

The Ukrainian Weekly Edition

СВОБОДА

УКРАЇНСЬКИЙ ЩОДЕННИК



СВОБОДА

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25 CENTS

Students Meet For Congress In Philadelphia

PHILADELPHIA, Pa.—Students from around the free world are currently meeting here at the University of Pennsylvania for the 25th conference of the Central Union of Ukrainian Students (CeSUS) and fourth World Congress of Ukrainian Students.

The assemblage, which got underway Thursday, August 12, consists of some 100 delegates and about twice as many observers. The participants represent the Federation of Ukrainian Student Organization/America (SUSTA), Union of Ukrainian Canadian Students (SUSK), the Federation of Ukrainian Student Organizations of Europe (SUSTE), and World Federation of Ukrainian Student Organizations of Michnowsky (TUSM), and student groups from England, Germany, Australia and Argentina.

The opening sessions of the congress included the election of the presidium, and the various working committees. Reports by outgoing CeSUS president Andriy Chornodolsky, other board members, and delegates from the Union's member-organizations rounded out the plenary sessions of the first three days.

Also included were panel discussions with papers presented by Dr. Zenon Kohut, Dr. Alexander Luznytsky, Dr. Dmytro Shtohryn, Ihor Mirchuk, Mykola Moroz, Andriy Fedynsky, and a spokesman for the Philadelphia Moroz Defense Committee.

A panel on Ukrainian student activity will consist of Mr. Chornodolsky, Yuriy Weretelnky, Zenoviy Zwarych and Andriy Bandera.

Elections of new board members are scheduled for today, along with reports by the working committees.

Besides the business sessions, several informal get-togethers were held during the congress. Yesterday a banquet-ball was held at the St. Joseph's Hall.

On Friday night the delegates saw the Ukrainian Bicentennial program at Robin Hood Dell.

The Ukrainian Student Hromada of Philadelphia is serving as host of the assemblage.

Youths Stage Concert, Demonstration During Olympic Games in Montreal

by Myroslawa Lewenetz

MONTREAL, Que.—Coming from the farthest reaches of North America, youths from three Ukrainian organizations, SUM ODUM and Plast, joined together in staging a "Ukrainian Youth Day" here on Saturday, July 24, 1976.

This particular date and city was not randomly selected, for during the course of the previous week and the week which followed, the 21st Olympic Games were being held here, with athletes from all over the world competing in 21 sports. Yet, one country in particular could not compete under its own flag.

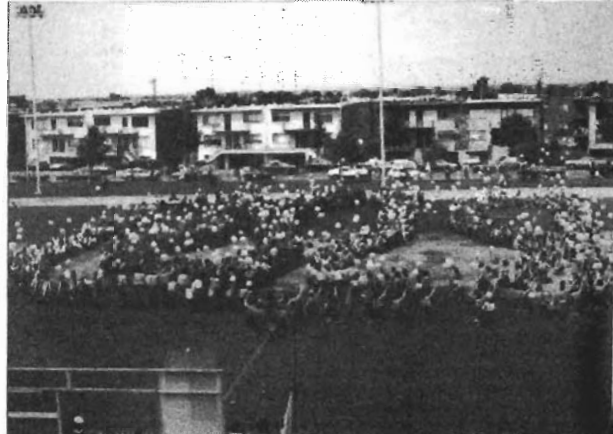
"Ukraine, subjugated under Soviet rule, does not have representation in the Olympic Games. Her young men and women must compete under a foreign flag and gain honor for a ruthless conqueror," was the message that was repeatedly conveyed to millions following the Games.

Close to 1,500 Ukrainian youths marched and participated in the day's events, garbed in their respective uniforms.

As the day's events began, many of the viewers showed eagerness to participate in the various activities, yet some voiced a note of sadness because "many Ukrainians cannot be happy and smile on such an occasion, because they are the Ukrainians who live in our homeland and are subjugated and persecuted by the enemy," as one youth said.

Others felt that even though Ukrainians behind the Iron Curtain did not share in this day's festivities they "still had hope left in their hearts, because they know that brothers and sisters in the free world are making every effort to let the world know of their plight and their struggle for freedom, as is the case today."

The day's events began early in the morning as buses and cars filled with youths, began arriving at the L'Arena St. Leonard, where the Youth Day was held. Occasional downpours during the night and early morning did not seem to dampen the spirits of the youths. They came here with a purpose which would be fulfilled under any weather conditions. As the



SUM, Plast and ODUM youth form a human "tryzub" and release blue and yellow balloons into the air. (See centerfold for other photos).

(Photos by Jaroslaw Stachiw)

youths were forming lines in the field in front of the Arena, both Ukrainians and non-Ukrainians began filling up the sides of the field.

Many Ukrainians from all over the world came to Montreal to see the Olympic Games. With this in mind the Ukrainians in Montreal and special committees set up by the Ukrainians in America and Canada took advantage of this mass of Ukrainians visiting Montreal and prepared many events which would further demonstrate to the rest of the world the unity of the Ukrainian people in fighting for a cause.

Among the many events, the Ukrainian Youth Association in Canada (SUM) held a World Rally at their camp "Verkhovyna." Attending the youth rally were nearly six

hundred students from the North American continent, Australia, Belgium, England and West Germany. Heading the camp was Yaroslav Zajac, who is currently the head of SUM in Canada. The camp's week activities included lectures, symposiums, visits to the Olympic sites and the participation in the Youth Day.

As the sun started to break through the rain clouds, a religious service was held celebrated by Bishop Isidore Borecky of the Ukrainian Catholic Church in Canada and Archbishop Nykola Debryn of the Ukrainian Orthodox Church in Canada, concelebrated by several priests of the two churches. During the service a mixed choir from the Ukrainian Catholic Church

(Continued on page 5)

Bi-Cen Festival At "Verkhovyna"

GLEN SPEY, N.Y.—Thousands of Ukrainians from across the nation, some from Canada and even one from far-off Australia took part in the three-day "Ukrainian Youth Festival" staged Friday through Sunday, July 31-August 1, at the UWA resort "Verkhovyna" here under the egis of the Ukrainian Bicentennial Committee of America.

The festival was prepared by a special committee formed by UWA and headed by Serge Kowalchuk and serving as its coordinator was Stephen Wicher. Michael Komiczak acted as master of ceremonies during the four concert programs that were held in the course of the festival.

The event, held in conjunction with the observances of America's Bicentennial and the Centennial of Ukrainian settlement in the U.S., was officially opened by Mr.

Kowalchuk Friday evening in the presence of many guests, including Joseph Lesawyer, UNA Supreme President who heads the Ukrainian Bicentennial Committee of America. Also addressing the guests was UWA Supreme President Ivan Oleksyn.

The opening was preceded by sports competition at the estate's soccer and volleyball fields, which continued through Saturday afternoon.

Exhibits of Ukrainian folk arts and crafts, books, maps and other articles adorned the central area of the estate, while concerts were staged on a specially constructed stage near the main building. Young people predominated among both performers and participants, the latter estimated at some 5,000 at various stages by the local police

(Continued on page 12)

Ukrainian Athlete from Rumania Requests Asylum During Olympics

MONTREAL, Que.—One of the three athletes from Communist-bloc countries who defected during the 21st Olympiad here was a Ukrainian canoeer from Rumania who said he never wants to return to that country.

Ivan Charalambij, who turned 21 on the day of defection, said he wanted to remain in Canada because it is a free country.

"Here I hope and think I can do things or participate the way I want and no one will hold it against me that I am Ukrainian. I think I will be able to go where I want and not just have to do what the coach tells me," said Mr. Charalambij through his attorney-interpretor, Ihor W. Bardyn.

According to the young athlete, his coach discriminated against him because he is of Ukrainian origin, Mr. Charalambij told Canadian reporters. He said his coach wanted him replaced by a Rumanian.

At a press conference here Thursday, July 29, a day after Mr. Charalambij's escape,

Nikolai Navasard, technical director of the International Canoeing Federation and spokesman for the Rumanian delegation, said the young athlete was only a substitute on the canoe team.

Mr. Charalambij, however, maintained that he was the first qualifier in trials—on the Rumanian team for the two-man 500-meter event. He did not compete because his partner came down with a stomach illness.

The Ukrainian name does not appear in the Olympic team roster of the Socialist Republic of Rumania, said an official for the delegation.

Rumanian officials are viewing Mr. Charalambij's apparent defection as a temporary leave of absence so that he can celebrate his 21st birthday.

"If a young man wants a few days off to celebrate his birthday, we'll give it to him and if he wants to get married he can bring

(Continued on page 2)

'Quarterly' Editor Testifies Before GOP Committee

KANSAS CITY, Mo. (UCCA Special).—On Tuesday, August 10 at 2:00 p.m. Dr. Walter Dushnyk, editor of "The Ukrainian Quarterly" and member of the UCCA Executive Board, testified before the Republican Platform (Resolutions) Committee, held at the Hotel Phillips in Kansas City. The Republican national convention will begin on August 16, 1976.

The appearance of the UCCA representative is in line with the overall policies of the organization to have its representatives appear before the platform committees of both the Democratic and Republican parties and present its views on a variety of matters, especially those relating to U.S. foreign policy with respect to the Soviet Union and Eastern Europe.

The invitation to the UCCA delegate was signed by Robert D. Ray, Governor of Iowa, and Dr. Arthur L. Peterson, chairman and executive director of the temporary committee on resolutions, respectively.

In his testimony, Dr. Dushnyk touched on four areas which are interrelated and pertinent to the present course of U.S. foreign policy toward Eastern Europe and the Soviet Union:

He appealed to the Republican National Convention to reassert the traditional American policy of supporting all peoples seeking freedom and independence, and cited President Ford's 1976 "Captive Nations Week" proclamation;

In discussing the policy of detente, he pointed out the great inconsistencies between the pronouncements of President Ford and actual policy-making by Secretary of State Henry Kissinger; under the current detente policy, the Soviet Union is expanding its sea and land forces, and occupying strategic outposts throughout the globe;

Dr. Dushnyk appealed to the Republican National Convention to repudiate the "Helsinki agreement" as immoral and inconsistent with traditional U.S. policy in support of self-determination and national independence; the "Helsinki pact" not only approved Communist Russia's terri-



Dr. Walter Dushnyk

torial conquests in Central and Eastern Europe, but also consigned the non-Russian nations of the USSR and the satellite countries to Soviet Russian enslavement;

He appealed to the Republican National Convention to support "Radio Liberty" and "Radio Free Europe," which are an important communication link between the U.S. and the captive nations behind the Iron Curtain. He said that efforts are being made by the GAO (General Accounting Office) to close the Munich office of these stations and to bring them to Washington, where they might be merged with the "Voice of America." This would not be beneficial, Dr. Dushnyk testifies, for U.S. interests and the effectiveness of these broadcasts as far as the captive nations are concerned.

Dr. Dushnyk, in critically analyzing the "Helsinki agreement," assailed Soviet policies in refusing to allow relatives living in the USSR to join their kin in the U.S. He also spoke about Soviet exorbitant Soviet taxation on relief parcels sent by U.S. citizens to relatives in the USSR, both measures in sharp contrast to what the "Helsinki agreement" provided.

Dr. Dushnyk presented a 12-page statement to each member of the platform committee and answered several questions put to him by the members.

Ukrainian Prisoner Renounces Soviet Citizenship

NEW YORK, N.Y.—Another Ukrainian political prisoner has written a letter to the Supreme Soviet of the USSR in which he renounced his Soviet citizenship and declared a hunger strike until the end of his sentence, according to the press service of the Ukrainian Supreme Liberation Council (abroad).

In announcing his so-called "civil disobedience" as of February 24, 1976, Mykola Bodnar also said that he will not write letters, will not accept packages, and will refuse visits with relatives.

Bodnar, who was arrested in 1971 and sentenced to seven years in prison, stated that he would "boycott the Soviet government and prison authorities by maintaining silence until the end of my term."

"However, I do not plan to renounce my Fatherland—Ukraine—where I was born, and where I hope to live after I complete my sentence," wrote Bodnar.

The press service also received the copy of a letter, among whose signatures appears the name of Bodnar, detailing the

repressions and tortures against political inmates and their struggle to be recognized as such.

The Ukrainian signers of the letter include Hayduk, Raketsky, Zorian Popadiuk, Evhen Sverstiuk, Turyk and Bodnar.

Ukrainian political inmates Vasyi Stus and Vyacheslav Chornovil, and a Jewish prisoner were officially warned by the KGB that if they do not cease sending information to the West they will be punished, said the Council's press service.

Reports from Ukraine also confirm that writer Mykola Rudenko was confined in a Kiev psychiatric clinic in February and March. He was later released after being diagnosed sane.

In Ternopil last Easter, reported the press service, graves of Ukrainian Sich Rifleman were desecrated. Crosses atop monuments were toppled, tombs were opened, and bones were scattered. In 1971 Sich Rifleman's graves in Lviv were also vandalized.

Soviet Dissidents Accuse Government Of Violating Helsinki Pact

MOSCOW, USSR.—A group of Moscow dissidents have accused the Soviet government of violating the Helsinki agreement by restricting the freedom of political prisoners who completed prison terms, according to an August 3rd Associated Press dispatch.

The dissidents told Western newsmen here, that according to an unpublished law, former prisoners can be kept in what

amounts to house arrest or internal exile and are obliged to report regularly to the police.

The dissidents revealed the names of 20 former political prisoners who had been denied a return to full freedom. They said that this is only a partial listing.

They further said that such treatment violates the human rights provisions of the Helsinki accord.

Ukrainian Athlete...

(Continued from page 1)

his wife back to Rumania," said Mr. Navasard, who added that they expect him back.

Andriy Semotiuk, a spokesman for the Ukrainian Olympic Committee, one of several Ukrainian organizations which have staged demonstrations at the Olympic site against the Russification of Ukraine, said that a small group of Ukrainian Canadians helped Mr. Charalambij with his flight.

Mr. Charalambij left the Olympic Village dressed in his team blazer, white pants and running shoes. He had only five dollars in his pocket.

He met an unidentified Ukrainian in downtown Montreal and they decided that Toronto would be a safer place for the athlete.

Mr. Semotiuk said that he is under the protection of the Ukrainian Immigration Aid Society, headed by Robert Mykytiuk. The group provided Mr. Charalambij with legal counsel.

Mr. Bardyn said that although he must discuss with immigration officials on what grounds Mr. Charalambij can remain in Canada, he does not want an application for refugee status. He said he prefers an Order-in-Council granting political asylum.

Mr. Charalambij is currently residing with a Ukrainian family in Toronto.

The blond, muscular athlete comes from the fishing village of Mila 23 on the Rumanian Black Sea coast, and although he is a citizen of that country, he considers himself Ukrainian.

