it is indeed little to ask.

Mrs. Fenwick. Mr. Dodd and I will be circulating a resolution to confirm such honorary citizenship and we urge our colleagues to co-sponsor it for introduction next week.

Even if the resolution does not pass, the gesture will have been made and we believe this is of importance in itself.

Centennial of Our Settlement

Down Memory Lane

In America Only

by ROMAN J. LYSNIAK

In the Centennial of our settlement in these United States it seems only proper to bring to light some of the success stories of Ukrainian immigrants. Here is one of many, perhaps a little bit out of the ordinary.

In the early 1920's, a friendless and almost penniless Ukrainian immigrant landed in New York. He found lodgings on the Lower East Side and at once, with typical Ukrainian perseverance and energy, set out to earn a living.

He was of a pleasant disposition, and quickly made acquaintances who sought to help him. One of them, a member of the parish council of a Ukrainian Church in Brooklyn, sponsored the newly arrived immigrant for the vacant post of janitor, or "storozh", to use the word common in western Ukrane, of his church.

But when other officers of the parish council found out the applicant was illiterate they refused to hire him, inasmuch as a "storozh" in this particular church had to keep certain records: for instance how many candles have been lighted during the day.

But the greenhorn quickly rallied from his initial setback. He got himself a job somewhere else. He prospered and began dabbling in real estate.

Within ten years he became one of the largest independent operators in lower East Side tenement-house property and was rated as a millionaire. On one occasion he needed a large amount of money to swing what promised to be an extremely profitable deal. Finding himself for the moment short of cash, he went to a large East Side bank.

It was the first time in his entire business career that he had found it necessary to borrow extensively. He explained his position to the bank president, who knew of his success, and asked for a loan of $35,000.

"We will be very glad to accomodate you, Mr. Basalyga, "said the banker." Just, please, sit down there at that desk and make out a note for the amount."

The customer smiled embarrasingly.

If you please, you should be so kind as to make out the note and then I should sign it.

"What's the idea,?" Inquired the bank president, puzzled.

"Vell, you see," he confessed, "I haf to tell you somethings: Myself, I cannot read and write. My wife, she has taught me how to make my own name on paper, but otherwise with me reading and writing is nix."

The bank president stared at him in amazement.

"Well, well, welll" he murmured admiringly. "And yet, handicapped as you have been, inside of a few years you have become a very rich man! This could have happened in America only! I wonder what you would have been by now if only you had been able to read and write?"

"A 'storozh in church' "said Mr. Basalyga modestly.

LETTER TO THE EDITOR

Let's be Thankful During the Bicentennial

Dear Sir:

In a matter of a few days, the people of this nation will celebrate the 200th anniversary of its birth. The Ukrainians in this country have much to be thankful for. They should remember that:-

In spite of what they say or think, no knock will come at their door at four in the morning from a secret police.

They can vote as they please, for whomever they please. Their choice is not dictated or restricted. It is theirs and theirs alone.

No state religion tells them how to worship—or to worship at all.

They are free. They are free to criticize their leaders openly, if, in their opinion criticism is justifiable.

They do not have to account to anyone for their reason in traveling from one state to another. There is no requirement that they check in with the local police upon arriving at their destination.

They can read any newspaper they wish. The news is not censored or colored or restricted.

They have unrestricted opportunity in business, in the professions, and success or failure in life is wholly dependent on their own efforts and talents.

With these thoughts in mind, the members of the St. George Ukrainian Post, Catholic War Veterans, are celebrating the Bicentennial as a Thanksgiving. Arrangements have been made with the clergy of the St. George Ukrainian Catholic Church on East Seventh Street in Manhattan to have a Mass of Thanksgiving at 12:00 noon on Sunday, July 4. The Post invites all to attend. In the event that there are Ukrainians who live too far away to attend, the St. George Veterans urge these Ukrainians to make local arrangements with their own clergy for this type of Thanksgiving service on Independence Day 1976.

In addition, all over our Nation, at precisely 2:00 p.m. (E.D.T.), churches, schools,

[Continued on page 3]

Shamokin—Where It All Began

Any attempt to write a history of the Ukrainian immigration to the United States can become a burdensome assignment because neither the United States immigration records nor the immigrants themselves can provide the researcher with detailed information.

In the latter half of the 19th century those settling in the United States seldom used the term "Ukrainian" as their nationality. Moreover, the customs and immigration officials were inclined to identify them as Ruthenians, Lemkos, Galicians who came from Trans-Carpathia, Lemkivshchyna, Galicia or, generally, the Austro-Hungarian Empire.

However, a rough outline of Ukrainian immigration can be determined and divided into four periods up to 1924: the first before 1877, the second from 1877 to 1899, the third from 1900 to 1914, and the fourth from 1914. Prior to the 1870's only a scattering of individuals arrived in the United States.

The first mass immigration of Ukrainians to America began around the mid-1870's after agents for Pennsylvania coal mining companies or railroad firms succeeded in recruiting workers from western Ukraine "to replace employees that they found hard to deal with, and especially the Irish, with cheaper and more docile material."

Because of the serious social, economic and political hardships faced by the Ukrainians living under Austro-Hungarian rule many of them accepted the offer to undertake the odyssey to the New World in order to raise some money and then possibly return home.

The editors of Svoboda determined that by the 1890's there were between 200,000 and 300,000 Ukrainians living in the United States.

The first Ukrainian immigrants here arrived through ports in New York City, Philadelphia, Boston and Baltimore, and were entirely of the peasant class. Their economic situation was so miserable that the strongest and boldest of them invested all of their assets in hopes that the tales of riches in America would hold true for them.

Rev. Nestor Dmytriw, a Ukrainian Catholic community leader, Ukrainian National Association activist and Svoboda editor, wrote that the first settlers in America came from the Novy Sanch, Horlytsi, and Krosno counties of Lemkivshchyna. They settled down in groups around Pennsylania's coal towns like Shamokin, Shenandoah, Mount Carmel, Hazleton, Lansford, Freeland, Olyphant and Mayfield. Almost all able-bodied men and even children worked in the coal mines for extremely small wages and under dangerous conditions.

Ukrainians from easternmost Galicia and Bukovina did not join the immigration flow until the 1890's, and Ukrainians from eastern Ukraine did not arrive in the United States in any significant numbers until the First World War.

