

Remember Ukraine

The Ukrainian Weekly Edition

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Ukrainian Communities Prepare for Observances Of Ukraine's Independence Anniversary

**Rudenko's Committee Issues
Declaration and Memorandum
On Human Rights in Ukraine
Demand Independent Participation
Of Ukraine in International Parleys
U.S. Group Submits Documents
To Congresswoman Fenwick**

WASHINGTON, D.C.—The Ukrainian Committee to Monitor Compliance with the Helsinki Accords in Ukraine released last year two documents which outlined the group's beliefs and courses of action and gave an update on the dissident movement in Ukraine, reported the "Smolosky" Ukrainian Information Service here.

In addition to demanding that the

conditions of the Final Act of the Helsinki Agreement be enforced in Ukraine, the Kiev-based Committee continually emphasized the point that Ukraine should participate in all international agreements on an independent level.

Both documents, published last November 9 and December 6, were received by the Ukrainian Committee's American counterpart here. Entitled "Declaration" and "Memorandum No. 1," the texts were signed by the 10 founding

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National Fund Drive Exceeds Goal

NEW YORK, N.Y. (UCCA Special).—A total of \$135,390 was collected for the 1976 Ukrainian National Fund drive as of January 10, 1977. In 1975 at the same time the fund had reached \$131,346.

In this year's fund-raising drive the first place was taken by the UCCA Branch in Philadelphia, which surpassed its last year's total of \$12,000. Chairman of the Branch is Prof. Peter G. Stercho, with Ivan Skochylas, head of the finance committee, and Ivan Sharan, Michael Nych and Peter Tarnawsky, collectors.

Second place went to the UCCA Branch of Newark-Irvington, which collected over \$7,000. Chairman of the Branch is Michael Chaikivsky, treasurer Kost Hrechak, and Vasyi Shymera, George Drebych and Ivan Kalynovych, collectors.

The UCCA Branch in Chicago, Ill., contributed substantially in the last minute drive, with Mykola Senchysyak and the "Pevnist" Cooperative donating \$500 each.

As soon as all donations are summarized, the UCCA Central Office will publish a detailed report on how much each UCCA Branch contributed to the Ukrainian National Fund.

HARVARD SPECIAL

The centerfold in this issue features the symposium on "Ukrainian Experience in the United States," held at Harvard University December 2-5, 1976. We are publishing this material on the eve of the last phase of the drive to complete the funding of Harvard's Ukrainian project.

**Programs to Be Held in Washington, D.C.,
Albany and Other State, Local Sites**

NEW YORK, N.Y. (UCCA Special).—On January 22nd, Ukrainians in the free world will commemorate Ukrainian Independence Day in remembrance of that date in 1918, when Ukrainians declared their independence from all foreign aggressors, with the establishment of the Ukrainian National Republic.

The date of January 22nd is marked by ceremonies in most major cities of the U.S. as well as numerous state capitals. These take the form of flag-raising ceremonies, concerts, religious observances and special proclamations issued by city fathers and state leaders.

For example, the New York State Legislature in Albany, N.Y., in an official ceremony to be held Monday, January 17, will proclaim January 22nd as Ukrainian Independence Day in New York State.

The resolution for this action has been introduced by Sen. Edwyn E. Mason and Majority Leader Sen. Warren Anderson. Many Mayors and Governors of U.S. Cities and States will mark this event with appropriate resolutions and proclamations.

As in previous years, the UCCA Central Office sent out a circular to all its branches and member organizations, providing di-

rectives on the observances of the anniversary of Ukrainian Independence.

In addition:

UCCA President Prof. Lev E. Dobriansky sent a letter to every U.S. Senator and Congressman inviting them to make appropriate statements on the floor of the Congress on the significance of Ukraine's independence anniversary.

UCCA Central Office sent out 2,180 press releases to major American newspapers, TV and radio stations, as well as to American and foreign wire services. The two-page release stresses the importance of Ukraine's freedom and independence.

Below are dates and places of already announced observances:

* Albany, N.Y. January 17, 1977, at the Legislative Office Building with speakers: Lt. Governor Mary Ann Krupsak, State Senators Warren Anderson and Assemblyman Maurice D. Hinchey; Joseph Lesawyer and Ivan Bazarko; prayers by Rev. Stephen A. Chomko (Ukrainian Catholic Church) and Rev. John Kulish (Ukrainian Orthodox Church); entertainment; Andrij Dobriansky, Mary Lesawyer, Thomas Hrynkyv, the

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State Capitol in Albany Will Be Site of Independence Day Observance

ALBANY, N.Y.—A concert of Ukrainian songs and dances, followed by official ceremonies in the State Legislative Office building in Albany, N.Y., will comprise the special program Monday, January 17, in observance of the 59th anniversary of Ukraine's independence, announced New York State Senator Edwyn E. Mason here last week.

It was Sen. Mason who in cooperation with Senate Majority Leader Warren M. Anderson initiated these state-wide observances last year following one of his frequent visits at Soyuzivka—which is located in the District he represents—and a talk with the UNA estate's manager Walter Kwas. The Central Office of the UCCA in New York and individual branches in the state followed up on this initiative and took part in the unique observances.

This year's program has been expanded to include a concert with the participation of outstanding Ukrainian artists and performers.

The UCCA Central Office has already apprised its branches throughout the state to send delegations to Albany and thus ensure an impressive turnout for the event.

The concert is scheduled for 1:00p.m.