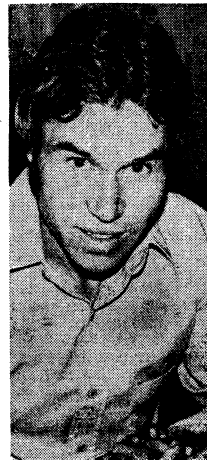
"Ukrainian is my language," he said. "I come from a part of Rumania that was once a part of Ukraine."

Mr. Charalambij left his parents, an older brother and two sisters in Mila 23, and he expressed some concern over their fate because of his defection, but realizes that he will not be able to see them again.

"If I go back now I will have to go to jail. I have committed a serious offense. I cannot go back now," he said.

He said that Canada is a good country and the people "like to talk and help when you want them to help you."

"I like them very much and would like to repay them by competing for Canada," he said.



Ivan Charalambij

Mr. Charalambij said that if he is allowed to remain in Canada he would like to compete with the Canadian team in the 1980 Olympics in Moscow.

"I would like to represent Canada in the 1980 Olympics in Moscow and when I get older and can no longer compete I'd like to be an instructor in that sport," he said.

Mr. Charalambij's teammate, rower, Walter Lambertus, 20, also defected during the games and is living with relatives in Niagara Falls. He plans to request refugee status from Canadian immigration officials.

The third defector from behind the Iron Curtain was a 17-year-old Soviet diver, Sergei Nemstanov.

All three athletes will be permitted to stay in Canada until their athletes' visas expire August 31st.

Soviet athletic officials, in commenting on the defections, said that Ukrainian Canadians were harassing Soviet competitors and were involved in what they called "kidnappings."

Baptist Youth Congress Scores Soviet Persecution

WINNIPEG, Man.—The 2nd World Congress of Ukrainian Baptist Youth, meeting in Winnipeg, Canada, July 18-25, protested Soviet persecution of Baptist Pastor Georgi Vins.

In resolutions passed during a business session on July 24th, the congress also scored Soviet officials for persecuting others for their faith and for their treatment of Valentyn Moroz.

Another resolution greeted Baptist young people in Ukraine and asked that they publish and distribute a magazine for better communication.

The congress also passed a resolution requesting the All-Union Council of Christians and Baptists in the Soviet Union to include a Ukrainian-language section in its publication "Brotherly Herald."

The congress received greetings from the Ukrainian National Association, presented by Supreme Auditor John Hewryk.

Greetings also were expressed by Ben Hanuschak, Minister of Education for Manitoba, on behalf of Premier Shreyer of Manitoba; and by Councillor Anne Jarowski on behalf of Winnipeg's Mayor Steve Juba.

Under the theme "Jesus Christ—the Only Hope," hundreds of delegates and guests from dozens of cities in Canada and the United States, as well as five other countries, participated in the week of activities and programs.

Saturday evening's musical program with a Bible message was broadcast live over a local radio station for 90 minutes.

Officers chosen to lead the youth association in the free world for the next three years are: Mykola Melnyk (Winnipeg), president; Wolodymyr Sawchuk (Paraguay), first vice-president; Michael Jakubowich (USA), second vice-president; Iwan Kowalchuk, (Winnipeg), secretary; Alex Harbuziuk (USA), assistant secretary; Paul Pasiechnik (USA), assistant secretary.

Also chosen were national representatives and members of various committees.

Eucharistic Congress

The 41st Eucharistic Congress was held in Philadelphia, Pa., during the week of August 1-8, 1976. Reports on Ukrainian participation will be published in the subsequent issue of The Ukrainian Weekly—Ed.

UNWLA Representative Meets President Ford

WASHINGTON, D.C.—Two Ukrainian women were part of a large contingent which met with President Gerald R. Ford at the White House Thursday, July 1, in conjunction with the presentation of the final report by the National Commission on the Observances of International Women's Year.

Mrs. Olha Stawnychy, vice-president of the Ukrainian National Women's League of America, and Mrs. Helen Petrenko, president of the Ukrainian Orthodox Sisterhood, were among the participants of the meeting, which also included Senators, State Department officials and representatives of state commissions and national women's organizations. The meeting was arranged by Gen. Jeanne M. Holm, Special Assistant to the President for Women.

President Ford addressed the group at the East Garden, announcing at the outset that he had directed the Attorney General to develop a comprehensive plan for accomplishing a review of the U.S. code to determine the need for revision of sex-based provisions that are not justified in law or supported by prudent policy.

He stressed the importance of the Equal Rights Amendment and the elimination of all types of discrimination against women, as well as bringing all laws into harmony with the American philosophy of equality under law.

"Now, as the United States enters its



President Ford chats with Olha Stawnychy.

third century, we can ill afford to disregard the rights or neglect the strengths and talents of one half of our population," said the President. "There is no such thing as women's rights. There are only the rights of all Americans to life, liberty and the pursuit of happiness. Women's rights should not be granted as an act of charity, for those rights are theirs already. By eliminating the barriers

of freedom, we are doing no more than fulfilling the promise made in Philadelphia 200 years ago."

Before inviting the participants to the White House lawn for refreshments, President Ford introduced the new director of the Commission, Mrs. Elizabeth Athanokos, a former municipal judge and practicing lawyer, as well as other new members of the Commission.

Bishop Basil Hopko Dies

PHILADELPHIA, PA.—Bishop Basil Hopko, Ukrainian Catholic Ordinary of Priashiv, Czechoslovakia, died at the age of 72, reported "The Way" Ukrainian Catholic Weekly of August 8th, citing information received by Mrs. Mary Dragan of New Brunswick, N.J., a sister of the deceased prelate.

The funeral, according to Mrs. Dragan, was held Thursday, July 29, the remains have been interred in the Greek Catholic Cathedral in Priashiv.

Bishop Hopko was born April 21, 1904 in Hrabске, Priashivshchyna, in a peasant family. Encouraged by a maternal uncle, Rev. Demetrius Petrenko, he entered the seminary in Priashiv where he excelled in studies. Bishop Paul Gojdych ordained him February 3, 1939.

As a newly ordained priest, the late bishop established an apostolate among the youth, workers and students in Prague where he founded St. Clement's parish (1929-1936). He spent 1936 teaching religion in secondary schools and as the spiritual director of the seminary in Priashiv. The following year he pursued post-graduate studies and earned a doctorate in Sacred Theology at the University of Bratislava. In 1941 he joined the chancery staff of Bishop Paul Gojdych. During this time his fame as a lecturer and writer grew. In 1945 he became a professor of moral theology at the Seminary.

This was the era when the Slovak government petitioned the Holy See to appoint a Slovak bishop in Priashiv. At the same time they invited Bishop Gojdych to resign. But on May 11, 1947, Rome named Monsignor Hopko as an auxiliary to Bishop Gojdych who, in 1940, had been promoted as a residential bishop.

Early in 1948 the Communists gained control of Czechoslovakia. The Priashiv Eparchy was threatened. Bishop Hopko was sent to a harsh concentration camp in Leopoldov where he remained from 1950 to 1960. In 1960 the Communists granted amnesty to 29,000 prisoners including Bishop Hopko. However, he was forbidden to return to Priashiv but was sent instead to a convent in Osek, Northern Bohemia where he was kept under strict police surveillance by the Czech Communists. When the Dubeck regime came to power, Bishop Hopko was permitted to return to his see in 1968. On April 29 of that year he formed the Committee for the Restoration of the Greek Catholic Church in Czechoslovakia. 136 priests were present at the committee's initial meeting.

On December 22, 1968, the Holy See named Rev. Ivan Hyrka as Apostolic Administrator of the See. It is important to note that Bishop Hopko, even though his health was weakening at this time and his eyesight failed for the last three years of his life, retained spiritual direction of the See. He continued to ordain, issue pastoral letters and make episcopal visitations of parishes. Father Hyrka's administration concerned itself exclusively with financial matters.

By the time Bishop Hopko returned in 1968 to Priashiv, 163 Catholic priests survived the Communist liquidation; 70 more returned from forced membership in the Orthodox Church; and 43 priests who were ordained by Orthodox bishops embraced Catholicism.

In 1950 there were 245 Greek Catholic parishes in Czechoslovakia, who were subject to over a decade of Communist suppression. Shortly after May 6, 1968, when Bishop Hopko wrote a pastoral letter in regards to rehabilitating the Eparchy, 197 parishes returned to the Catholic faith; 22 were undecided and divided between Catholicism and the Orthodox Church; while only 26 decided to continue to affirm their allegiance to the Orthodox Church which they accepted during the terror-filled days of Communist threats.

In Calgary

Fire Destroys Church, But Kindles Parishioners' Enthusiasm

by Ihor Osakiwsky

CALGARY, Alta.—The stained-glass church windows, smashed by Calgary firemen, have all been boarded up and a heavy odor of charred wood still lingers in the air.

But St. Vladimir's Ukrainian Orthodox church, 402 Meredith Road N.W., is looking forward to a better and brighter future despite the parish's recent encounter with fire.

Earlier last month a blaze swept through the inside of the Ukrainian Orthodox church causing an estimated \$160,000 in damage.

According to the fire department electrical wiring was responsible for the fire which broke out near the altar area.

Fire damage was confined to the vicinity of the altar — "the worst possible area" in the church since many of the irreplaceable, religious artifacts were kept nearby.

Approximately 16 icons, varying in size, were destroyed while the "iconostasis" — a three-tiered, wooden structure framing the icons and serving as a gate in front of the altar — was also damaged.

A solid silver chandelier melted, and embroidered cloths decorating the altar were burned.

Although the church's wooden structure not "badly damaged" some irreplaceable documents and books in the parish's library were soaked by water used to battle the flames.

Any thought of repairing the church and replacing the elaborate art work is still "up in the air", said Bud Zip chairman of St. Vladimir's church board.

But as to the fate of the structure itself, no decision will be made until the insurance settlement is reached.

Parish officials have indicated, however, that serious thought is being given to the prospect of tearing down the old church and constructing a new one.

Despite the fire, the parish is going ahead with building its \$500,000 cultural center for which plans are almost complete.

"The fire was an unfortunate incident but not a tragedy," said Mr. Zip.

He explained the fire has rallied the interest of a number of parishioners who previously were "indifferent" to what was going on in the parish.



Photo above shows the seared interior of St. Vladimir's Ukrainian Orthodox Church in Calgary. (Photo courtesy of The Calgary Herald)

Many have telephoned offering their help and expressing an interest in getting things back together again.

Meanwhile in other developments, church services resumed August 1st at St.

Vladimir's following the arrival of the congregation's new pastor.

Rev. J. H. (Tkachuk) Thatcher, who replaces Rev. Michael Fyk retired from active service June 27th, officiated at the 10:00 a.m. Sunday Liturgy held in the church's downstairs area.

According to a church spokesman, Rev. Thatcher comes to Calgary at "a most crucial time."

His knowledge of construction and business — Rev. Thatcher is a former industrial engineer with 16 years of experience in industry — will be helpful as the congregation prepares to launch its extensive building program.

Ordained in 1973, Rev. Thatcher has served at various missions throughout Manitoba and Saskatchewan and did regular pastoral work at Vita, Man.

Auburn Ukrainians Round Out Bicentennial Activities

AUBURN, N.Y.—Approximately three years ago the Auburn Bicentennial Committee was established to organize and coordinate the participation of the Auburn Ukrainians in America's Bicentennial celebration. The committee consisted of Stephen Kynio, Ann Plis, Helen Harkins, Helen Masley, chairman of the Cayuga County Museum Ukrainian Exhibit and historian, Pauline Yarema, embroidery instructor, Myron Kowal and Andriy Cehelsky choreographers, with Robert and Joan Regets as business managers for our Ukrainian dancers. Finally serving on the float committee were Stephen Kynio, Lauretta Graf, Michael Yahwak, Peter Murinka, artists, and William Dushatinski and Michael Pinczak, carpenters.

An International Festival was held at Emerson Park in August of 1974 and 1975. The local Ss. Peter and Paul Church Choir and dancers were outstanding in their performances and received standing ovations.

In September, 1975, a Ukrainian Exhibit was held for six consecutive weeks. Our exhibit was the first in a group of ethnic shows featured throughout 1975 and 1976 at the Cayuga Museum of History and Art, the former home of Ted Case, the inventor of Audio-Visual.

It featured not only the story of Ukraine, its arts, and crafts, paintings, carvings, embroideries, and selected costumes of various regions, but also the story of the establishment of Ss. Peter and Paul Church in 1901, and the arrival of the first Ukrainian immigrant, Stephen Kaschak, in 1882 to this area.

In one room there was a built-in Ukrainian kitchen depicting Christmas Eve dinner in Ukraine. The Christmas tree contained costume-made ornaments, angel dolls dressed in various area embroidered designs of Ukraine, as well as ceramic mushrooms, styrofoam sequins balls and shrink-art depicting various scenes of Ukraine. A typical village and its doll carolers were displayed under the tree.

The Christmas Eve table contained the twelve dishes all made of salt dough and artistically hand painted. The icons and embroidered scarves and curtains, as well as klymys, adorned the kitchen walls.

Mannequins dressed in costumes from the Hutsul, eastern and western Ukraine and Lemkivshchyna regions were strategically placed throughout the museum. There was at least one item from each of the seven provinces of Ukraine.

Featured in the main exhibit room was St. Andrew's cross studded with 75 carved and painted wooden eggs, flanked with paintings of Ss. Olga and Volodymyr.

Steve Halaiko, the 1928 Olympic Boxing silver medalist, displayed his memorabilia in another corner.

Other exhibit cases portrayed the story of Easter and its "pysanky", as well as the story of the Ukrainian people, their church, and their contributions to Auburn and Cayuga County.

Guided tours and lectures were given daily for the duration of exhibit, informing the public about the heritage, culture and plight of the Ukrainians.

One of the favorite exhibits were the old photos obtained from the attics of the few remaining early immigrants. These photos, along with more recent ones, were viewed by people many times over and over again reminding "the good old days".

Many stories were exchanged about the early beginnings at this table. Dr. Walter K. Long, curator of the Museum made slides of the exhibit and the photos, along with the history of our church and community. He filed them for posterity at the Museum, Seymour Library, Cayuga County Community College and the city's historian office.

Weekly programs were held to a packed house at the Museum. Several programs were rendered by the Ss. Peter and Paul School children, led by principal, Sister Marie Frances, OSBM. Choral renditions were rendered by Ss. Peter and Paul choir under direction of Anthony Sawaryn. Ukrainian dances were held under Myron Kowal's leadership, a fashion show was rendered under the auspices of Maria

Karpyshyn, and Michael Hrynyk, New York City pianist, entertained the public one Sunday.