The first settlers were faced with many social, linguistic and cultural problems. The Ukrainian immigrants lacked leadership in the absence of intellectuals and only a scattering of priests. Due to this void many immigrants often fell prey to unscrupulous agents of one sort or another.

Almost all of the early immigrants in the mid-1870's from Lemkivshchyna were of the Ukrainian Catholic rite. In Ukraine, the church was the center of life for these people. When the unfamiliar and sometimes even hostile surroundings became unbearable for the early Ukrainian Americans, they began to yearn for institutions which they left behind, especially the church.

It was the Ukrainian immigrants in Shenandoah in 1884 who made the first attempt to obtain a priest from Ukraine to serve their particular needs. They petitioned Metropolitan Sylvester Sembratovych, Archbishop of Lviv to send them a priest. He responded by sending Rev. John Volansky, the first Ukrainian Catholic priest in the United States, who arrived in 1884.

Under Rev. Volansky's leadership, Ukrainian Catholic church life developed along with the community's cultural activities. From the beginning of his arrival in the U.S. Rev. Volansky began to raise money for a church. By the fall of 1886 the first Ukrainian Catholic Church was erected in Shenandoah and dedicated to St. Michael the Archangel.

Rev. Volansky organized the first Ukrainian choir in Shenandoah, the first reading room, library and the first Ukrainian evening school in the United States. He founded the first Ukrainian newspaper, America, which was published regularly until he returned to Ukraine, at which time its appearance ceased. Rev. Volansky was also the prime organizer of fraternal societies and of cooperative stores which were founded for the benefit of the Ukrainian workers and their families.

Ukrainian communities in Pennsylvania's anthracite coal region quickly followed suit and also began to raise money for the construction of churches.

The first Ukrainian immigrants settled in Shamokin around 1879. Among the first three were John Hassich and Stephan and Philip Murdza.

The population of Ukrainians in Shamokin rose steadily and by 1884 the community requested Rev. Volansky to come to their town to celebrate the Ukrainian Catholic Liturgy.

From 1884 to 1890 Ukrainian Catholic Liturgies were celebrated in private homes and irregularly at that, because Rev. Volansky could not take care of the needs of all the people in the area. Shamokin Ukrainians were forced to travel to other towns in order to participate in a Liturgy offered in their own rite. In the meantime, they focused all efforts on building their own house of worship. Their prayers were answered in 1890 when the wooden structure at Pine and Pearl Streets was dedicated to the Transfiguration of Our Lord.

Three years later the community received its own paster, Rev. John Konstankevych. Under his energetic leadership the Ukrainian Catholic parish in Shamokin became one of the largest and best organized in those early years.

Rev. Konstankevych established a Ukrainian language parochial school in which he was the principal, with educated laymen teaching under his supervision. As the children grew up and began to attend local non-Ukrainian schools, the parish school became an evening school, offering courses in religion, rite and language to both youths and adults.

In 1894, Rev. Konstankevych organized the Ruthenian (Ukrainian) Band under the direction of O. Stetkevych. In subsequent years the band became well known for its music and was widely used during social and civic events throughout the area.

That year Rev. Konstankevych founded the first church choir, "Boyan," which sponsored a concert tour in the area by the Alexander Koshetz chorus from Ukraine in 1923.

Principal fund raiser for the church was the Ss. Cyril and Methodius Brotherhood, which voted at a meeting on June 21, 1888, to begin collecting money for the house of workship.

Because of the continued increase of Ukrainian immigrants to Shamokin the original church site was sold and a new church on Shamokin and Clay Streets was dedicated by Bishop Soter Ortynsky in 1907.

Bishop Ortynsky was the first Ukrainian Catholic bishop appointed to take care of the needs of Ukrainian Catholics residing in the United States. His nomination to the position was intended to mollify the differences of opinion on religious affairs between Ukrainians, Ruthenians, Russians, and Latin Rite Catholics.

Between 1895 and 1898 seven young Ukrainian Catholic priests, imbued with the spirit of Ukrainian national revival, arrived from western Ukraine. They were to play an important role in the development of national and cultural consciousness among Ukrainian Americans.

In 1896 these priests made specific recommendations for the establishment of their own Ukrainian Catholic church administration which would control the priests and their activities, bring order to their church in America and protect it from Russophile propaganda, disseminated by the Russian Orthodox Mission in the United States.

On May 30, 1901, Ukrainian Catholic clergy and laity gathered in Shamokin and formed an association of Ruthenian (Ukrainian) Congregations in the United States and Canada. Their goals called for well qualified priests in every parish, and the establishment of schools, libraries, choirs and reading rooms.

This move incurred the wrath of other Slavic groups in the area and of the Latin Rite church.

The Ukrainian Catholics were labeled "radicals" and condemned by the Roman Catholic hierarchy. Ukrainians who supported the establishment of a separate administrative structure for the Ukrainian Catholic Church were barred from a decent burial in a Catholic cemetery.

When one child died and had to be exposed on a catafalque for four days because there was no place to bury it, Ukrainians realized that not only did they need churches, but also cemeteries, and organizations that would defend their interests.

Prejudices against Ukrainians existed not only in religious affairs but in civic life as well, and the community began to understand that they had to band together for strength and security.

Early Ukrainian settlers in and around Shamokin were predominantly miners. Every age group was involved in this industry and they worked long hours under dangerous conditions and for small wages. Accidents in the mines were not unknown and if a worker was injured or killed the family's savings could be completely depleted covering the expenses.

In order to protect themselves Ukrainians formed brotherhoods which looked after the material needs of the community. With time, these brotherhoods became the leading organizations in the towns, and in many cases initiated fund-raising campaigns for the construction of churches.

Dues paid by the members to the brotherhood were eventually used to help convalescent workers and their families, or to cover the costs of funerals.

The first Ukrainian brotherhood was established in 1885 in Shenandoah and named after St. Nicholas. The Ukrainian Brotherhood of Ss. Cyril and Methodius was founded in 1887, in Shamokin, the site of the most active Ukrainian community in the area.

After several years, an umbrella organization called the "Union of Greek Catholic Russian Brotherhoods" or "Soiedynenie" was founded in 1892. All brotherhoods in the anthracite coal region became members of "Soiedynenie," including those formed by Ukrainian priests. The Union was headed by a so-called Hungarian-Ruthenian priest named John Smith, and Yuriy Zhatkovych. Rev. Konstankevych was elected to the Union's auditing committee.

In his capacity as auditor Rev. Konstankevych found a number of excesses in the management of the Union's funds and he voiced his criticism at the convention in Scranton, Pa., in 1893. He and his supporters were severely criticized for this, as were all other "Galician Ruthenians."

Immediately after the convention, four Ukrainian Catholic priests, Revs. Konstankevych, Theofan Obushkevych, Ambrose Poliansky and Gregory Hrushka, met in the latter's Jersey City apartment and decided that they needed a national Ukrainian organization which they were to call the Ukrainian (in the late 19th century it was referred to as "Ruthenian") National Association.

Rev. Hrushka was one of the Ukrainian Catholic priests from western

[Continued on page 4]

Ukrainians In Minnesota Stage Bicentennial Banquet And Ball

MINNEAPOLIS, Minn—Under the auspices of the Minnesota Ukrainian Bicentennial Committee, a banquet and ball were held Saturday, May 22, at the Leamington Hotel in Minneapolis. The event highlighted the Ukrainian festivities dedicated to the Bicentennial of the United States of America, and the Centennial of Ukrainian settlement in this country.

Over 500 persons representing a cross-section of the Ukrainian community, and a score of invited guests attended the banquet. The spacious and elegant hall, dressed with appropriate decorations, designed by Roman Windyk, produced a joyous and festive atmosphere.

The front wall displayed a very attractive and large sign, which read "Bicentennial of the United States of America and the Centennial of Ukrainian Settlement," with flags and Bicentennial emblems placed on both sides. The head table was covered with a cloth decorated with Ukrainian embroidery and flowers.

Seated at the head table were representatives of two Ukrainian Churches, the Rt. Rev. Canon Stephen V. Knapp and Very Rev. Michael Kudanovich, Governor Wendell R. Anderson, Minneapolis Mayor and Mrs. Charles Stenvig, State Attorney General Warren Spannaus, District Court Judge Leslie Anderson, Executive Director of the Minnesota Bicentennial Commission, Lois Pollari and her husband, representatives of the Minnesota Museum of Art, where an exhibit of Ukrainian heritage is in its sixth week, Dr. and Mrs. Matt Walton, Mrs. Patricia Heikenen, Mrs. Kirsten Larsen and her husband, president of the local branch of UCCA Mrs. Luba Mensheha, Dr. and Mrs. Alexander Granovsky, Dr. and Mrs. Michael J. Kozak, Dr. and Mrs. Anatol Lysyj, and Andrij Dobriansky, who was visiting here with the Metropolitan Opera.

The program started with the singing of the American national anthem by Stephen Luciw, and prayers, in Ukrainian, by Rev. Kudanovich, and in English, by Rev. Knapp.

The opening remarks were made by Dr. Kozak, chairman of the Minnesota Ukrainian Bicentennial Committee. He first extended greetings to the Ukrainians of Minnesota and their guests, and then pointed out that during these festivities it is important to realize that our society is a product of different nationalities and cultures. Ukrainians have been part of this process for one century, and have contributed much to the growth and development of this country. During this Bicentennial year, he said, Ukrainians express their pride for being a part of this great nation, which during the past 200 years, has offered millions of poor and persecuted people, freedom, justice, and humane living conditions.

Dr. Anatol Lysyj served as master of ceremonies. Entertainment was provided by two well known groups: the Bandura Capella of ODUM, directed by Ann Wowk, and the Singing Ensemble "Akord", under the direction of George Lucyk. Each group performed a selection of Ukrainian songs.

Governor Anderson raised a toast in the Ukrainian language, wishing Minnesota Ukrainians "Mnohaya Lita". In response Dr. Kozak raised a toast to the Governor, the guests, and all the people of Minnesota.

Greetings from the City of Minneapolis were extended by Mayor Stenvig. He also presented a Distinguished Service Award, and an Honorary Citizenship of the City of Minneapolis to Bronko Nagurski, the All-American football star of the 1930's, who is of Ukrainian descent. Unfortunately, Mr. Nagurski, who is 70 years old and lives in northern Minnesota, a long distance from Minneapolis, was unable to attend because of poor health. On his behalf, the award was received by Dr. Kozak. This is the first time, that this famous sports fi gure, of Ukrainian lineage, was honored before such a large Ukrainian gathering.

Mrs. Lois Pollari, Executive Director of the MARBC and Attorney General of the State, Warren Spannaus, both greeted Ukrainians, and praised them for their achievements and contributions.

Before the closing, a special Bicentennial declaration was read which will be presented at an appropriate time to various government officials.

Following this, Dr. Kozak thanked all those who in any way contributed to the success of this event. He also introduced the remaining members of the Ukrainian Bicentennial Executive Committee, Mrs. Christine Taschuk, Lesya Lucyk, Luba Mensheha, Nicholas Kushnir, and Wally Senyk. A special recognition was extended to the banquet chairman, Mrs. Michaeline Raymond, Mrs. Helen Tataryn, Mrs. Maria Pundyk, the ball chairman, Mrs. Maria Stec, and Roman Windyk.

With a prayer, and the Ukrainian national anthem, the banquet was closed. The ball started at 9:00 p.m., with about 700 people in attendance. Mrs. Stec greeted the participants, and then introduced the master of ceremonies, Dr. Walter Anastas.

The music was provided by the leading instrumental group from Montreal, "Rushnychok". These young Ukrainian Canadian musicians, with their friendliness, personal modesty, and beautiful music, have established a close relationship between themselves and those in attendance. Mayor Stenvig awarded the group honorary citizenship of Minneapolis.

Ulita Olshaniwsky Is Chosen "Miss Essex County"

Ulita Olshaniwsky is crowned Miss Essex County by Nancy Craig, Miss New Jersey.

BLOOMFIELD, N. J.—Ulita Olshaniwsky, of Newark, N.J. was chosen Miss Essex County who holds the title of "Miss Soyuzivka 1976" from a field of nine competitors on Wednesday, June 2, here at the Vogt Theatre of the Bloomfield Library.

The 19-year-old brunette, who is working toward a Bachelor's degree at the Manhattan School of Music, performed Chopin's Etude in C Minor on the piano during the talent segment of the competition.

She will vie for the Miss New Jersey title on July 6th through 10th in Cherry Hill. If she captures that title she will be one of the candidates for Miss America in September.