Lectures were delivered by Sister Marie Frances, Prof. Nicholas Duplak, and a demonstration of Easter egg painting was given by Peter Murinka. Several guided tours of the Church and community were conducted by Father John Squiller and a typical Ukrainian meal was served at the school cafeteria. The exhibit drew 6,000 viewers necessitating Cayuga Museum to open its doors several evenings to accommodate everyone.

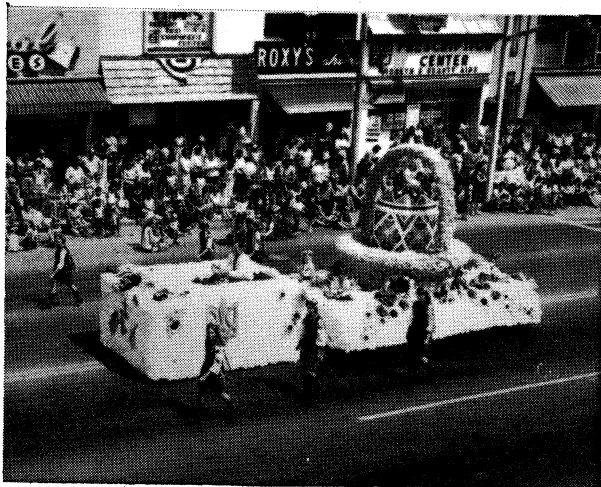
In December 1975, an international Christmas display was portrayed at the Museum. Since Ukrainian Christmas customs were already portrayed in September 1975, St. Nicholas, distributing gifts to Ukrainian children was depicted under the directorship of Helen Harkins and Joan Regets.

Regardless of exact figures, be it 25,000 or 50,000, throngs of people, sometimes 6 to 8 deep lined Genesee Street from the parade commencing point at Marving Avenue down to the finish at Genesee and William Street to watch Auburn Bicentennial Parade July 5, 1976.

The 14 section parade consisted of 15 marching bands and one sitting band called "Melody Night", a Ukrainian band hailing from Rochester, 50 floats, antique cars along with representatives of the armed forces, four horseback Kozaks, SUMA youths, members of the Ukrainian Congress Committee, and others.

Ss. Peter and Paul Church float depicting a giant "pysanka" wishing America to have plenty of fuel, fresh air and water, the three basic elements of life, prosperity and freedom for her people were among other greetings nested in a basket surrounded by poppies, daisies and cornflowers while four youngsters in Ukrainian dress waving an American flag, sat in each corner of the float. It easily won the first prize in the most decorative category.

The float was preceded by Rev. John Squiller and representatives of Sich, Ukrainian National Club, and American Legion Cymbrak Fallat Post #1314 and Auxiliary, driven in open cars. Ss. Peter and Paul's Ukrainian dancers carrying various Ukrainian artifacts marched in front and alongside of the float. Lauretta Graf, designer of the float, Pauline Yarema, embroidery instructor, and Helen Masley, historian and chairman of the Museum Exhibit, rode behind the float. SUMA, American Legion Cymbrak Fallat Post 1314, and Ukrainian Congress Committee marched behind the float.



The first prize winning float of Ss. Peter and Paul Church.



Walter Dorczak, John Kowal, Peter Fedorchuk and Myron Kowal (left to right) are the riding Kozaks in the parade.

Although the parade and the events held in the Holland Stadium were the highlights of the local Bicentennial observance, Ss.

Peter and Paul Choir and Dancers were already invited to partake in the September Bicentennial Dance which will conclude the festivities.

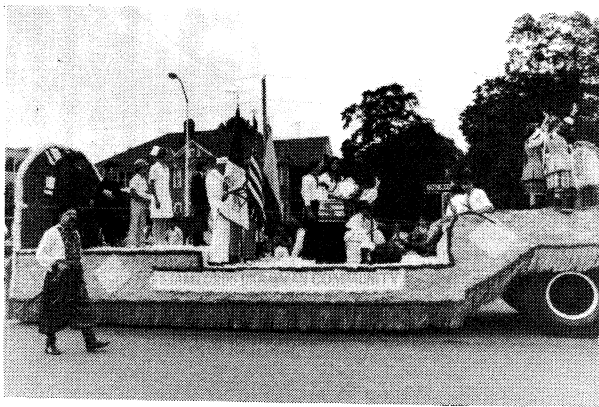
Ukrainians Take Part In Stamford Bicentennial Fete

STAMFORD, Conn.—America's Bicentennial was observed during the week previous to and including Independence Day here with active participation of the Ukrainian community. The Centennial of Ukrainian settlement in the United States became a prominent feature of the ten-day observances.

Very well received was the cultural exhibit in the Pink Tent Festival which began the observance. Everyone stopping to view the arts and crafts in the Ukrainian section was heard to comment that it was by far the most interesting and most beautiful of all the ethnic displays. Ukrainian dancers in the performance section of the Festival received continued applause from the large audience.

During the Block Party in the center of town on July 2nd, Ukrainian foods quickly gained the reputation of gourmet quality. Although plans were made to accommodate a large crowd during the entire evening, the supplies at the Ukrainian stand were exhausted by 10 o'clock. Over 30,000 people attended this affair in the estimate of the local police.

Most exciting was the Ukrainian float participation in the Bicentennial parade on July 4th. A large portrayal of Ukrainian



Stamford's Ukrainian Bicentennial float.

immigration and contributions to this country's growth, depicted on a blue and gold background, were featured.

Kozaks march alongside the float entered in the Bicentennial parade in

Stamford, Conn. The float depicted the immigration of Ukrainians to this country

and the contributions over a period of 100 years to the growth of America.

Highlights of Ukrainian Actions in Montreal

Young Ukrainian men and women who whiled in Montreal, Que., during the XXIXth Olympic Games, held in that city from July 17 through August 1, 1976, staged myriad actions at the various sites spotlighting the cause of separate Ukrainian participation in the Games. Using imaginative tactics, these young people

*The Soviet Olympic Committee officially protested to the International Olympic Committee the various demonstrations staged by Ukrainians during the Montreal Games, reported the July 26th edition of The Toronto Sun. The Soviet protest was the result of the burning of a Soviet flag Saturday, July 24th near the main stadium. "Five hundred Ukrainian Canadian demonstrators cheered as the red nylon flag went up in smoke Saturday night," wrote The Sun. "Montreal police officers, moving in to try to stomp out the flames, were too late." The Sun reported that the police were looking for a lone youth who twice climbed up the pole before managing to tear the flag from the mast, dipped it in gasoline, and set it afire. Vitaly Smirnov, a Soviet member of the IOC, said that he would ask IOC President Lord Killanin to request Montreal police to punish those persons who were involved. The flag burning was the culmination of a protest by some 500 Ukrainians who gathered at the Olympic stadium. A request by organizers of the international Ukrainian youth rally for a march past the stadium and village was turned down by the IOC. The 500 persons were joined by 4,000 other individuals who were listening or singing along to the music of Toronto SUM's brass band, under the baton of Vasyk Kardash. "Suddenly," said Orest Pawliw, a reporter for CBC International's Ukrainian News Service, "a fellow appeared with a Soviet flag. Chanting began with such slogans as 'Long live Ukraine' and Soviets go home." Mr. Pawliw said that as the flag burned everybody cheered. Robert Kerechynsky of the UOC told The Sun: "We are not trying to embarrass the Canadian government—we just want to make people aware of the facts."

*Quick thinking by a group of Ukrainian youths managed to overturn an Olympic Committee ban on demonstrations at the competition sites. Montreal newspapers reported on Thursday, July 29, that young

men and women, each wearing a bright orange T-shirt with a single letter of the Ukrainian alphabet, arrived singly or in pairs at the main stadium for a Canada-USSR soccer match. They passed through the turn-stiles lost in the crowds and the Ukrainian letters on the shirts were easily confused for fraternity insignias. Once inside the stadium they took their seats all in one row, and when they rose to cheer the Soviet squad, the Ukrainian letters together spelled "Freedom for Ukraine." Robert Kerechynsky, of the UOC, said: "We aren't allowed to carry banners into Olympic events, but they could hardly object to someone wearing a T-shirt." The Soviet Olympic officials protested the presence of the youths and stadium security officers were sent to talk with the demonstrators. "But they were at a loss what to do. They asked us to leave, and we asked for a written statement that it was against the law to wear T-shirts. There was a long discussion, but the game ended and we left the stadium," said Mr. Kerechynsky.

*Andriy Semotiuk, a spokesman for the Ukrainian Olympic Committee, told the Montreal Gazette's Marguerite Senecal that Borys Onyshchenko, the Soviet Ukrainian master fencer who was caught cheating during the Games was probably a political scapegoat. "It's unlikely he would have taken such a step on his own volition, and as a military man he would not be likely to act without official approval," said Mr. Semotiuk. He added that this shows that the Soviets are out to get Olympic gold medals at any cost. "Or else they might just want to discredit him and all Ukrainian athletes through him," said Mr. Semotiuk. Miss Senecal also mentioned in her article that the UOC was distributing copies of The Ukrainian Weekly at the main Olympic Press center, and that Soviet journalists protested the action, terming it a "purely political provocation."

*During a Saturday afternoon, July 24,

managed to give Ukraine related problems wide exposure in the media not only in Canada but in the United States and other countries around the world. Below we are publishing accounts of some of these actions as they were reported in world-wide media.

open-air concert at the Olympic Village, some Ukrainian Canadian youths entertained the relaxing athletes with folk dancing, while others distributed leaflets about repressions in Ukraine. The dancers, all members of the Ukrainian dances. At the same time, wrote Richard Cleroux of The Toronto Globe and Mail, other Ukrainian youths were handing out pamphlets urging Ukrainians compete separately from the Soviet Union in future Olympics. "There have been so many things like this recently, it's hard to keep track of them," said a security officer at the Olympics, alluding to the various protests staged by Ukrainians during the Games. Mr. Cleroux wrote that the protesting group was "hoping to find a few Ukrainians it might be able to persuade to join its cause. Parenthetically he added: "In the past 20 years, Ukrainian athletes have accounted for 168 of the Soviet Union's Olympic medals." The article, entitled "Ukrainian Dancing Used by Propagandists," was accompanied by a photo of the "Kalyna" group, posing before the athletes' dormitories.

*On Sunday July 31 The Toronto Globe and Mail published a response to its article on Ukrainian dancing at the Olympic Village from S.M. Kushnir of the French Department at Queen's University. "Now, I will not comment here on the complexities of Ukrainian-Russian relations, Ukrainian culture (which, by the way, has little to do with dancing), politics and history, as these seem to me to be, in any case, beyond the mental capacities of your staff." Mr. Kushnir took aim at the newspaper's statement about the 168 medals won by Ukrainian athletes for the USSR at the Olympics. "Ukrainians in Canada are well aware of the Ukrainian participation in the Games and of the excellence of the Ukrainian athletes," he wrote. "Unfortunately, the Canadian press systematically refers to these Ukrainian athletes as Russians, rarely as Soviets, never

as Ukrainians." He said that Ukrainians should have their own Olympic team, or at least be referred to as Ukrainians competing for the Soviet team.

*The Friday, July 30th, edition of The Toronto Sun published two letters to the editor from Ukrainian Canadians, who, while voicing their displeasure at the burning of the Soviet flag during the Olympic Games, said that the arrest of 18-year-old Lubomyr Szuch for waving a Ukrainian flag during a handball game was uncalled for. "Still, why did the Soviets complain when 14 freedom-loving Canadian Ukrainians showed up to watch the Canada-USSR soccer game? Why was Lubomyr Szuch arrested for waving a Ukrainian flag at a handball game," wrote Eugene Miner. H.A. Talpah wrote: "This 18-year-old Canadian, Lubomyr Szuch, deserves an official apology and not a 'court appearance.' If any of the Olympic guests are so sensitive that they are offended by our civil liberties, Canada should not ape the repressed civil liberties of their regimes, but offer the example of our working democracy." The Sun replied to the first query by writing: "Because self-determination for Ukraine is considered anti-Soviet," and "They are sensitive because they have no civil liberties," to the second letter.

*During a handball match, two young men decided to take the "T-shirt protest" one step further, reported Montreal's dailies. The two, one of them Lubomyr Szuch, were arrested at the Centre Claude Robillard after they refused to stop waving a Ukrainian flag. Szuch apparently jumped onto the handball and danced a "hopak" while holding the flag. According to police spokesmen, the young man was "agitating" the Soviet team. The Soviet officials invoked an IOC regulation that prohibits waving of flags during event unless it is IOC-approved. A similar feat was staged during the USSR-East Germany semi-final soccer match.

Youths Stage...

(Continued from page 1)

in Montreal sang under the direction of Maria Cholji. Also taking part in the service was Toronto SUM's band "Baturyn" under the leadership of Wasyk Kardash.

During the services both prelates addressed the people urging them not to give up hope and to have faith in the ultimate freedom of Ukraine. After the service, the people sang "Bozhe Velykyi" accompanied by the "Baturyn" band.

Following the services, the Youth Day was officially opened by Mr. Zajac, of the organizing committee of the Ukrainian Youth Day. He concluded his opening remarks by stressing the reasons for this mass gathering. Mr. Zajac then turned the microphone over to Michael Shepetyk, who served as master of ceremonies during the program.

Mr. Shepetyk proceeded to introduce the guests on the grandstand. Among them were: O. Kowal, head of world SUM; B. Penzey, head of Plast in Canada; W. Pedenko, head of world ODUM; T. Kushnir, head of SUMK in eastern Canada; and Mayor of St. Leonard, Mr. DiZazo, who in his remarks welcomed all Ukrainians to the city and commended them for their dedication to freedom. He also presented a commemorative plaque of the city to Mr. Kowal.

Several local French and English newspaper reporters were on hand to witness this exchange between the mayor and the head of SUM. Some of the local people that were introduced included Counsellors Bouchard and Begin of St. Leonard, director of the International Youth camp, Mr. Bourgeois, and Ronald Leveille, public relations director for St. Leonard.

A presentation of colors was held after the short program and the national anthems of Canada and Ukraine were

rendered by the "Baturyn" band. Acting as the rally's commander was Andriy Dzubanskyj for Toronto. After the singing of the national anthems all the youth organizations marched in front of the main grandstand and formed a human "tryzub". Upon completion of the "tryzub" the youth

let go hundreds of blue and yellow balloons into the air which could be seen for miles. The people at the Olympic Games, not being too far away from the arena, saw the blue and yellow balloons flying in the air.

After a short intermission, the enter-

tainment program followed. The program, which was held inside the arena was emceed by Olia Olynskyj-Grod and included: the ODUM dancers "Vesnianka" under the direction of Mykola Baldeckyj; the group was accompanied by the

(Continued on page 8)

Youth Visits Olympics, Tours U.S.