According to the June 3rd edition of The Herald News of Passaic, "Ulita is a member of Human Rights Research Inc., a defender of human rights and political prisoners. She wants to get a music degree, then teach and eventually get married and have a family." She is also active in the New Jersey Moroz Committee.

An article about the new Miss Essex County also appeared in The Independent Press of Bloomfield.

Soyuzivka Tennis Camp Opens With Record Attendance

KERHONKSON, N.Y.—Sixty Ukrainian youths, aged 12 to 18, arrived here Saturday, June 19, for the sixth annual tennis camp and took to Soyuzivka's upper three courts immediately for the first of over 30 group lessons which will run through Wednesday afternoon, June 30.

The number of participants represents a record high for the tennis camp, first held in 1970 on the initiative of Soyuzivka manager Walter Kwas in cooperation with Zenon Snylyk and George Sawchak. Assisting the latter two in running the camp is Roman Rakotchyj, Jr., while Larko Cholhan and Alex Zaininger are fulfilling the chores of junior assitants.

The campers, from 15 states of the Eastern Seaboard and the midwest, are divided into three groups of beginning, intermediate and advanced players, with — surprisingly—the girls outnumbering the boys in a ratio of 3:1 Apart from the essential skills of tennis, with the youths practice four hours a day in two sessions, they are exposed to theoretical instruction in the finer points of the game, court tactics, tournament play, ethics, equipment, as well as physical preparation and conditioning. They also enjoy Soyuzivka's other sports facilities, notably the olympic-size swimming pool. volleyball and basketball courts. Social programs in the evenings constitute an integral part of the camp as well.

The participants of the 1976 tennis camp at Soyuzivka.

Soyuzivka's youth population will increase substantially with the arrival of young girls Saturday, June 26, for the opening of the three-week children's camp, to be followed by another three-week tour for the boys in the 7 to 11 age bracket and closing out with the Ukrainian Cultural Courses for high school and college age youths. Registration for the children's camps and the courses is skill being accepted by Soyuzivka.

Stamford Ukrainians Prepare For Bicen Observances

STAMFORD, Conn.—The Ukrainian community of Stamford, in cooperation with the city's Bicentennial Committee has started plans to observe the 200th birthday of this country.

The Ukrainians will also mark the 100th anniversary of Ukrainian immigration to this country.

Under the leadership of Msgr. Stephen Chrepta, pastor of St. Vladimir's Ukrainian Catholic Church and Dean of St. Basil's College, a committee has been formed to plan participation in the Bicentennial Pink Tent Festival on June 27th and the Bicentennial ceremonies scheduled for the July 4th week-end.

In addition to the cultural and culinary activities at the Pink Tent Festival and the July 2nd Block Party, a float representing the Ukrainian American community from early immigration to the present will be featured in the Fourth of July Parade. The float will be sponsored by St. Vladimir's Parish, designed by Danny Blasczuk and Anne Sabol and built by parishioners.

The float will be 30 feet long and 10 feet wide, constructed in three tiers. It will have a light blue floral covering. The sides will be golden yellow floral panels. Signs will identify the float as "Stamford's Ukrainian Community".

The first tier will portray young Ukrainians bidding farewell to their native land. Tier two will illustrate the arrival of Ukrainian immigrants and reflect eventual achievements, especially service of Ukrainian Americans in the Spanish-American War, World War I, World War II, Korean and the Vietnam wars. Tier three will portray current activity in the cultural, religious and professional spheres.

In addition to the social and fraternal organizations, the Ukrainians have four Catholic institutions of learning in Stamford. They are St. Basil's College, St. Basil's Preparatory School, Mother of God Academy and St. Ann's Nursery School. All will be represented on the float.

The rear of the float will have a painting of the parish's patron saint above a white floral altar. On the posterior of the float will be a large floral scroll with the inscription: "We the people of St. Vladimir's Ukrainian Catholic parish reaffirm that: All men are created equal....and have been endowed by God with inalienable rights to life, liberty and the pursuit of happiness..."

Receives Nuclear Engineering Degree

ASTORIA, N.Y.—Michele Skomsky, of Astoria, N.Y., graduated cum laude and was awarded a Bachelor's degree in nuclear engineering from the Polytechnic Institute of New York. She has accepted a position as a nuclear engineer with a prominent New York firm based in midtown Manhattan.

While in college, Michele was on the Dean's Honor List. She served as president and treasurer of the Nuclear Engineering Society — American Nuclear Society. She is a member of Tau Beta Pi, the national engineering honor society, and the Society of Women engineers. She was also active in student government.

Michele was elected Outstanding Teenager of America, was listed in Who's Who in American High Schools and received awards such as the General Science Award, during her high school years.

Michele Skomsky

Among her hobbies are tennis, horseback riding, bowling, paddleball, ping pong, astronomy and karate.

Michele and her parents are parishioners at Holy Cross Ukrainian Catholic Church and are members of UNA Branch 204.

Youth Gets Law Degree

Bohdan J. Zelechiwsky

SOUTH ROYALTON, Va.—Bohdan J. Zelechiwsky, son of the Very Rev. Bohdan Zelechiwsky of Trenton, N.J., was awarded the degree of Juris Doctor on Saturday June 5, by Vermont Law School in South Royalton, Vt.

Zelechiwsky, a 1969 graduate of Franklin High School in Somerset, N.J., is also a 1973 graduate of Moravian College in Bethlehem, Pa., where he earned a B.A. degree.

Bohdan is a 1974 UNA scholarship winner.

Vermont Law School is an independent, non-profit institution of higher learning offering a three-year program of legal studies. The school is accredited by the American Bar Association and graduated its first class in June 1976.

Bohdan and his family are members of UNA Branch 287.

Easterns Open Tennis Season at Soyuzivka

KERHONKSON, N.Y.—The first of five tennis tournaments to be staged at Soyuzivka, the Eastern championships, will be held Saturday through Monday, July 3-5, 1976, at the UNA estate's newly enlarged and refurbished courts.

The tourney is being organized by the Ukrainian Sports Center "Tryzub" under the auspices of the Association of Ukrainian American Sports Clubs (East). It will be run by a committee composed of George Sawchak, Zenon Snylyk, Roman Rakotchyj, Sr. and Jaroslaw Rubel.

The tourney is open in all divisions, depending on the number of entries. There is no advance registration, but all players must be on the courts by 9:00 a.m. Saturday, July 3. Finals are slated for Monday, July 5.

Soyuzivka...

[Continued from page 1]

zak-Chapko, Marusia Styn, Wolodymyr Chapko, and Orysia Hewka.

As July 4th's go, this one will also probably be warm and sunny, and all of the estate's recreational facilities will be ready for the sports minded people—the swimming pool will be full of cool water, six tennis courts will be ready for action, and the volleyball nets will be in place.

Bicen Thanks

(Continued from page 2)

fire departments, universities, and individuals will toll bells and carillons in conjunction with the ringing of the Liberty Bell in Philadelphia. The 2:00 p.m. hour is exactly 200 years from the precise moment that the Liberty Bell proclaimed "Liberty throughout the land and to the inhabitants thereof".

The members of the St. George Post will toll the bells of the St. George Church at that time for a period of two minutes. Each minute will denote a past century of time since our first Independence Day. We suggest to each Ukrainian community throughout our nation to take part in this great outpouring of happiness and faith in the American dream.

We ask our fellow Ukrainians to convince their clergy, their local officials and their peers to participate in wishing "Happy Birthday, America" to our country and themselves.

Michael Luchuf
New York, N.Y.

Ukrainians to Take Part in Gala Independence Day 1976 Weekend Festivities

NEW YORK, N.Y.—Local Ukrainians will be a part of the New York Bicentennial Heritage Festival and July 4th in Old New York programs slated for the Independence Day 1976 weekend.

The New York Bicentennial Heritage Festival will be held Saturday, July 3 at Rockefeller Center from 10:00 a.m. to 5:00p.m. The festival which is sponsored by the Lincoln Savings Bank, will include performances of over 40 ethnic groups on six stages set up on the grounds of the plaza. WOR broadcaster, Barry Farber, who claims fluency in 14 languages, will be the official master of ceremonies.

Four Ukrainian groups will be included in the day's program.

At 2:20 p.m., the Ukrainian Dancers of Astoria directed by Elaine Oprysko will perform at the 51st St. stage on the corner of Rockefeller Plaza. Ten minutes later the Ukrainian Bandura Ensemble of New York directed by Rev. Serhei K. Pastukhiw will appear on the main stage under the Prometheus statue. Live modeling of Ukrainian historical costumes will be presented by the UNWLA Branch 64 at 2:55 p.m., also on the main stage.

Then at 3:20 p.m. the Ukrainian School of Folk Ballet directed by Ulana Kunynska-Shmerykowsky will be featured on the center stage in front of 30 Rockefeller Plaza. TV Star Laryssa Lauret (Kukrycka-Lysniak) will introduce all groups.

Miss Lauret, who is of Ukrainian heritage, was the emcee during the Saturday program of the first Ukrainian Street Fair in New York.

A Ukrainian crafts area has been designated in front of the East River Savings Bank on 50th St. between Rockefeller Plaza and Fifth Ave. It will include: bandura display and demonstration—New York School of Bandura; ceramics—Slava Gerulak; "Pysanka" decorating — Lily Bochonko and Leontyna Hoshowsky; embroidery — Helen Kandiuk and Nadia Kulyncyh; enamel art — K. Szonk-Rusych, and wood carving by Michael Cheresh-niowskyj.

July 4th in Old New York is New York City's official Independence Day celebration. It will be held in Lower Manhattan in the area between City Hall and Battery Park from 10:00 a.m. to about 5:30 p.m. Sunday and will include festivals of 21 ethnic groups and other Bicentennial events.

The Ukrainian community has been allocated Hannover Square on the corner of Wall and Water Streets to set up art displays, demonstrations of crafts, and merchandise for sale. The New York Ukrainian Bicentennial Committee is still accepting applications for participation in this program and invites women's groups, artists, shop-owners and others to take part.

Two groups, the Ukrainian Bandura Ensemble of New York and the Promin Ensemble of girl singers-guitarists will perform at this expected to be the largest festival ever planned for New York City with the participation of anywhere from 3 to 7 million people. Dance groups desiring to take part in the program should contact the Ukrainian Bicentennial Committee.

All Ukrainian organizations are requested to march in the city's parade on the same day which begins at 5:00 p.m. from City Hall to Battery Park. Participants must be in national costumes or uniforms of their organizations. Each organization may carry in identifying banner.

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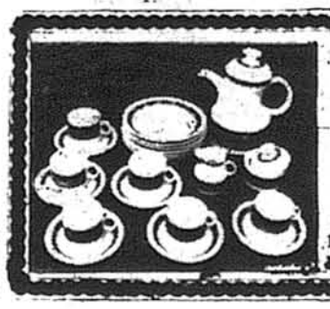

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Friday, July 2, 1976

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Saturday, July 3, 1976

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ANDRIJ DOBRIANSKY, bass-baritone
THOMAS HRYNKIW, pianist
Mistress of Ceremonies—ANYA DYDYK
DANCE to the tunes of "Tempo" and the "Soyuzivka" orchestras.

Sunday, July 4—Independence Day, 1976

Special program dedicated to the Bicentennial-Centennial will be held at 2:30 p.m. in the Veselka auditorium with guest appearances by the "Sopilka" quartet and Soyuzivka ensembles. Also, a tradition Ukrainian vertep of the 17th and 18th centuries, prepared by Slava Gerulak.

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Milestones of Ukrainian Community Life in the United States

1874-6 *The first mass wave of Ukrainian immigrants reached the shores of the New World.*

1884 *The first Ukrainian Catholic priest, Rev. Ivan Volansky, arrived in the U.S. Rev. Volansky a dynamic individual imbued with a sense of Ukrainian consciousness, was instrumental in establishing many Ukrainian Catholic churches, schools, reading rooms and cemeteries across the country.*

1886 *On the initiative of Rev. Volansky, the first Ukrainian Catholic church was built in Shenandoah, Pa., and dedicated to St. Michael the Archangel.*

1893 *The first issue of Svoboda rolled off the presses in Jersey City on September 15, under the editorship of Rev. Gregory Hrushka. Since its inception, the newspaper began to champion the cause of establishing a national Ukrainian organization. It was also one of the principle driving forces behind the reawakening of Ukrainian consciousness and the struggle for the independence of Ukraine.*

1894 *The Ukrainian National Association, championed by Rev. Hrushka in Svoboda, was founded in Shamokin, Pa., on February 22nd—George Washington's birthday. The UNA became the first Ukrainian national organization and the bedrock of organized community life. Eventually Svoboda became a house organ of the UNA.*