JERSEY CITY, N.J.—Two hundred years ago the American colonies declared their independence from the British crown, and this month a young Ukrainian from England is touring the Ukrainian communities in the United States and Canada to see the accomplishments of his compatriots in the 100 years since they arrived here.

Bohdan Harhay, of Bradford, England, first went to Montreal, Que., as a participant of the Ukrainian Youth Association's World Rally at its "Verkhovyna" campsite.

He was a part of the 20-member SUM delegation from Great Britain, led by Yaroslav Deremenda.

Mr. Harhay, who is head of SUM in Great Britain, said that there are some 3,000 youths in the British Isles' branches of SUM.

In the course of his stay at the camp, Mr. Harhay also visited the Olympic Games which were being held at the same time in Montreal.

The capital of French Canada was also the site of a "Ukrainian Youth Day," Saturday, July 24, which brought together some 1,200 members of SUM, Plast and ODUM.

While in the United States, Mr. Harhay visited the SUMA camp in Ellenville, N.Y., and was also a guest at Soyuzivka in nearby Kerhonkson. He plans to return to the SUMA camp as a counsellor before returning home.



Bohdan Harhay, second right, during his visit to Svoboda. Seated, right to left, are Andriy Sokolyk, Maria Barna, and Ihor Diabola. The Weekly assistant editor.

Mr. Harhay is also in the United States as a delegate from Ukrainian Student Hromada of Great Britain to the fourth World Congress of Ukrainian Students which is being held at the University of Philadelphia.

On Monday, August 9, he visited the offices of the UNA and Svoboda in the presence of Maria Barna, secretary of the SUMA executive board, and Andriy Sokolyk, secretary of the Organization for the Defense of Four Freedoms of Ukraine.

Born and bred in Bradford, Mr. Harhay is

the son of post-World War II Ukrainian immigrants to England. He spent several years as a student at the Minor Seminary in Rome and later went back to England to receive a business and economics degree from New Castle University. Mr. Harhay plans to continue his education.

Besides working with young people in SUM, Mr. Harhay is also active in Ukrainian community affairs in England and is a member of the executive boards of the Association of Ukrainians in Great Britain, the counterpart of the UCCA, and the Patriarchal Committee of Great Britain.

СВОБОДА SVOBODA

UKRAINSKYI SHCHENNIK UKRAINIAN DAILY

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EDITORIALS

Our Presence In Montreal

It is safe to say that at no other time in the history of modern Olympics was the Ukrainian presence as pronounced as it was in Montreal. It was as if should be, the Games were held on the continent with the largest Ukrainian population, in the country with the strongest Ukrainian community, and in the city easily accessible and warmly receptive to Ukrainians from many countries.

The thrust of Ukrainian actions at the Games was primarily informative: to tell the world that Ukraine merits separate recognition and participation in the Olympic Games, that Moscow is using the Games as a tool of its imperialistic policy, that athletes from the USSR and other Communist dominated countries are full-fledged professionals, in violation of the Olympic concept and oath, that the Russian rulers are forcing the non-Russian athletes to compete under the hideous "CCCP" insignia thus depriving them of their national identity and presenting a false and inimical image of "one Soviet people."

Thanks to hundreds of our young people the message got through. Not a day went by during the two-week Olympiad that some action would not attract the media which subsequently carried longer or shorter accounts of the happenings with appropriate background material.

It is to the credit of our young people that their actions were well planned, bold and imaginative without being excessive in unruliness. They were designed to be newsworthy and they could not be ignored by the newsmedia. The effectiveness of the actions could be measured by the repeated protests of the Soviet delegation which termed them "provocative." But the few steps of the "Hopak" that a Ukrainian flag-waving youth performed on the soccer field were apparently appreciated by the players of the Soviet team, who applauded the young man. Undoubtedly, the memories of the Ukrainian presence at the XXIst Olympiad and the issues brought up by our young people will have seeped into the minds of many people around the world. And once again, our people in Ukraine will know that in our youth here they have intelligent and determined spokesmen.

The Student Congress

For the fourth time since the convocation of the first World Congress of Free Ukrainians in New York nine years ago, Ukrainian students living in the countries of the free world are meeting in a world congress of their own. They have chosen Philadelphia for the site of their assemblage, the city that is rich in history and was the cradle of American democracy two hundred years ago.

The students, organized within the World Conference of Ukrainian Students (CeSUS), are meeting in full awareness that while they constitute one of the most vital sectors of the Ukrainian community in the free world, they have fallen short of the potential influence they can and should have on the course of our community life.

This is not to say that our students have not been in the vanguard of various activities, notably the actions in defense of human and national rights in Ukraine. But there is no hiding the fact that CeSUS and its component bodies, the national student organizations in the respective countries of our settlement, have been dormant, showing only sporadic bursts of energy, usually at annual or biennial congresses at that.

We think that a stronger awareness on the part of our academic youth that they are in fact the most precious source of brains and brawn, as it were, for our community would go a long way in instilling in them a sense of greater responsibility for the future of the community of which they are and will continue to be a part. Individually and collectively our students constitute an abundant springwell of ideas and energies which guarantee continued vitality of our community life. To be sure, a bit more receptiveness on the part of our adult sector would go a long way in helping to channel these ideas and energies into the community.

Moreover, considering the current situation in Ukraine—the intensified Russification, repressions and outright destruction of every manifestation of Ukrainianism—poses yet another task before our academic youth which must strive to live up to the expectations of their counterpart in Ukraine.

We hope that the current congress will address itself to these and other problems with prudence and vigor. The congress is not a battleground, it is a launching board for new initiatives, new programs, new activities. We think this assemblage should make it such.

Centennial of Our Settlement

Down Memory Lane

Correct Percentage

by Roman J. Lysniak

This story dates back to the time immediately following the Great American Depression of the early 1930's.

There was on New York City's East Side a Ukrainian American butcher, possessing an extremely inventive talent, who advertised that the sausages of his manufacture were guaranteed to be fifty-fifty spring chicken.

This announcement created a big sensation not only in the butcher's neighborhood but also in the meat-product industry of the entire city. It was the most daring and novel experiment ever undertaken by a sausage manufacturer, not to speak of a simple butcher.

The members of that trade shrugged their shoulders and chuckled derisively. This venture, they predicted, would soon drive the enterprising butcher into bankruptcy.

In time, however, it became evident that if anybody was to go into bankruptcy, it was not the chicken-sausage Ukrainian immigrant butcher, who was opening new stores at the rate of two per month, but his supposedly competitors. Chicken-sausages had become the rage of New York.

To be sure, the new delicacy did not differ perceptibly from the old conventional brand, but the public, it seemed, had the fullest confidence in the statements of the former "kobasa" maker. As a result the business of the rival sausage manufacturers dropped to less than 25 per cent. So, a general meeting was called by the New York Meat Product Manufacturers' Board to

discuss ways and means of dealing with this Ukrainian greenhorn to obviate a certain disaster. It was argued that this sausage advertisement was nothing but a bluff, and therefore it was perfectly ethical—indeed, it was their moral responsibility—to bring the matter to the attention of the Board of Trade and the Board of Health.

As was to be expected, the motion was carried unanimously, and a delegation was dispatched with a written resolution to the trade and health authorities, urging an immediate investigation.

Equipped with a large staff of inspectors, experts and chemists, an august dignity of the Mayor's office swooped down one morning on the Ukrainian American butcher's flag store for an investigation. A long and meticulous analysis revealed the presence of no more than one-half per cent of that delectable ingredient.

"What do you mean by advertising that your sausages are fifty-fifty spring chicken?" thundered the stern representative of the Mayor's office. "There isn't more than one-half per cent of that!"

"I advertise nothing but the trout," insisted the reputable Ukrainian American butcher. "Nothing but the truth, eh?" sneered the high city official. "How do you get that way, tell me?"

"Well, I use one spring chicken vit every horse," said the honest greenhorn-businessman. "Ain't dot fifty-fifty?"

An Artist In The American Wilderness

by Wolodymyr T. Zyla

Lesia Ukrainka was convinced that the individual will often seek justification for his artistic cravings in the most unconventional ways and in the most unorthodox; she was led to illustrate this in her poem "In the Wilderness," a portrayal of conflict between an individual and the seventeenth-century American Puritan community.

What is perhaps unique about Ukrainka's presentation of this conflict, however, is her interpretation of the essential features of Puritan philosophy and her application of the artistic criterion to her work: she perceives a certain order in the society and tries to recreate her assumptions in meaningful terms, so that they can be of interest to humanity. As a poetess, moreover, she reserves for herself the right to select and emphasize the order that patterns her reality and serves as the explanation of the conflict.

It is important to recognize that her portrayal is very characteristic and that it works on three levels; the social, the religious, and the artistic. She seeks to understand the aspirations of an artist as he registers his human experience: the world of external circumstance is ugly, oppressive, and horribly void; and the Puritan community, shaped by both its environment and its drive for religious perfection, stands as a perennial obstacle to the artist in defending his work and his religious convictions.

Ukrainka's sources for this dramatic poem are manifold and are carefully explored to suit her creative purposes. The first of these is Alfred von Stern's biography of Milton, which the poetess originally intended to popularize among Ukrainians. However, rather than a biography, she wrote the dramatic poem "In the Wilderness." While reading Stern, Ukrainka also showed much interest in the Spenserian poet George Wither, who suffered imprisonment for his Puritan convictions. Another historical work which deserves passing mention is Thomas Carlyle's "Oliver Cromwell's Letters and Speeches," which, according to O. F. Stavitsky, was carefully excerpted and studied by the poetess. Ukrainka was also influenced by her maternal uncle who thought at one time of writing a biography of Roger Williams but never finished it. The poetess receiving his material on his death.

Clarence A. Manning maintains that the Puritan attack on sculpture is modelled after the feelings and teachings of Archpriest Avvakum, the great Russian conservative of the seventeenth century. He is also under impression that the driving of Richard from the "small ephemeral village in Massachusetts" is very much reminiscent of a pogrom engineered by the Black Hundreds (because this part of the poem was written in 1907, when the excesses of the Black Hundreds were at their peak).

Ukrainka's interest in America was not accidental; it was spurred, in all probability, by Roger Williams and by the Ukrainian interest in America at that time. There was, in fact, a general interest shown by European authors of various periods who, despite the fact that they never lived or visited America, chose the country as a suitable setting for their works.

Ukrainka's interest in William's personality and activities as well as in the Puritan movement, as reflected by John Milton's and George Wither's lives, contributed without doubt to the dramatic poem "In the Wilderness." In this work the author clearly presents her views concerning art and its function in life.

Sounds and Views

Mazepa — A Legend in Music

By Roman Sawycky

From 17th century Kozak Ukraine comes an exceptional personality, a figure both historical and legendary, an identity magnetic and elusive at the same time: Ivan Mazepa — statesman, diplomat, linguist, musician and connoisseur of beauty.

His life in a work of literature meant romanticism at its best, especially if the author was Lord Byron or Victor Hugo. Both writers were fascinated with the grandeur, charm and heroism of Mazepa and with his times. Also, the exploits of Sweden's Charles XII were natural subjects for romantic literature they were creating, and there was no need for these Western authors, independent of political pressures (under which, for example, Pushkin had to work), to depict Mazepa as an evil and traitorous magician. Besides Byron and Hugo, Mazepa's name was set in letters by many lesser men.

Writers were followed by composers from Russia, Poland, Germany, England, Ireland, France, Spain, Italy — an avalanche of manuscripts proving once again that quantity does not presuppose quality. Tchaikovsky wrote perhaps the most prominent opera, but it is among his least successful stage works. As a whole its score and the biased libretto based on Pushkin's poem "Poltava" simply lack the inspiration of Tchaikovsky's other masterpieces. Of other Russian music, there is a cantata of Alexander Titov, an opera by Boris Vietinof-Schell, and a fragmentary vocal quartet written ca. 1890 by a talented young music student, Sergei Rachmaninoff. Likewise unfinished was the little-known opera of Alexander Dargomyzhsky a section of which in a recent recording from USSR displays this composer's flair for the dramatic. More recently a part of the pro-Ukrainian poem "Voyarovskiy" by K. Rylejev was set to music (for solo voice) by Yuliya Lvova.

Polish works about Mazepa include an opera by Adam Minchejmer (after Juliusz Slowacki) and a ballet Tadeusz Szeligowski, which is the most recent addition to our topic, performed in Warsaw, November 27, 1958.

In the West, German composers were also busy: Karl Loewe wrote an early (1830) piano poem "Mazepa" after Hugo, and Ludwig Maurer added an opera. French composers, Marie Grandval and Emile Nerini, as also Italians of considerable fame, Carlo Pedrotti and Ildebrando Pizzetti, all created operas which were performed and forgotten. Choral works on the Mazepa theme did not fare much better; conceived at various times by Spain's Felipe Pedrell, Ireland's Michael Balfe and England's Ruth Gipps, the efforts apparently met with limited following.

But one composer was exceptionally successful. In 1827, at age 16, he started his own musical portrait of Mazepa as a modest sketch, an etude or exercise for the piano inspired by Byron's poem. Unsatisfied, he wrought new versions of the music, gradually more and more engaging. And as his ideas took new form the composer's interest switched from Byron to the poem by Hugo.

The last bars of the music were finally flung onto the manuscript as if by bold strokes: the title read "Transcendental Etude No. 4." the year was 1840 and the artist, none other than Franz Liszt. His piano work was so well received that Liszt expanded it into a symphonic poem and later produced versions for two pianos and for one piano four hands. Whoever knows Hugo's poem will fully appreciate Liszt's design of the heroic and lyric elements in this excellent program music. The score also has a way of underlining deeper, symbolical ideas, such as the daring and unceasing struggle against overwhelming odds and the ultimate triumph of good over evil.

In a letter to Liszt written from Mornex, near Geneva, July 12, 1856, Wagner mentions the score in a brief P.S.: "Your 'Mazepa' is terribly beautiful. I was quite out of breath when I read it for the first time. I pity the poor horse..."

Besides pianists, this music has also aided actors: in 1935 Liszt's swashbuckler par excellence Errol Flynn.

Uke - Eye

By Anisa Handzia Sawycky

QUESTION: What do you think of the Ukrainian community's celebration of the U.S. Bicentennial and the Centennial of Ukrainian settlement in America?

LARYSSA KUK-RYCKY-LYSNIAK, Jamaica, N.Y., actress: I'm glad the Ukrainians participated as much as they did, but there could have been more. The Centennial hasn't been emphasized in depth, nor put into a historical perspective for our kids in Ukrainian schools and youth organizations. Also, there have been no major works created by our artists and dedicated to these anniversaries. There has been no major book or literary works published as yet. It's a once-in-a-century occasion—but Ukrainians are always late: maybe we'll do it in 1977?



one way of celebrating. Why haven't Ukrainians published information on their history in the U.S., population statistics, important Ukrainian sites in U.S., our first pioneers? Why haven't we been honoring both our Ukrainian and American founding fathers?