1907 *Bishop Soter Ortynsky was appointed the first exarch for Ukrainian Catholics in the United States. Ukrainian Catholics had been demanding for a long time an administrator for their church, and the naming of Bishop Ortynsky was to have a mollifying effect on all concerned. However, this further ired the Russian Orthodox Church and other Slavic Catholic congregations. The following year, Bishop Ortynsky bought an Episcopal church in Philadelphia, refitted it, and consecrated it as the Cathedral of Immaculate Conception. Under his guidance, Philadelphia became the seat of Ukrainian Catholicism in the United States.*

1917 *Because of the oppression of Ukrainians living in western Ukraine, and the struggle for national independence in all of Ukraine. President Woodrow Wilson approved on March 2, 1917, a joint House and Senate Resolution setting aside April 21st as "Ukrainian Day". "Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, that in view of the wretchedness, misery and privation which these people are enduring, the President of the United States respectfully requested to desginate and appoint a day on which citizens of this country may give expression of their sympathy by contributing to the funds now being raised for the relief of the Ruthenians (Ukrainians) in the belligerent countries," said the proclamation. The resolution was introduced in the respective chambers by Sen. William Hughes from New Jersey, and Rep. James A. Hamill of Jersey City.*

1920 *The second wave of Ukrainian immigrants began to to land in the United States. Because of the restrictive immigration quota on persons from Eastern Europe, only some 40,000 Ukrainians entered the U.S. between the two world wars.*

1922 *The famed Ukrainian National Chorus from Ukraine, under the direction of Prof. Alexander Koshetz, began its two-year tour of the United States. This was the first time that Americans heard a professional Ukrainian chorus, and its impact on America was so vast that soon Ukrainian songs were being translated into English. By 1935, Witmark Educational Publications put out 20 Ukrainians songs. One of them, Mykola Leontovych's "Carol of the Bells" (Shchedryk), a popular tune until this day, was first sung in the U.S. by the Ukrainian National Chorus.*

1924 *The All-Ukrainian Orthodox Council of Ukraine appointed Archbishop John Theodorovich (1887-1971) to be the ecclesiastical administrator of the Ukrainian Autocephalous Orthodox Church in the U.S.A. Ukrainians of the Orthodox faith had lived in America since the first immigrants settled here, but because of the relative non-existence of the church in the mother country, the needs of that church's faithful here were administered by the Russian Orthodox Church. With the outbreak of World War One, Ukrainian Orthodoxy, as such, began to flourish. Independent Ukrainian Orthodox parishes began to spring up, and in 1920, with the establishment of the Ukrainian Autocephalous Orthodox Church in Ukraine, similar parishes were founded here as well.*

1925 *The oldest and largest Ukrainian women's organization, the Ukrainian National Women's League of America, was established. This non-political, charitable women's organization centered its activities on fund raisings, community projects, nursery schools, social work, and similar programs. That year, the father of Ukrainian folk dancing in America, Vasile Avramenko, arrived in the United States. Under his tutelage, directly or indirectly, three generations of Ukrainian Americans learned the art of Ukrainian folk dancing, which became one of the identifying features of Ukrainian culture. One of Mr. Avramenko's main achievements during his more than 50 years in the United States, was the staging of a dance concert in 1931 at the Metropolitan Opera House in New York City. Some 500 Avramenko-trained dancers took part in the program.*

1933 *This year saw yet another milestone in the history of Ukrainian settlement in the United States. Realizing that Ukrainian American youth does not have its own English-language source of information about Ukraine, its people, culture and the community's activities in the U.S., the editors of Svoboda and the officers of the UNA decided to publish an English-language supplement to Svoboda, The Ukrainian Weekly. The first copies of The Weekly, under the editorship of the late Stephen Shumeyko, came off the presses on October 5th that year.*
Ukrainian American youth began taking an active interest in the life of the Ukrainian settlement here, and in Chicago they formed one of the leading youth organizations in America, the Ukrainian Youth League of North America, which became the sponsor of youth rallies, sports games and cultural programs for the next four decades. The World's Fair that year was held in Chicago, and perhaps the most striking achievement of the community in America up to that time was the Ukrainian pavilion at the fair. Supported by Ukrainian societies and individuals in both Europe and North America, the pavilion was the only fair building in the nationality group not financed by a national government. It included a restaurant, a stage and open-air theater on which Ukrainian dance ensembles and choruses performed, and exhibits of Ukrainian folk art, architecture, sculpture and history. The sculptures of Alexander Archipenko were the most prominent exhibit pieces.

1936 *The first Ukrainian Olympiad was staged in Philadelphia in conjunction with the UYL-NA Congress over the Labor Day weekend that year.*

1940 *It was in this year that the Ukrainian Congress Committee of America, was founded. This central representative organization, initially headed by Mr. Shumeyko, initiated many congressional actions in defense of subjugated Ukraine. With branches in every center of Ukrainian life in the country, the UCCA conducts petition drives and demonstrations aimed at alleviating the repressions against Ukrainians in Ukraine. The organization also publishes pamphlets, brochures and monographs about Ukraine, its history, culture and people. It brings out "The Ukrainian Quarterly" in English.*

1948 *The third wave of immigrants began to enter the U.S. Under the Displaced Persons Act of 1948, some 85,000 Ukrainians who fled their homeland in the wake of the Communist onslaught found their way to America. Many of these people were sponsored by the United Ukrainian American Relief Committee, an organization established to help Ukrainians in the West. The UUARC exists today and still lends financial support to Ukrainians around the world.*

1953 *The first Ukrainian university student organization, the Federation of Ukrainian Student Organizations of America (SUSTA) was established at a meeting at Columbia University, April 12-13. This organization, consisting mostly of recently arrived Ukrainian students, quickly entered the mainstream of Ukrainian community life and helped foster the Ukrainian language and culture. Cultural programs, publications, and conferences are high on the list of SUSTA activities.*

1955 *Political awareness and national pride were injected into the Ukrainian community in the U.S. with the arrival of the displaced persons, and the observance of national Ukrainian holidays gradually became yearly occurances. That year the first recorded public commemoration of Ukrainian Independence Day—January 22nd—took place in Jersey City, N.J. and in New Haven, Conn. Since then, every Ukrainian community across the country and in Canada is joined by local, state and federal officials in these celebrations with special Ukrainian Independence Day proclamations and raising of Ukrainian flags atop government buildings.*

1961 *The Philadelphia Ukrainian Nationals became the became the first Ukrainian soccer team in the United States to win the Dewar Cup, emblematic of national soccer championship. They repeated this feat again in 1962, 1964 and 1966. The New York Ukrainians won the cup in 1965.*

1964 *The Taras Shevchenko Monument was unveiled in Washington, D.C., on June 27th by former President Dwight D. Eisenhower. Public Law 86-749, which authorized the construction of the monument, was signed by the former President on September 13, 1960. Some 100,000 people took part in the ceremonies. The monument was designed by Ukrainian Canadian sculptor, Leo Molodozhanyn.*

1973 *The establishment of the three chairs of Ukrainian studies at Harvard University. The project was initiated by SUSTA in 1957 and established the Ukrainian Studies Chair Fund to raise the necessary funds. The three chairs were endowed at a cost of $1.8 million. In 1975 the Harvard Ukrainian Research Institute was opened and Prof. Omeljan Pritsak was named director. While the $1.2 million needed for the Institute was not yet collected, Harvard officials expressed confidence in the Ukrainian community's ability to raise the funds. The first lecture in the Mykhaylo Hrushevskyi Chair of Ukrainian History on the Kievan Rus period was read by Prof. Pritsak on October 24, 1975.*

1974 *On February 22nd, the UNA moved its headquarters to its brand new 15-story structure in Jersey City. It is the tallest Ukrainian-owned building in free world.*

1975-6 *Ukrainian communities across the nation began staging special programs in conjunction with the observances of the Bicentennial of the American Revolution and the Centennial of Ukrainian settlement in the United States. The Ukrainian Bicentennial Week in Washington, D.C., June 21-27, is one of several national events planned by the Ukrainian Bicentennial Committee of America.*

Centennial, Or Maybe 375th Anniversary?

Officially the mid-1970's have been designated by the Ukrainian Congress Committee of America as the Centennial of the Ukrainian settlement in the United States, but some evidence exists which reveals that Ukrainians lived here long before the mass immigration to America began in the 1870's and 1880's.

In the early years of the 17th century, Capt. John Smith, who was later to become governor of the colony of Virginia, was escaping through Ukraine from Turkish captivity. His memoirs are replete with descriptions about the land he traveled across on foot.

During his stay in Ukraine, Capt. Smith befriended a Lavrentiy Bohoon who subsequently came with him to the New World sometime in the first decade of the 1600's.

In the latter half of the 17th century several Ukrainians, who were persecuted for their religious beliefs, left Ukraine and went to Holland. They later made the trans-Atlantic journey to America with Dutch colonists and settled down in Pennsylvania.

Old records show that among them were Petro Luh, Hawrylo Gasha, Petro Kradly, and others.

New York City records show that some 350 years ago there were people of at least 18 different ethnic groups living in New Amsterdam. Among them was a person by the name of Zaborovsky.

We know that during the American Revolution the Continental Army consisted of Englishmen, Irish, Scottsmen, Germans, Dutch, French, Poles, Indians. But American Independence was also attained at the cost of Ukrainian blood as well.

The war register of Gen. George Washington's army included such Ukrainian names as Petro Polyn, Mykola Bizun, Ivan Lator, Stephen Zubley, Yakiv Nemyrych, James Sadovsky, and Samiilo Grabovsky.

The American northwest is known for its rustic environment with trappers, miners, loggers and other such people inhabiting the area. The ethnic population of the area was a combination of Frenchmen, Englishmen, Eskimos, Russians, and Ukrainian Kozaks, among others.

In 1784, the Russians founded the first settlement in Alaska at Three Saints Bay on Kodiak Island, and brought with them Ukrainian Kozaks who were exiled to Siberia.

At the turn of the century several Alaskan colonists traveled south to the vicinity of San Francisco and established the Fort Ross settlement.

Sam Houston, Jim Bowie and Davey Crockett are legendary heroes in the battles fought for the liberation of Texas. The ranks of the Texan army included the names of two brothers, Adolph and Francis Petrussevich, who fought at the Alamo and Goliad.

The name of Francis Petrussevich is carved in the Goliad battlefield monument, where the Ukrainian American artillery captain lost his life.

One of the first Ukrainian priests to arrive in America was Rev. Agapius Honcharenko who came from Kiev in the mid-1800's to escape Tsarist persecution.

He traveled across the entire country and became a very close friend of Horace Greeley.

Rev. Honcharenko finally settled down on the west coast near San Francisco where he published "The Alaska Herald," the first Ukrainian bi-weekly in the United States, from 1867-1872.

With the eruption of the Civil War, Ukrainian Americans in the north joined the Union Army and again fought and died for the preservation of the United States.

Among the most outstanding Ukrainian soldiers of this period was Brig. Gen. John Turchin, a former officer in the Tsarist army and a decendant of a Ukrainian Kozak family.

Among the many battles for which he was cited was the campaign at Chickamagua.

Other Ukrainian American officers in the Union Army were Ivan Mara, Andrey Ripka, and Joseph Krynicky, while the ranks of the enlisted men included such Ukrainian names as Vihovsky, Zarevych, I.H. Yarosh, Petro Semen and Julian Koblansky.

Subsequent generations of Ukrainians to come to the New World also left an indelible mark on America by being active in American community and political life, and by becoming leading authorities in science, technology, education, law, medicine and other fields.

Liberty State Park Is Dedicated in Jersey City

by Roma Sochan

JERSEY CITY, N.J.—The initial 35-acre portion of Liberty State Park, located on the shores of Upper Manhattan Bay opposite the Statue of Liberty, Ellis Island and Lower Manhattan, was dedicated by New Jersey Governor Brendan T. Byrne in official opening ceremonies here, Flag Day, Monday, June 14.

The park, which will ultimately span 800 acres, is New Jersey's first urban state park. It was funded through a portion of a federal grant from the Economic Development Administration.

David J. Bardin, Commissioner of the N.J. Department of Environmental Protection, presided as master of ceremonies at the official opening. He noted that the park will transform a decaying open space into a sweeping green landscape with many recreational and cultural facilities.

Jersey City Mayor Dr. Paul Jordan addressed the crowd, which included various state, county and city dignitaries, gathered at the site adjacent to exit 14B of the N.J. Turnpike.