HELEN PEROZAK SMINDAK, Queens, N.Y., free lance journalist, community activist: Ukrainians of New York have failed to take full advantage of the Bicentennial to show off their cultural heritage, even though this year the spotlight is on ethnic groups and their contribu-



MARK IWASYKIW, Jamaica, N.Y., high school student and bandurist: The concerts and festivals we've had, with bandura-playing and folk-dancing, have been good because otherwise kids my age wouldn't have any way of getting involved with the celebrations. There have been a certain number of active participants, but there are too many Ukrainians who didn't become involved, and who don't even know about all these events. Also, I think a lot of the little kids who don't know very much about the Centennial and Bicentennial—they just keep hearing the words.

tributions to America. We should have made a special effort to mark these anniversaries in such a way that New York City (the communications, cultural and entertainment center of America) would sit up and take notice...perhaps with an extravaganza at Madison Square Garden headlined by Jack Palance. In 1936, Vasile Avramenko presented 800 Ukrainian performers at the Metropolitan Opera House, but in 1976 the N.Y. Bicentennial Committee had problems finding 25 performers to participate in the city's July 4th celebration!

ANDREW LASTO-WECKY, New York City, insurance sales manager and Plast leader: The Ukrainian community fathers, who should have been responsible for preparing for these events, ignored these dates until the last minute and weren't ready when they arrived. The concerts and other events we've had are just



VITALIJ KEIS, New York City, Ph.D. candidate in literature: Too much energy has gone into carnivals and fairs. We should give anniversaries their due, but keep in mind that we are a political emigration and not just meat in the ethnic cauldron: melting pot. Look, we're stagnating as a cultural entity, and important issues like Ukrainian political prisoners, social welfare of our old people, and the fate of the Ukrainian language in the U.S. are not being given enough attention. Let's have a good time, but always keep in mind that our resources and energies should be directed toward essential elements of our culture and community.



The poem's simple plot centers around life in a village in Massachusetts; in the last act, the setting is Rhode Island. She demonstrates that an artist who is deprived of the necessary social and moral support loses the vital sources of his inspiration and creativity.

Richard Ayron (the name is obviously an attempt to transliterate "Iron" into Ukrainian), a talented sculptor and the protagonist of the dramatic poem, comes into conflict with the Puritan community, headed by the preacher Godwinson.

"In a broader sense," says Manning "Richard personifies Ukraine and its writers...who were forced to be silent or to write in Russian, or else to risk exile in Siberia (the tsarist degree of 1876). The harm done to Richard in Rhode Island was similar to that suffered by those Ukrainians who sought safety in inoffensive pursuits and became so absorbed in petty affairs that they were never able to realize their ideals or 'dreams,' as Richard puts it again and again."

Richard is a kind and social human being. He helps the poor, such as the wife of a man who was expelled from the village and forced to seek refuge in Rhode Island. But, ironically, his concern for society contributes to his conflict with the religious group: this Puritan community can neither understand the social aspects of art nor accept the proposition that help should be extended to a person in spite of his social, religious, or artistic views.

Furthermore, Richard's mother, Edith, blames her husband because he sent Richard "into the papal land" and there the "cunning Rome" infected him with poison. She insists that, for a "sincere spirit and good heart," there is no need to be eloquent; such a person needs only to live in truth and with God's word.

But this is not true of Richard, who from the beginning is motivated by his dedication to the Italian education and to the cause of art. For him to be deprived of his beloved artistic work is worse than the Puritan "unforgivable sin," or the "torment of conscience." But for Godwinson his guilt is plain because Richard spent three years among the papists and now tries to enter into a duel with the community.

The old settler Campbell believes that Community rules is God's rule and each thought must remain silent under it. However, he does not condemn Richard who in his opinion, is still not accustomed to Puritan simplicity and lives instead by foreign fraudulent customs. For him Richard is like a young bull, who has not learned to accept the yoke, but, for all that, he is good by nature. I have known him from his early years.

When a caricature statue of Godwinson (actually made by Richard's nephew Davie) is erroneously ascribed to Richard, Godwinson threatens the community, demanding that it condemn the infamous act. If it is not condemned, he says

then I will take it as a sign that it is time for me to seek another place where I can bow my weary head, because here it can be abused at liberty by any fool.

The subsequent appearance of Jonathan, a friend of the protagonist from his Italian days, brings about other changes in Richard's attitude: he begins to believe that the opportunities for both of them in this new land are immense, but that they must fight for them. He says:

No, this wilderness frightens me less than anything, despite the fact that it saps some of my energy.

He insists, as never before, that everything here is for his advantage And the wilderness and the thorns, everything for my benefit! I am not frightened of anything!

But this momentary act of confidence is only a short departure from the poet's theme. For instance, Richard shows a statue of an Indian girl to Jonathan and declares:

And know, my friend, this statue will be something new. For a long time my heart has not burnt as now! Apparently, I cannot leave my work day or night!

His enthusiasm, however, does not gain Jonathan's approval; the Indian statue simply represents a pagan heresy. He questions Richard's opposition to the community and firmly declares that he would like to stay Christian, and work together with the community. Richard in his further search for identity decides to work for beauty because it simply makes him happy. It seems to him that this way should not be feared, nor despised; he opines:

And my mind and heart and my belief tell me that my way is a true way. There are, however, some other doubts which I have to overcome and which are much harder, especially for a solitary man.

In this scene, Richard also expresses his dismay: That's right, brother, tell me (unveils a statue), what's wrong with this statue?

This is an indication that he wants to have another's opinion about his work; he looks for necessary criticism because an artist can rarely be his own critic. Under such circumstances, a man like Richard begins to have doubts which, in his case, signal the end of an inspired creativity. Jonathan's reply, that the statue is ugly because it is pagan, adds much to Richard's despair.

Richard feels a sense of fulfillment when he is speaking with his mother, for he thinks that in this world each human being has his own task and his cross. The mother merely asks him: "What do you think is your task? The answer is simple: "My artistic talent and my dream."

To give credence to his philosophy, Richard states dramatically: Do you want me to betray the sculptor? I cannot, because I was not born a traitor. And even should I have betrayed it as Judas, I would have, for sure, hanged myself as he did.

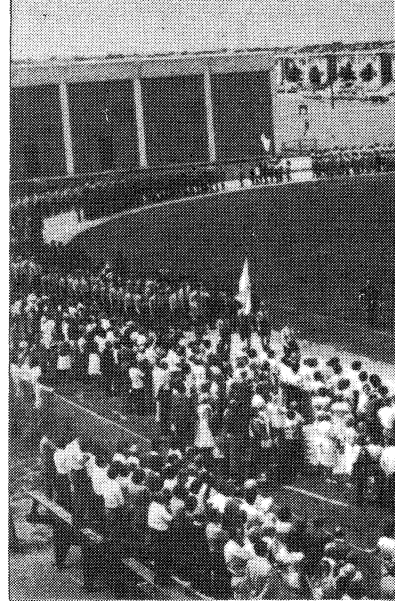
As a result of the conflict, Richard finds himself isolated, misunderstood, and condemned even by his own mother. His statues are destroyed, and he is finally forced to leave the village.

Richard moves to Rhode Island, but there, too, he is unable to find the necessary support for his artistic views, and he suffers a deterioration of his artistic genius. His Italian ideas of art disappear from his mind; he feels himself confined and spiritually oppressed; he loses his artistic identity and artistic refinement; his art becomes a product of his mind instead of being a product of his spirit.

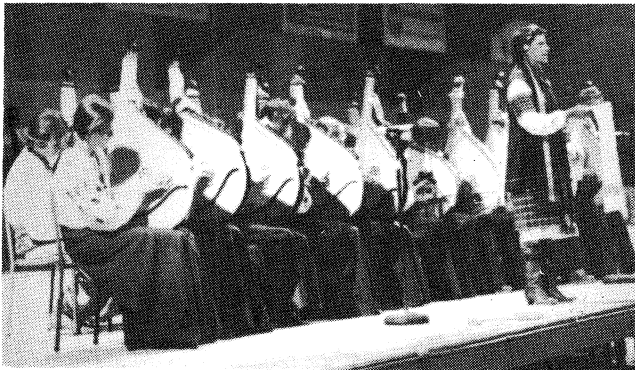
(To be continued)



Montreal's choir "Boyan" and "Trembita" orchestra perform.



As far as the eye can see, Ukrainian youth part



ODUM's Bandurist Ensemble with a greeting song.



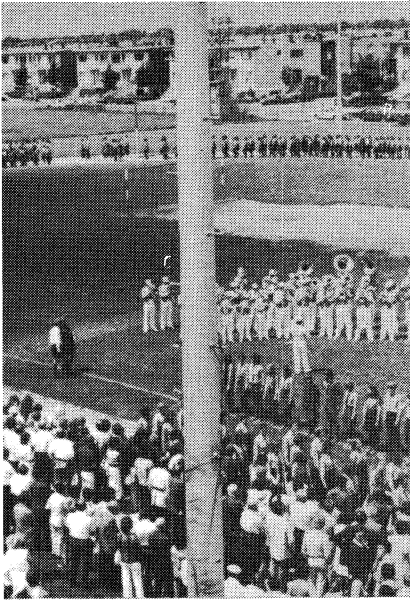
Young men and women of the "Vesnianka" ensemble have the stage to themselves for a Ukrainian folk dance.

Youth Spotlights Ukrainian I

(Continued)

"Solovey" orchestra; "Baturyn" SUM band from Toronto under the direction of W. Kardash; girls choir "Mria" from SUMA in Parma, O., under the direction of Elizabeth Yasewycz; piano accompaniment by Luba Dmytryk; local SUM orchestra "Trembita" and mixed choir "Boyan" under the direction of Rostyslav Kulish; St. Catherine's, Ont., ODUM Bandurist Ensemble under the direction of Ostap Kazliwskyj and women's sextet "Veselka" from Kalgor, Alta., under the direction of M. Fedkiw. This sextet had the honor of being one of the groups representing Ukrainians at the Olympic International Cultural Program which was held in Kingston, Que. Concluding the afternoon's program was Mr. Levielle.

That evening a huge dance was held in the large sports arena to the tunes of four popular bands—"Rushnychok", "Syny Stepiv", "Zoria" and "Yaseniy". Making a guest appearance at the dance were the



...the stadium to the tunes of the "Baturyn" band.



Mayor DiZazo of St. Leonard greets leaders of SUM, ODUM and Plast.

...sence Olympic Games in Montreal

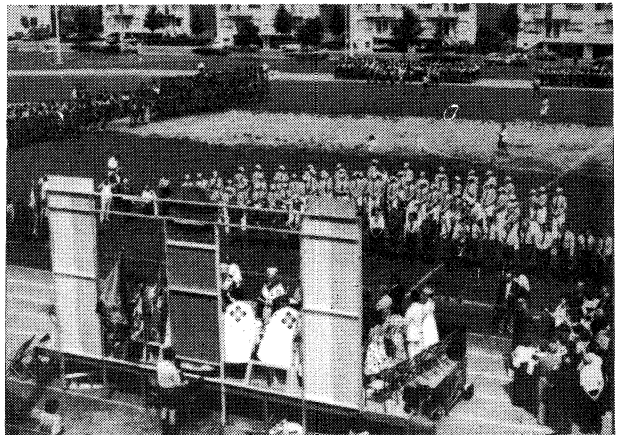
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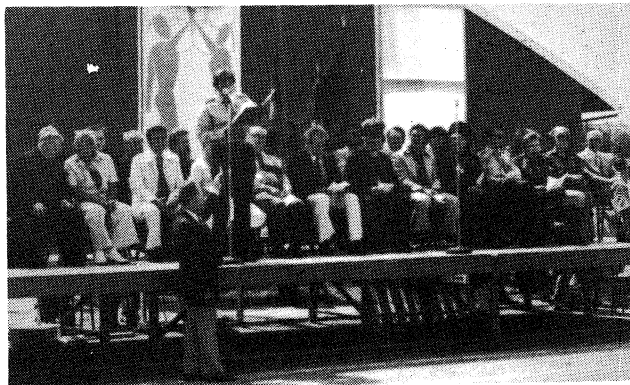
"Ukraina" dancers from Montreal under the direction of I. Kysh. These dancers also had the distinction of performing in the Olympic International Cultural program. The evening's emcee was Roman Pyt.

The participation of these youths did not end at the arena, for before that evening's dance many of them decided to show the people at the Olympic Games what Ukrainian culture and determination is all about and staged an impromptu demonstration and performance. Also in attendance was the "Baturyn" band.

The youths, dressed in their uniforms, burned the Soviet flag and sang Ukrainian songs. These actions and the events at the Ukrainian Youth Day were viewed and applauded by numerous spectators at the Games, leaving an indelible impression in their minds that the Ukrainian people are determined to seek the restoration of freedom in their subjugated country.



Youths stand at attention during the Moleben.



Michael Shepetyk proceeds with the introduction of guests.

Ukrainian Students Meet in World Congress

(Material on this and subsequent pages relates to the World Congress of Ukrainian Students meeting since last Thursday in Philadelphia, Pa.)

Reflections

The Ukrainian Student Movement

by Andriy W. Chornodolsky

On Sunday, August 15, 1976, my role as a participant in the Ukrainian student movement draws to a close and with that in mind I feel that it is appropriate to set down some observations on the movement based on my experiences of the past ten years. Over these years I have been a member of a student hromada, served as president of SUSTA and now ending my tenure as president of CESUS. Each level of activity brought with it a different perspective of what our student movement is, what it ought to be and what constraints prevent it from attaining its desired level.

The concept of a Ukrainian student movement is idealized by older generations and strong pressures are exerted to promulgate continuity and traditionalism. The drive for traditionalism is emphasized by the glorification of historic moments in which students played a role. With traditionalism there is a parallel effort to maintain a homogeneity of nationalist ideology with any deviations branded as heresy and counterproductive. These forces have helped the student movement maintain stability, but at the same time have been a restraint in developing creative programs.

The spectrum of "acceptable" activity is very limited and considered by many quite a bore. The result is that three categories of students develop: (1) the traditionalists who perform ritual activities for the sake of maintaining an image; (2) the radicals, both left and right, who attempt to carry out programs based on their convictions; and (3) the vast majority who see no purpose in belonging to either of the above groups.

My estimates are that the Ukrainian student movement today includes around 5,000 token members of which no more than one hundred exemplify characteristics of leadership and activism. Based on conservative estimates of the population of Ukrainians abroad and the probable size of the student sector, today, no more than 25% of Ukrainian students are even peripherally tied in to a student organization. What do these estimates mean? What conclusions if any can be drawn?

First, it is my contention that before a movement can become widespread and successful it must have a meaningful "product" or ideal; second, it must have leadership that not only is convinced but has conviction that the "product" or ideal must be proselytized, "sold" and implemented.

I have often felt that student leaders are for some reason apologetic rather than forthright when it comes to "selling their product." One of the major stumbling blocks in building an effective student movement has been the inability to "package" a meaningful program for student activity, implementing instead a broad range of mini-programs, each with a limited appeal. All these programs or activities may have considerable merit, but what has been missing is a rationale of how exactly each part is to contribute to the whole and with this a specific goal orientation. Since the student movement does not stand in isolation, but is rather an integral part of the community, the problems of the community related to goal definition, goal orientation, planning capability, formal organization, leadership selection and communication are not only carried over but are often compounded.

However, in this quagmire of problems, the student sector has the greatest potential for extrication and could serve as the motivating force for meaningful direction and problem resolution. The strength of the student movement lies in its youth who are able to devote their energy during the most creative and soul searching time of their life. Being a student is a transitional phase during which one can only contribute a given



amount of time to a cause, with the realization that success can be attained only through a cumulative process. The contributions of the individual can be great if they are directed toward a specific goal with measurable objectives.

Obviously, goal formulation cannot be a mass societal venture. It is a process of the leadership defining societal desires and ideals and putting them into a practical context. If the Ukrainian student movement is to be considered a genuine movement and not just another organization its role is clearly within this realm. The movement must perform three functions vitally needed in society:

1. It must serve as the think tank for creative program creation and direction;
2. It must be the vanguard in ethical, moral, and ideological thinking and be an "ombudsman" in safeguarding the good of the community; and
3. It must be the training ground for community leadership.

The student movement must be capable of having an impact not only at the national level, but, most importantly, at the local level. All too often this area is neglected, especially by student leaders who have moved up the ranks, are dealing with programs, of a national nature and are flattered by having access to other national organizations and their leaderships and gradually lose contact with local communities. An effective student movement cannot exist without a continual cross-fertilization process with the local level. As a matter of fact, it can be said that atrophy at the local level will result in the ultimate demise of any movement. Therefore, the responsibility of student leadership is to first safeguard the future of the organization by maximizing effectiveness at the local level.

Membership can only be secured by increasing awareness through contact and programs. I can truthfully say that by my junior year in high school I was already aspiring for membership in the student hromada. My interest was stimulated by high level of activity which the Baltimore hromada was known for and by the dynamic conferences which SUSTA held in my city.

The reverse must be true, in that thousands of students never get involved because they have nothing to relate to, they have never seen effective student activity. Obviously, press releases or publications cannot do the job. Person-to-person contact and local activity is the key.

The most often raised question that arises in conversations with students is "What can we do? We've tried everything and still our membership is declining or at best not increasing." Usually careful probing reveals that all that was tried were meetings to decide what to do, whom to elect or where to schedule the next meeting or party. I contend, that nothing turns off more than meetings. Moreover, student activities

Складові Частини ЦеСУС-у

СУСТЕ:

Союз Українських Студентських Товариств Європи — СУСТЕ — набув членства в ЦеСУС як членом ЦеСУС й координує та репрезентує такі українські студентські громади: СУСН — Союз Українських Студентів Німеччини; УСГ ВБ — Українська Студентська Громада Великобританії; НаСУС — Національний Союз Українських Студентів Бельгії; Українську Студентську Громаду Парижу в Франції та українських студентів в Італії й Австрії. Головою СУСТЕ є Тарас Лончина.

СУСН:

Українські студенти в Західній Німеччині зорганізовані в рамках СУСН (Союз Українських Студентів у Німеччині). До СУСН належать приблизно 50 студентів. Діяльність СУСН проявляється переважно на терені Мюнхену, де проживає більшість українських студентів. СУСН організує акції оборони українських дисидентів, співпрацює з Амнесті Інтернешнел, членством студентів у виданнях творів українських дисидентів німецькою мовою та літературними й товаришескими зустрічами. Головою СУСН є Андрій Гайдамаха.

УСГ ВБ:

Українські студенти у Великобританії зорганізовані в УСГ ВБ (Українська Студентська Громада у Великобританії). Студентська громада в Англії поділена на округи щодо згуртування українських студентів по різних університетах Англії. Управа УСГ ВБ вибрала собі п'ять головних завдань для своєї діяльності: поширити працю студентської громади між студентами; активізувати більше на громадській ниві; створити інформативну ланку головно для праці між іншими студентськими організаціями; боронити прав людини, що їх з'ясував і скрісталізував своєю боротьбою і творчістю Валентин Мороз; видавати інформативний листок і журнал для студентів. Головою УСГ ВБ є Роман Кравець.

НаСУС:

Українська студентство в Бельгії об'єднане при НаСУС-і (Національний Союз Українських Студентів). Діяльність студентів обмежена до особистої ініціативи через малу кількість українських студентів та через їхнє розпорощення по різних університетах Бельгії. Головою НаСУС є Зенон Копаль.

Франція:

У Франції відновлено діяльність українських студентів й близько 30 студентів включилися у працю української студентської громади у Парижі. Діяльність громади полягала в збільшенні членства студентської громади, акції в обороні Леоніда Плюща та інших політ'язнів. Українські студенти Франції бажано навізати контакти з українськими студентами в інших країнах. Членом комісії СУСТЕ у Франції є Богдан Митрович.

Італія:

В Італії перебувають близько 60 українських студентів, які студіюють головно в Римі по різних університетах. Студенти не зорганізовані в одну студентську громаду, але проявляють свою діяльність по різних інституційних викладами, зустрічами та відзначеннями релігійних або національних річниць. Головою комісії СУСТЕ та представником українських студентів Італії є Тарас Лончина.

Австрія:

В Австрії студіює дуже мала кількість українських студентів, і переважно це студенти, які приїжджають з інших країн на студії до Австрії. Немає загальної студентської громади, проте українські студенти виявляють свою діяльність по університетах в Інсбруці, Відні та Граці. Представником студентів у Австрії є Марко Томашек.

СУСК:

До СУСК (Союз Українських Студентів Канади) належать близько 2,500 українських студентів, які зорганізовані в понад 20 різних університетських клубах. Щороку відбувається при кінці серпня конгрес СУСК, на якому студенти вибирають нову управу СУСК та визначають напрям праці на черговий рік. Управа СУСК видає студентський журнал „Студент”, який виходить неперіодично українською й англійською мовами. Головна діяльність СУСК — змагання за введення в канадському суспільстві концепції багатокультурності, себто підтримка й розбудова культурної активності поодиноких етнічних груп у Канаді. СУСК також веде оборонні акції дисидентського руху України. Головою СУСК є Шіла Слободзян.

(Закінчення на стор. 11)

(Continued on page 12)

Історія ЦеСУС-у

Ідея спільного координаційного центру для організацій професійно-становаго характеру в Україні та поза її межами знайшла найбільш пригожий ґрунт на українському студентському відтинку. Як відомо, ще до першої війни, відбулися були два всестудентські українські конгреси у Львові (1909 і 1913 рр.), але загальностудентського центру тоді не створено. Після війни, з уваги на те, що значне число української студентської молоді нашлося було у різних країнах Європи, оформилося багато різних студентських організацій, які діяли при окремих університетах, дбаючи про свої місцеві потреби та інтереси, без ніякого зв'язку між собою. Скоро, однак, почалася відчувати необхідність мати якийсь надрадийний координаційний центр, який би репрезентував всю українську студентську молоддь.

Внаслідок цього в 1922 році було створено Центральний Союз Українського Студентства (ЦеСУС), в рамках якого об'єдналися студентські українські організації західних українських земель, Буковини, Закарпаття, окремих європейських країн та частинно ЗСА і Канади. Осідок ЦеСУС-у до 1935 року був у Празі.

Цей загальностудентський український центр виявився незвичайно активним—зокрема в 20-х і на початку 30-х років і у своїй діяльності на внутрішньому та зовнішньому відтинках мав чималі успіхи. ЦеСУС був вільним членом Міжнародної Студентської Конфедерації і його представники брали постійно участь у різних міжнародних студентських з'їздах і конференціях. У період між двома світовими війнами ЦеСУС, можна сказати, відіграв роль неофіційного амбасадора України на чужині і у цьому випадку на практиці виявлялася важливість існування спільного координаційного і репрезентативного центру принаймні на одному відтинку українського життя. Під кінець 30-х років ЦеСУС об'єднував 32 українські студентські організації, в тому й Центральну Українських Студентів Канади (ЦУСК), яка в 1929 р. налічувала 7 громад з приблизно 400 членами, Спілку Студентів-Українців у Харбїні (Китай) та Українську Студентську Спілку в Істамбулі (Туреччина). Членом ЦеСУС-у було теж Товариство Української Молоді в Нью Йорку, що об'єдну-

вало місцевих українських студентів. Поза ЦеСУС-ом знаходилися тільки деякі українські студентські організації на американському континенті та ті українські студентські організації, які заступали комуністичні позиції й діяли в системі т. зв. Ділового Об'єднання Поступового Студентства (ДОПС).

Першим президентом ЦеСУС-у був п. Ган, а пізніше ЦеСУС очолювали: І. Федів, М. Масюкевич, В. Орельський, С. Нижанківський та Я. Барановський. Особливо активним виявився був д-р В. Орельський, який найдовше очолював ЦеСУС і завдяки якому, в першій мірі, ЦеСУС відіграв важливу роль на відтинку міжнародного студентського життя.

З уваги на воєнні полії ЦеСУС перестав діяти, а відновив свою діяльність зносно після війни, коли то на загальностудентському конгресі в Мюнхені 1947 року досягнуто було єдності на студентському відтинку. Президентом відновленого і об'єднаного ЦеСУС-у було обрано д-ра Романа Залучкого. Масовий виїзд української студентської молоді за океан не сприяв тому, щоб працю ЦеСУС-у поставити на такому рівні, як це було у довоєнний період. ЦеСУС продовжував діяти ще на протязі 1950-х років, після чого наступила чергова перерва в діяльності студентської централі, що тривала аж до 1967 р. Разом з підготовою до Світового Конгресу Вільних Українців студентських українських організацій країни українського поселення розпочали заходи щодо відновлення діяльності ЦеСУС-у, і на конгресі в Нью Йорку в 1967 р. ЦеСУС знову відновлено. Президентом ЦеСУС-у став д-р Б. Футей. Відновлений ЦеСУС діє з того часу в системі Світового Конгресу Вільних Українців.

В 1970 році відбувся II Світовий Конгрес ЦеСУС в Монтреалі, Канада, на якому вибрано президентом ЦеСУС Олега Романишина. Управа працювала головно над скріпленням координації праці між управою ЦеСУС і студентськими союзами. Започатковано рівнож світові акції в обороні українських дисидентів, головно Валентина Мороза. В 1973 році відбувся III Світовий Конгрес ЦеСУС в Торонто, Канада, на якому президентом ЦеСУС став Андрій Чорнодольський.

Складові Частини ЦеСУС-у

(Продовження зі стор. 10)

СУСТА:

Союз Українських Студентських Товариств Америки (СУСТА) є центральною для близько 2,500 українських студентів ЗСА, які є зорганізовані по українських студентських громадах при різних університетах Америки. СУСТА координує активність українських студентських громад, плекає почуття української ідентичності серед студентів, займається загальними акціями в обороні українських дисидентів. Управа СУСТА видає двотомний студентський журнал „Призм”. Головою СУСТА є Юрій Сірант.

ТУСМ:

Товариство Української Студентської Молоді ім. М. Міхновського (ТУСМ) є українська ідеологічна студентська організація. ТУСМ — це студентське товариство, яке підтримує націоналістичну ідеологію та вербує членство з-поміж тих українських студентів, які є прихильниками українського націоналізму. ТУСМ має свої клітини в різних країнах — в ЗСА, Аргентині, Канаді та Австралії. Головне скупчення товариства є в Америці. Різні крайові управи ТУСМ творять світову раду ТУСМ, яка є членом ЦеСУС.

SUSTA Educational and Professional Information Bureau Begins Work

NEW YORK, N.Y.—Since the establishment of the Educational and Professional Information Bureau, SUSTA has received more than two dozen letters and inquiries concerning the program. The communications range from questions about Ukrainian courses to pledges of support and cooperation from graduate students and faculty members.

One of the first priorities of the Information Bureau is to compile a list of all Ukrainian professors, their schools and the departments in which they teach. This information would be available to prospective students and would facilitate contact between the aspiring student and the Ukrainian faculty member.

Several professors have already volunteered their services and have said that they would provide assistance to students interested in their fields.

Along the same line, the Information Bureau is organizing doctorate candidates for the purpose of providing undergraduate and graduate students with counseling services in their future professions.

“This student-to-student contact will provide them with an opportunity to get a real-life picture and advice from their ‘peers’ already participating and/or finishing in their chosen fields,” said a SUSTA spokesman.

The “counselors” would also provide assistance in choosing a university, application procedures and faculty contacts. The Information Bureau already has commitments from graduate students in sociology, psychology, political science, journalism, computer science, law, business and Slavic languages and is expecting more shortly.

Furthermore, the Bureau has established a network of contacts in Canada for individuals who would be interested in studying there.

High on the list of priorities is to help students and recent graduates in establishing contacts within the Ukrainian community in cooperation with various Ukrainian professional societies. Not only would the societies benefit by the influx of youth, but the students themselves would profit by societies' assistance and professional contacts. The first

and the most enthusiastic supporter of this specific program is the Society Ukrainian Engineers in America which pledged full cooperation with SUSTA and the Bureau. The Society promised to provide interested students in the technical fields with information, its newsletter and any other assistance.

The Bureau will also try to form, in the near future, working relationships with other Ukrainian professional groups including the medical, journalist and law societies.

In a further service to students, the Information Bureau has recently reached an agreement with the Intercollegiate Studies Institute (ISI), a non-profit, non-partisan educational organization located in Bryn Mawr, Pa.

ISI, which offers conferences, publications, fellowships and other educational services, will send out informational material about its activities, a copy of its journal and information about its fellowships.

Approximately 2,500 packets will be mailed out to SUSTA members at the beginning of the Fall semester. ISI membership is free to students and faculty and its services, especially the graduate fellowships, might prove invaluable to SUSTA members.