The U.S. Army band plays the national anthem as the American flags are raised at the dedication ceremony.

Representing the Ukrainian National Association, whose headquarters are located not far from the site, was its Supreme Secretary Walter Sochan.

The portion of the park dedicated this week includes an extensively planted garden area, wooden benches, picnic tables, a boat dock, a pavillion for displays, parking for 200 cars and 20 buses, an information center, a first aid shelter and restrooms.

Flags of all 50 states lined the entrance road to the park. The raising of 13 American flags, representing the original 13 colonies, by local Boy and Girl Scouts highlighted the dedication ceremonies.

In his address Gov. Byrne stated: "On the historic occasion of the anniversary of our nationhood, it is fitting that we return to the threshold of our immigration and dedicate this new facility.

"With profound pride, I dedicate Liberty Park to the heritage which ordained this site as the gateway to our nation. With profound gratitude, I applaud the efforts and vision of those persons who have made Liberty Park a reality."

It was Jersey City Councilman Morris Pesin, often called the "father" of the park, that first started the Liberty Park movement 17 years ago.

Entertainment was provided by the Halfpenny Players of Kearny, N.J., the Sixth Grade Chorale of Public School 34, and the 19th U.S. Army Band of Fort Dix, N.J.

At the close of the ceremonies Gov. Byrne led those present in reciting the Pledge of Allegiance.

Liberty State Park will maintained by the Bureau of Parks of the N.J. Department of Environmental Protection.

Shamokin—Where It All Began

[Continued from page 2]

Ukraine who possessed a cultural and national awareness and tried to instill it into the populace. In 1892, he published one issue of "Novyi Svit" (New World), and on September 15, 1893, the first edition of Svoboda was published under his editorship in Jersey City. The newspaper was later transferred to Shamokin were from a building on Commerce Street Revs. Konstankevych and Dmytriw continued to publish Svoboda.

Beginning with the first issues of Svoboda, Rev. Hrushka championed the cause of creating the Ukrainian National Association. In the publication's fourth issue, which appeared on November 1, 1893, Rev. Hrushka printed a full-page editorial entitled "We Need a National Organization," stressing the urgency of Soyuz.

"Just as every one of us needs air, so do we all Ukrainians scattered across this land need a national organization, namely a brotherhood, such a national union that would embrace each and every Ukrainian no matter where he lives," wrote Rev. Hruska. "Calling on Almighty God to bless this seed which we throw into the Ukrainian tillage, we wish to inform the Ukrainian worker toiling hard either in the dark mines or in factories where death lurks behind thousands of wheels, it is imperative to create a national organization in America known as the Ruthenian (Ukrainian) National Association which would be open to the Ukrainian workers only, financed by their monies to assist needy fellow workers, controlled and governed by the workers, who would thus maintain and administer their own funds."

Rev. Poliansky prepared the by-laws for the Association and sent them out to three other brotherhoods which joined together and formed the Ukrainian National Association.

The constituent assembly was called together in Shamokin's Columbus Hall on Pearl and Vine Streets on February 22, 1894—George Washington's birthday. The Ss. Cyril and Methodius Brotherhood, which in the meantime had left "Soiedynenie" and as a result became invovled in a number of law suits, called its own meeting in Shamokin.

Svoboda reported to the world the creation of the Ukrainian National Association in its March 1, 1894, edition with a banner headline reading "It Has Come To Be."

"Who could have hoped only a few years ago that the Ukrainian, who escaped the bonds of slavery, want and poverty would unleash so soon the long suppressed power of his spirit! Who would think that under his shabby coat there beats a noble heart, capable of everything that is good and beautiful, once it has been freed from the bonds of slavery and oppression," wrote Rev. Hrushka.

The first Supreme Officers of the Ukrainian National Association included: Theodosius Talpash of Shamokin, President; Michael Yevchak of Wilkes-Barre, Vice-President; Rev. Konstankevych of Shamokin, Secretary; Ivan Glova of Excelsior, Treasurer; Jacob Dankovsky of Jersey City, Michael Halkovych, Onufriy Murdza, Michael Adzyma, all of Mt. Carmel, Ivan Hordyshynsky, Oleksiy Shlianta, both of Mayfield, Semen Fedorovsky, Yurko Khyliak, both of Olyphant, Michael Oslytsky of Pittsburgh, Dmytro Zynoviak of Centralia, Supreme Advisors; and Rev. Gabriel Hulovych of Ryeland; Rev. Hrushka of Jersey City, Rev. Alexander Tovt of Wilkes-Barre and Rev. Obushkevych, Supreme Auditors.

By 1896 the Ukrainian National Association was composed of 13 original brotherhoods.

Since its inception, the Ukrainian National Association was the bedrock of the community's civic, cultural and religious activity. One of the prime objectives of the Association, was to raise the national awareness of the early Ukrainian settlers, to help them in the adjustment process and to cultivate their spiritual heritage.

The Association's officers funded many schools, reading rooms, libraries in almost every community not only in Pennsylvania but wherever Ukrainian lived. They also offered scholarships to worthy youths and sponsored the publication of many primers for school children.

The Ukrainian National Association, along with its organ Svoboda, paved the way for a cultural revival of Ukrainian Americans. At the second convention of the Association held on May 30, 1894, also in Shamokin, Ukrainian Americans for the first time heard the words and the melody of what was to become the Ukrainian national anthem, "Shche ne Vmerla Ukraina" (Ukraine Has Not Perished). Ukrainian choirs from Shamokin and Olyphant were the first musical aggregations in America to sing the words.

The outbreak of World War I and the reestablishment of Ukrainian Statehood were events that gave a tremendous boost to the Ukrainian awareness in America. Spearheaded by the Association, the term "Ukrainian", instead of "Ruthenian" assumed its proper place in the language. In 1914 the Association officially changed its name to read "Ukrainian National Association," replacing the word "Ruthenian."

Rev. Poniatyshyn, a leading Ukrainian church and community leader during the early years of this century, said that the Church and the Association created the Ukrainian national movement in the United States and educated masses in it. He claimed that were it not for the Church and Soyuz, a great portion of Ukrainian immigrants would have been dispersed among the other groups in the area and lost to the Ukrainian people.

"They are two great fortresses of Ukrainian national consciousness in America," wrote Rev. Poniatyshyn.

The Ukrainian National Association and the churches continue to be such until this day.

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