At the July meeting of the executive board Halya Tarnawska, SUSTA eastern vice-president, of Highland Park, N.J. was appointed Director of the Information Bureau. It will be her job to coordinate the collection and dissemination of all Bureau's educational information. Since her appointment Miss Tarnawska has formed several working committees whose assignments are to plan and map present and future activities of the Bureau. Anybody wishing to assist in the committees or help out with the Bureau is urged to contact SUSTA as soon as possible.

The Educational and Professional Information Bureau, as well as SUSTA, will be operating from the new UCCA headquarters at 203 Second Avenue in New York City.

For further information please contact SUSTA, Box 351 Cooper Station, New York City 10003.

SUSTA Conference To Be Held At Soyuzivka November 20-21

NEW YORK, N.Y.—The Federation of Ukrainian Student Organizations of America (SUSTA) announced that it will hold its biennial student conference Saturday and Sunday, 20 and 21 at Soyuzivka in Kerhonkson, N.Y.

The Conference's aim is to bring together the many Ukrainian students and hromadas and to discuss the problems, actions and future endeavors of Ukrainian youth at their schools and in their communities.

Other subjects to be discussed will be the “Ems Ukaz” and the contributions of Ukrainians in American society.

The Conference will include speakers, panels and discussion groups who will deal with these subjects.

A dance will be held Saturday night.

The total fee for this two-day event will be \$22, which will include dinner, lunch and the dance on Saturday, brunch on Sunday, and sleeping accommodations on Saturday night.

For more information please contact SUSTA, Box 351-Cooper Station, NYC 10003 of Halya Tarnawska, vice-president 438 Dennison St. Highland Park, N.J. 08904

ЦУСА:

Центрاليا Українських Студентів Австралії (ЦУСА) існувала як координаційне тіло українських студентських громад Австралії. Хоча за останні вісім років ЦУСА перестала існувати, українські студентські громади Австралії діють тепер самостійно. Спроби в 1971-73 рр. відновити ЦУСА не вдалися через ряд перешкод: мала кількість студентів, брак зацікавлення й велика віддаль між осідками студентських громад. Видання студентського журналу „Студентське Око” зупинилося два роки тому. Управа ЦЕСУС мала контакти з поодинокими студентськими громадами, на жаль, за останній рік затрималися контакти тільки з управою ТУСМ — Сідней.

Під час I Світового Конгресу ЦеСУС 1967 р. ще такі українські студентські союзи і громади були членами ЦеСУС і присутніми на нарадах: САУС (Союз Аргентинсько-Українського Студентства), ОБНОВА (Українське Католицьке Студентство), ЗАРЕВО (Українське Академічне Товариство), ОДУМ (Студентська секція Об'єднання Демократичної Української Молоді).

Філядельфійська Студентська Громада

Reflections...

(Continued from page 10)

З уваги на те, що цього року конгрес ЦеСУС-у відбувається у Філядельфії, варто звернути увагу на Українську Студентську Громаду Філядельфії як приклад підставової студентської організації. Філядельфійська Студентська Громада заснована перед 15-ти роками. В тім часі діяльність Громади віддзеркалює зацікавлення Філядельфійських студентів. В ранніх роках академічні і громадські зацікавлення студентів виявлялися у різних проєктах, а особливо в активній підтримці Гарвардського осередку. В дальших роках розростові Студентської Громади дуже допомогла щедра українська шадниця і її президента д-ра Володимира Галана, який згодився відступити для студентської домівки два поверхи будівлі, що була власністю шадниці. Зі своєї сторони студенти вклали багато праці і навіть грошей, щоб прикрасити і устаткувати свою домівку, яка примановала не тільки всіх студентів, але й багато гостей. В тім часі студенти брали участь у суспільній акції, що допомагала старшим людям. Таким чином в роках 1969-70-71 Громада розрослася на понад сто активних членів.

Згодом шадниця відпродала будинок, в якому знаходилася студентська домівка, але діяльність Громади не припинилася. Постійні вечірки, щорічні заходи і популярний „вік-енд над морем“ вже кріпко вросли в традиції Студентської Громади. Крім цих традиційних заходів Громада часто організує або співпрацює з організаціями різних виставок, концертів, доповідей, демонстрацій, висвітлень фільмів і спортивних турнірів.

В минулому році студентське

життя у Філядельфії поширилося. При п'ятьох Філядельфійських університетах розпочато окремі українські клуби. Ці клуби якийсь час конкурували зі Студентською Гро-

мадою і навіть створили окремий Союз Українських Клубів у Філядельфії, але цей конфлікт був скоро полагоджений. На останніх виборчих сходинах Студентської Громади в травні 1976 р. злучено Союз Клубів із Студентською Громадою і поширено роллю клубів в управі Громади. На тих самі зборах вибрано нову управу Студентської Громади в такому складі: голова—Олег Завадовський, заступник голови—Стефан Слободян, скарбник—Орест Козицький, секретар—Максим Тарнавський. На цю нову управу впади відразу два важливі обов'язки, а саме: приготувати все, щоб успішно прийняти Світовий Конгрес ЦеСУС-у і допомогти українському комітетові 200-річчя відсвяткувати важливі роковини. В міжчасі управа також встигла запланувати власну діяльність. Уже в липні відбувся успішно тенісовий турнір, а 10-12 вересня Філядельфійські студенти прощатимуть вакації традиційним „вік-ендом над морем“ у Вайлдулі, Н. Дж.

По за тим нова управа далі змагається із постійними проблемами, між ними: потреба домівки, невпевненість фінансів і тривкий зв'язок із місцевими студентами. Одну з цих проблем вже частинно полагодили. Управа вже зложила список українських студентів у Філядельфії і є готова поділитися цим списком (понад 300 адрес) зі зацікавленими організаціями. Пригадується, що в цій і інших справах звертатися до Студентської Громади на адресу:

Program of

IV World Congress of Ukrainian Students University of Pennsylvania August 12-15, 1976

Wednesday

8:00 p.m.

Plenum of the Executive Board (closed to the Public)

Thursday

9:00 a.m.

2:00 p.m.

Registration
Opening Session
Election of Presidium
Report of the President
Report of the Secretariat
Treasurer's Report
Report of the Audit Board
Report of Member Organizations
General Discussion
Election of Committees
Get Acquainted Wine and Cheese Party

8:00 p.m.

Friday

9:00 a.m.

The Role of CeSUS in the Ukrainian Student Movement
1. The International Student Movement
2. The Role of CeSUS in the World Congress of Free Ukrainians
3. The Internal Political Sector of the Ukrainian Community
4. The Socio-Economic Structure of the Ukrainian Diaspora
5. The Role of CeSUS as a Coordinating Center

2:00 p.m.

II. Ukrainian Studies
1. An overview of Ukrainian Studies in the West
2. Research and Publications in Ukrainian Studies
3. A critique of the State of Ukrainian Studies
4. Areas in need of strengthening and the role of CeSUS
Ukrainian Bicentennial Concert Robin Hood Dell

8:00 p.m.

Saturday

9:00 a.m.

III. Contemporary Ukraine
1. An overview of Defense of Political Prisoners and Prisoners of Conscience
2. An overview of Dissident Movement in the World
3. Defense of Student Dissidents in Ukraine
IV. The Dynamic of Social and Community Processes and the Role of CeSUS
A panel discussion of representatives from all member countries
Banquet - Ball — St. Josaphat's Parish Hall
(Disston and Ditman Streets)

Sunday

8:00 a.m.

11:00 a.m.

Church Services
Plenary Session
1. Report of Committees
2. Resolutions
3. Statutory Changes
4. Election of Executive Board
5. New Business
6. Closing of the Congress

should not be patterned after youth group organization programs. The social or good time side of programs cannot be the dominating feature, it may create momentary flashes of interest, but in the long run will not yield in meaningful results.

Lastly, the hromada should not be geared toward quantitative features but rather should seek to promote high quality and thought provoking activities. The spectrum of possibilities is unlimited, especially if the interest is genuine, in areas such as; defense of prisoners of conscience, analysis of the political reality in Ukraine, development of political action programs, community organization work, assistance in Ukrainian language schools, development of literature programs, preparation of exhibits, participation in community activities.

There is no such thing as group motivation. A person does something because he or she really wants to, and they want to because it satisfies some specific need or desire. Excluding the primal needs of man, the strongest needs are related to being creative, being productive, intellectual fulfillment and recognition. The individual finds a forum for satisfying these needs in society and more specifically in an organization or a group. Collectively, individuals do submerge their needs to the needs of the group; group psychology does come into play but before that can be attained a threshold of personal need satisfaction must be met. The responsibility of leadership is to provide basic need satisfaction for its membership.

Some student leaders feel that the purpose of the student movement is not to cater to the majority but to simply let a small dedicated group do what it sees fit. I cannot agree with this position and contend that the movement should be as broad based as possible. Broad based but relevant. Relevant in that the overriding goals are never forgotten or distorted.

We cannot permit programs to become goals in themselves. Sometimes even strategies and tactics take on such apparent importance that they overshadow the goal. Involvement for the sake of involvement helps the organization in the shortrun, but for continuity and progress, goal orientation is a necessity.

The tasks before the Ukrainian student movement are indeed difficult but not insurmountable. Before meaningful progress can be made several conflicting conditions must be overcome.

The first of these and possibly the most difficult is the development of a clear concept of parallel allegiance and responsibility to the countries in which we live and to the concept of the Ukrainian community in the free world. This means promulgation of a mosaic concept of society but not only along the lines of language and culture. Specifically it requires a high degree of cognizance of one's background and a willingness to make a personal commitment to organize ones personal life as part of a sub-society which is the Ukrainian community.

This personal decision, if it is genuine, is in reality a political choice. It is political in that

Hold Bi-Cen Festival...

(Continued from page 1)

which manned the roads and the parking lots.

Appearing in the concert programs were the following groups and artist: Chicago ODU's mandolin orchestra; vocal and dancing ensembles of St. Mary's Ukrainian Catholic Church in McAdoo, Pa.; the "Dancing Sopilka" ensemble from Philadelphia; the "Verkhovyna" folk choral ensemble from Hackensack, N.J.; St. Andrew Church young bandurist ensemble from South Bound Brook, N.J.; the "Dnipro" dancers from Bridgeport, Conn.; the "Prometheus" male choir from Philadelphia; Bridgeport Plast's female vocal ensemble "Hutsulky"; the Bandura School from New York with a guest appearance of mezzo-soprano Alicia Andreadis; and members of the dance workshop which was being held here during the preceding.

Vasile Avramenko, the dean of Ukrainian

the history and current status of Ukraine has been determined by the strength of Russian imperialism and now imperial Russian communism. If an individual considers himself or herself a Ukrainian this automatically brings on responsibility. All too often we hear Ukrainians say "I love my culture, but I am not interested in politics". Culture does not exist in a vacuum. Culture is a living thing that requires favorable socio-political conditions and Ukrainian culture today cannot develop along its potential only because of political shackles. Promulgation of heritage is not enough. We must do more, we must do better.

Today, the threat to the survival of our culture is greater than ever. We see before us unfolding a systematic process of absorption, bastardization and outright destruction of all cultural manifestations of Ukraine. Never before has such a program been implemented against a nation of comparable size. The Student movement must be political, it must be revolutionary, it must be based on action, not on coffee-house rhetoric.

The second condition that should be addressed by the movement is the need for effective organization. Organization is not an end in itself, it is merely a strategy for propagating and sustaining the movement. Effective organization does not necessarily mean creation of a vast bureaucracy nor maintenance of a rigid structure. Effective organization does mean having the capability and capacity to conceptualize, plan, act and evaluate in an effective and efficient manner. These requirements must be met at all levels of the organization. No level of the organization can hold a monopoly on these ingredients.

The third task before us is to develop the capability for international influence. This requires effective international organization, but most importantly it requires the ability to think big. All too often we are frustrated into believing that we cannot affect the destiny of societies or nations. History has ample examples of movements which had limited resources but through perseverance attained their goals.

The fourth task before us is to refine Ukrainian ideology to make it applicable to today's conditions. With this must come a careful analysis of what practical role, if any, do Ukrainian "political parties" play in the context of the Ukrainian community.

The opportunity is here, the question is whether the student movement can do something about it. The vast majority of Ukrainian students are not involved in Ukrainian political parties and do not consider political parties as relevant. We need to know why, what relationship will this have on the maintenance of a high level of consciousness.

In reflecting on my observations of the past, I regret that we did not have the capability to maximize our accomplishments in the student sector. We have a large reservoir of talent in our community, but somehow most of it is terribly underutilized. Let's find a way to break the dam and let our energies gush forth in a vast river of enthusiasm and dedication. We can do it.

folk dancers, was given a rousing hand of applause upon being introduced at the festival, during which he showed some of his films. Religious services in both Orthodox and Catholic rites were offered Sunday, August 1, by the Very Rev. Artemy Selepyna, head of the Consistory of the Ukrainian Orthodox Church, and the Rev. Bohdan Lewycky, pastor of St. Mary's Ukrainian Catholic Church in McAdoo.

The throngs of festival goers enjoyed evening dances to the tunes of the "Tempo" and "Nova" orchestras. Many area political and civic leaders took part in the various phases of the festival, while others sent special greetings.

President Gerald Ford, his Special Assistant for Ethnic Affairs, Pennsylvania Governor Milton Shapp were among those who imparted greetings to Ukrainians in special written messages.

23rd Ukrainian Cultural Courses Open at Soyuzivka

KERHONKSON, N.Y.—For the 23rd consecutive summer Ukrainian youths from the North American continent will spend three weeks at the UNA estate here, learning about Ukrainian history and culture, while availing themselves of Soyuzivka's other educational and recreational facilities.

The Ukrainian Cultural Courses, conducted this year by Prof. Wolodymyr Bakum of the State University of New York at New Paltz, round out the three-pronged UNA program for youth.

Boys and girls took part in two children's camps at the estate held earlier this summer.

Thirty-four youths, aged 15 and up, are registered for this year's summer courses which include lessons in history, geography, language and culture. Tours of surrounding Ukrainian sites, as well as a visit to the UNA Building in New Jersey are possible extracurricular activities.

In addition to Prof. Bakum, who has been directing the courses during two previous summers, the instructors include: Mrs.

Oksana Bakum, Chrystyna Demydenko, Marusia Shtyn, Slava Gerulak, Michael Buryk, Marko Bandera, and Walter Bacad. The boys' counselor is Bohdan Milan.

The official opening of the courses was held Monday, August 9, with the participation of UNA Supreme President Joseph Lesawyer and Soyuzivka manager Walter Kwas.

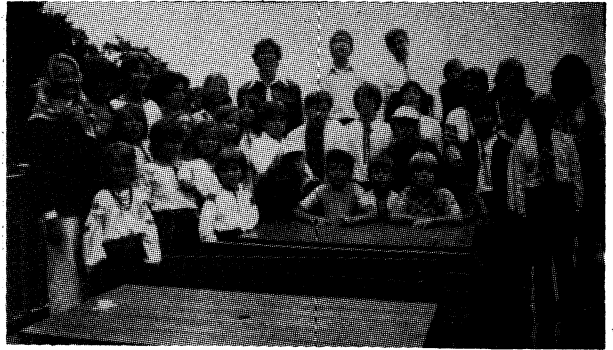
Mr. Lesawyer extended Soyuz's greetings to the youths, while Mr. Kwas outlined the rules and regulations of the estate.

In the course of the brief ceremony, Mrs. Kwita Steciuk announced that Bohdanna Prynada was the recipient of the Prof. Basil Steciuk Memorial Scholarship.

Prof. Steciuk, who died in April 1975, was the long-time director of the courses.

Following a Divine Liturgy, celebrated by Rev. Lukaszewycz, the youths returned to the "Lviv" villa and took entrance examinations, on the basis of which they were divided into three groups: beginners, intermediate and advanced.

Boys End Camp Tour at Soyuzivka



Boys end their three-week camp at Soyuzivka.

KERHONKSON, N.Y.—With a program of 22 songs, dances and recitations—comprising a portion of what they had learned during their stay here—18 boys, aged 7 to 11, and eight girls, some of them even younger, completed their three-week tour of camping Saturday, August 7, at Soyuzivka's "Lviv" villa.

The program, held on the stage of the "Veselka" pavilion, was heartily applauded by some 100 parents and guests who marveled at what the youths had learned during the three-week period of camping here. The boys capped their performance

with a vivacious "Arkan" and then joined the girls of the sub-camp and their counselors for the traditional "Nich Vzhe Ide."

Moving the program with dexterity was Anya Dudyk, Soyuzivka's emcee in residence, while Alec Chudolij provided accordion accompaniment for the songs and dances.

The boys' camp, like that attended by the girls earlier, bore the title "Shamokin" in deference to the Centennial of Ukrainian

settlement in the U.S., which is being observed this year in conjunction with America's Bicentennial. At its peak the boys camp numbered 28 youths.

Director of the children's camps was Mrs. Stephanie Hawryluk. Her assistants during the boys' tour were: Joyce Chupa, Roman Wasyluk, Christine Tkachvera Chuma, Raissa Markiw, Renata Wynnyk, Tania Babenko, Linda Geba and Steve Hankewych who was the youngsters' popular chef.

In brief remarks at the conclusion of the program, Mrs. Hawryluk bid the children farewell, while Soyuzivka manager Walter Kwas congratulated the director and her staff for the exemplary conduct of the camps and invited the children to return next year. The counsellors presented Mrs. Hawryluk with a gift in appreciation of her work.

The "Lviv" villa did not remain unoccupied for long, as Monday, August 9, over 30 youths of high school and college age took over the premises for the Ukrainian Cultural Courses, the last of the three-part program for youth held each summer at the UNA estate here.

Bryttan, Dancers, 'Rushnychok' 'Tempo' to Entertain at Soyuzivka



Rushnychok

KERHONKSON, N.Y., Aug. 10.—Concert violinist Adrian Bryttan, Watervliet's "Verkhovyna" dancers, the popular orchestras "Rushnychok" and "Tempo" are on the bill Saturday, August 14, during Soyuzivka's weekly entertainment programs and dances.

Mr. Bryttan, who has concertized in many Ukrainian communities in recent months, scored yet another success with

his performance at the concert of religious music during the 41st Eucharistic Congress in Philadelphia last week.

Adding variety to the program are the youthful dancers from Watervliet, who also have a number of appearances to their credit.

"Rushnychok" and "Tempo" orchestras are acknowledged leaders in the mushrooming field of Ukrainian vocal-instru-

mental ensembles. Both are continuously expanding their already ample repertoires, geared to the tastes of young and old alike.

On Sunday, it is Jacques Hnizdovsky's turn to exhibit his latest works, which he will cap with an evening lecture.

Next Saturday, the participants of the musical workshop, conducted since last Monday by Metropolitan Opera star

Andrij Dobriansky, concert pianist Thomas Hrynkiw and actor William Shust, will stage M. Lysenko's "Nocturne" on the stage of the "Veselka" auditorium.

Sunday afternoon, August 22, the UNWLA N.Y. Regional Council will stage its traditional day at Soyuzivka, while artist Liuboslav Hutsaliuk takes over the exhibit spot with his unique works.

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EACH FRIDAY, a DANCE to the tunes of the "SOYUZIVKA" orchestra—vocalists, MARUSIA STYN—accordion, ALEC CHUDOLIJ.

Saturday, August 14

"VERKHOVYNA" Dancers from Watervliet, N.Y. ANDRIAN BRYTTAN, concert violinist DANCE—"RUSHNYCHOK"

Sunday, August 15

Exhibit of works by JACQUES HNIZDOVSKY Lecture: "The World of Art"

Saturday, August 21

"NOCTURNE" by M. LYSENKO, presented by the Musical Workshop under the direction of

A. DOBRIANSKY, T. HRYNKIW and W. SHUST DANCE—"CHERVONA RUTA"

Sunday, August 22

UNWLA Day, N.Y. Regional Council Exhibit of works by LIUBOSLAV HUTSALIUK

Saturday, August 28

"CHEREMOSH" Hutsul Ensemble, Philadelphia DANCE—"TEMPO"

Sunday, August 29

Exhibit of works by VOLODYMYR BACHYNSKY

September 3-6

National Tennis and Swimming Championships

Saturday, September 4

"LASTIVKY" trio, Toronto DANCE—"RUSHNYCHOK" and "TEMPO"

Sunday, September 5

SOYUZIVKA Ensembles Revue DANCE—"RUSHNYCHOK" and "TEMPO"

For Our Children

VESELKA — THE RAINBOW

Ivasyk - Telesyk

(A Ukrainian folk tale)

Illustration by M. Butovich

Once upon a time there was an old man and an old woman who had no children. They were very sad because of this, and one day the old woman said to the old man:

"I pray you, go to the forest and bring me a small stick of wood. I'll put it in a cradle and rock it as though it were a baby."

At first the old man would not hear of it, but when the old woman begged him again and again, he finally went to the forest and brought her a stick of wood. The old woman put it in a cradle, rocked it and sang a lullaby:

**Lullaby, my wooden one;
I'll cook you some pudding,
I'll buy you a toy.**

Lullaby, my boy.

She rocked and sang and fell asleep. You can imagine how surprised she was in the morning when she heard a noise from the cradle, like that of a crying baby.

Lo, and behold! Instead of a stick of wood a baby-boy lay there. The old man and the old woman were overjoyed. They named the boy Ivasyk Telesyk, which meant: little Ivan, the Tumbler.

When Ivasyk grew bigger he asked the old man to make him a golden boat and a silver oar so that he could go fishing. The old man made Ivasyk a golden boat and a silver oar and Ivasyk went a-fishing in the river. The old woman cooked him a meal and brought it to the river bank, singing:

**Ivasyk, Telesyk,
Row your boat to me, quick!**

When Ivasyk heard his mother's voice he rowed to the river bank

quickly, singing:

**Row, my boat, row, row, row,
To my mother I go!**

He came to the river bank, ate his meal, gave his mother his catch and went a-fishing again.

A forest witch saw Ivasyk and heard his mother sing. Having a great desire to eat the little boy, she came to the river bank and sang in her harsh voice:

**Ivasyk, Telesyk,
Row your boat to me, quick!**

But clever Ivasyk answered:

**Row my boat away, away,
My mother's voice is sweet
and gay.**

So the witch rushed to a blacksmith and implored:

"Forge my voice to be as sweet and high as the voice of Ivasyk's mother."

The blacksmith did so and the witch went again to the river and sang in a gay high voice:

**Ivasyk, Telesyk,
Row your boat to me, quick!**

Ivasyk, thinking his mother was calling him, came to the river bank. The

witch snatched him and carried him away into the forest.

She took Ivasyk to her hut and said to her daughter Olenka:

"Heat the oven and bake Ivasyk. I'll go and call the guests."

So Olenka heated the oven and ordered Ivasyk to sit down on the bread shovel so that she could put him inside the oven.

Ivasyk put one leg on the shovel and asked:

"This way?"

"No, not like that!" cried Olenka. "Don't you know how to sit down on a shovel?"

"No," said Ivasyk, and putting his other leg on the shovel asked again:

"This way?"

"No!" said Olenka angrily.

"Can't you show me how to do it?"

So Olenka sat down on the shovel to show Ivasyk how it was done. Quickly he pushed her into the oven, closed the door, rushed out of the hut, and climbed a high tree nearby.

When the witch came back and saw

Ivasyk up in the tree she began to gnaw at the tree in a great rage.

Ivasyk, seeing this, shouted to a flock of geese flying above him:

**Geese, geese, winged friends,
Take me to my father's lands!
Take me to my mother dear,
She will feed you what you will!**

But the geese said:

"We have no time, ask the next flock!"

The witch bit off a big piece of the tree and the tree began to shake. In despair Ivasyk cried to a second flock of geese:

**Geese, geese, winged friends,
Take me to my father's lands!
Take me to my mother dear,
She will feed you what you will!**

"We have no time, ask the gosling behind us," answered the geese.

The tree was bending lower and lower as Ivasyk cried to the flying gosling:

**Little gosling, winged friend,
Take me to my father's lands!
Take me to my mother dear!
She will feed you what you will!**

The gosling agreed, and Ivasyk mounted himself. As they flew up, the tree fell to the ground.

So the gosling took Ivasyk to his parents' house and placed him on the thatched roof. At the moment, the old woman was placing freshly-baked tarts on the table, saying:

"One for you, my old man, and one for me."

Ivasyk, seeing this through the window, cried:

"And what about me?"

(Continued on page 15)

**HOW TO READ AND WRITE IN UKRAINIAN**

By I. KORYTSKY

Lesson V

In this lesson you will learn four new Ukrainian letters. They all are consonants. The Ukrainian letter X, x does not exist in the English. It is pronounced like very strong h in the throat (kh).

P p (room)

P p (try)

В в (very)

В в



Вова, Том, Сем і Рома везуть Ріту.

— Ріта, куди ти?

— Варити мамі сос. Мама зараз іде додому.

Ріта варить



додому — home

зараз — just a moment

X x (kh, very strong h in the throat)

X x (Khmelnitsky)

(Khan)

Н н (nose)

Н н (no)

Ось і мама вдома.

— Ріта, де сос?

— Зараз! Туди дам сметани і трохи води. А ось тут вареники.

— Мамо, а хто там за домом?

— Там тато, Хома і Ніна. Ніна несе хустину, а Хома везе авто.



вдома — at home

вода — water

трохи — a little

дім — house

дам — I will give

хустина — shawl

везе — drives

авто — automobile

**Assignment**

1. Read the above sentences.
2. Write them in your note-book using printed and written letters.
3. Practice to pronounce correctly the consonant x.
4. Build new words and sentences using the letters you learned already in previous lessons.

For Our Children

VESELKA—THE RAINBOW THE KOZAKS

In the time of the Great Princes, Ukraine was a mighty country respected by all cultured nations. Ukrainian princesses married foreign kings. The most famous of these were two daughters of Yaroslav the Wise—Anne and Elizabeth; the former married the king of France and the later a king of Norway.

In the 13th century a great disaster befell Ukraine—the Mongol invasion. Wild hordes came from the Far East, burning and destroying the beautiful and rich Ukrainian cities and the small villages alike, killing the brave men who resisted, and enslaving small children and women. The strongest resistance against the Tartars was made by the Ukrainian king Danylo, who fought them nearly all his life and saved Western Europe from being overrun and ruined by these barbarians.

For centuries the bodies of brave Ukrainian men formed a barrier that the wild Tartars could not penetrate to ruin Western Europe.

But in the 14th century a new Order of Knights was formed in Ukraine. These knights came from all groups of society, from duke to poorest villager. But they all had one purpose: to defend Ukraine from the Tartars and the Turks, to fight them in the wild steppes or on the sea, and to conquer their strongholds and free thousands of slaves.

These knights were greatly feared and respected by the Tartars themselves, who called the knights "Kozaks"—meaning "the brave young men." That name remained with the knights and they began to use it themselves.

At first they fought the Tartars in small groups. But in 1452 a brave young Ukrainian duke, Dmytro Bayda-Vyshnevetsky, organized a great Kozak army and founded a Kozak fortress, name the "Sitch," on the river Dniipro.

From that time on every Ukrainian boy dreamt of living in the Sitch, which was for men only, and of becoming a Kozak-knight.



Dmytro Bayda-Vyshnevetsky

Duke Bayda-Vyshnevetsky was the first Hetman of the Kozaks—the commander-in-chief of the Ukrainian Army.

There is a ballad about Bayda (as he was called by the Kozaks). When Bayda was in Turkey the Trukish Sultan proposed that Bayda marry the Sultan's daughter and become a Turkish Prince. Bayda laughed with scorn, so the Sultan ordered him to be hanged on a hook by a rib in a public place, to die a slow martyr's death. While Bayda was hanging there in great pain, the Sultan came to him and said,

"What do your eyes behold, my brave Bayda?"

And Bayda replied,
"My eyes behold three green oaks
And on these oaks, three white doves.
Give me a bow,
And I'll kill you a dove."

Greatly surprised that a dying man should want to show his shooting skill, the Sultan gave Bayda a bow and three arrows. But with these arrows Bayda killed the Sultan, his wife, and his daughter.

Ivasyk - Telesyk

(Continued from page 14)

The old woman did not hear and continued to divide the tarts:

"One for you, my old man, and one for me."

And Ivasyk cried again from the thatch:

"And what about me?"

This time the old woman heard his voice and said:

"Whose is that voice, that makes my heart bleed?"

But she continued to divide the tarts:

"One for you, my old man, and one for me."

And again Ivasyk cried from the thatch:

"And what about me?"

The old woman and the old man rushed outside and saw Ivasyk sitting on the thatch.

They were overjoyed and took him inside the house. As for the gosling, they gave him food and drink and he flew happily away.

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Yonkers Youths Visit D.C.



Yearly the eighth grade pupils of St. Michael's Ukrainian Catholic School in Yonkers, N.Y., visit the historic sites of Washington, D.C. Photo above shows this year's graduating class sitting on the steps of the Capitol. The group was accompanied on their three-day tour to the capital by their teacher, Mrs. Maria Kiciuk, and several parents. The trip was financed by a "pyroby" and bake sale and jelly bean contest. In addition to the money earned for this trip, the class made a donation to St. Michael's school in the amount of \$800, and a \$25 donation to the Stamford Bishop's Fund. They presented the gifts to Msgr. Basil Feddish, pastor, on graduation day.

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