Sen. Edwyn E. Mason

and will be held in "The Well", located on the first floor of the Legislative Office building. Scheduled to perform are the following: Mary Lesawyer, soprano formerly with the N.Y. City Opera Company; Andrij Dobriansky, bass-baritone of the Metropolitan Opera; concert pianist Thomas Hrynkyv; vocal female sextet "Kobza" from Watervliet, N.Y., under the direction of

M. Kushnir; the Ukrainian Dancers of Astoria under the direction of Elaine Oprysko, vocalists Marusia Styn and Orysia Styn-Hewka, accordionist Alec Chudolij and bandurist Ted Semchysyn.

After the concert, with both chambers in session, Sen. Mason will introduce a resolution calling on Governor Hugh L. Carey to proclaim January 22nd as "Ukrainian Independence Day" in the state.

Brief statements will be rendered on the occasion by Sens. Mason and Anderson as well as Lt. Gov. Mary Ann Krupsak. Among those in attendance will be Assemblyman Morris Hinchey who is of Ukrainian lineage.

Leading the Ukrainian contingent and speaking in the course of the concert will be UCCA Executive Vice-President and UNA President Joseph Lesawyer.

Groups of Ukrainians from many centers of Ukrainian life in the state are making arrangements to take part in the ceremonies. The Kerhonkson, N.Y., and Glen Spey, N.Y., communities are scheduled to arrive by chartered buses.

The entire balcony in the State Legislative building has been reserved for participants.

Ukrainians Again Stage Effective Demonstration in Philly

PHILADELPHIA, Pa.—Philadelphia again had the dubious honor of welcoming Soviet performers in its midst recently.

The Ukrainian community chose to voice its welcome of the Soviet athletes by protesting the violation of human and national rights in Ukraine by the Soviet regime in a demonstration outside and in the Spectrum arena on Monday, December 20, 1976.

Besides carrying banners and distributing informative pamphlets about the political situation in Ukraine, an effective protest was staged inside the arena.

Seventeen demonstrators, consisting of member of the Committee for the Defense of Valentyn Moroz here and

members of TUSM, each dressed in a shirt displaying one large letter on the front and back, formed the words "Freedom for Ukraine" in English and in the back "Volia Ukraini" in Ukrainian. During the Russian anthem the protestors pointedly remained seated, standing only for the American national anthem.

As soon as the lights came on and the public was seated, the entire row of demonstrators stood, displaying their large slogan, calling out "Free Ukraine" capturing the attention of the audience, numbering approximately 12,000 people. This was repeated before and after each set of performances and concluded in a mass exit by the demonstrators during a pause in the program.

Philadelphia Moroz Committee To Hold Dual Conference

PHILADELPHIA, Pa.—The Committee for the Defense of Valentyn Moroz here, one of the most active Ukrainian human rights groups in the nation, will hold a conference divided into two separate sessions Saturday, January 29, at the "Tryzub" home.

A closed session for members of the Moroz Committees only will be held at 10:00 a.m. and will deal with various plans of action in defense of Ukrainian political prisoners in the Soviet Union and effective coordination of actions with widespread committees and organizations.

Persons interested in forming new committees in areas where such organizations do not exist are welcome to attend the conference and should contact Mrs. Vera Andrejchuk at 1950 Brandon Rd., Westover Woods, Pa. 19491, tel.: (215) 539-0638.

The open session is slated for 7:30 p.m. and its program includes the commemoration of the Battle of Kruty and a discussion of the current plight of Ukrainian dissidents and political prisoners. Speakers will be Dr. Andriy Zvarun and Osep Zinkewych of the "Smoloskyp" Publishers. This session is open to the public.

Rudenko's Group

(Continued from page 1)

members of the Committee, headed by Mykola Rudenko.

Rep. Fenwick Requests Investigation

On Monday, January 10, Rep. Millicent Fenwick, (R-N.J.) received from Bohdan Yasen, secretary of the American group, the two new texts plus information about KGB attempts to harass the Kiev group.

Rep. Fenwick, who has been interested in the Ukrainian dissident movement for several years, said that she would ask the U.S. State Department to investigate the charges, according to Robert W. Maitlin of the Newark Star-Ledger.

Memorandum No. 1, entitled "The Effect of the European Conference (on Security and Cooperation) on the Development of Rights-Awareness among Ukrainians," consists of 18 single-spaced-type-written pages. They are divided into four sections dealing with "The Creation of the Ukrainian Monitoring committee," "Typical Violations of Human Rights," "Severity of the Sentences," and "Effects of the Helsinki Conference."

Demand Equal Participation

The Declaration begins with the thesis that Ukraine, which just like other European countries, was twice devastated by world wars and was a founding member of the United Nations, should have been included in the Helsinki talks as a separate nation.

Since it was not, wrote the Ukrainian Monitoring Committee, the agreement of August 27, 1922 establishing the Soviet Socialist Republics,

which stipulated that international treaties are signed by the USSR on behalf of all the republics, should have guaranteed compliance with the Helsinki Accords in Ukraine.

The Ukrainian Committee claims that neither the Helsinki Agreement nor the Universal Declaration of Human Rights are being observed in Ukraine.

"Experience has shown that the conditions of the Helsinki Accord (in particular those pertaining to humanitarian questions) will not be guaranteed without the wide participation of all countries," they wrote.

One of the four goals set by the Ukrainian Committee was to see to it that Ukraine participate in all international conferences as a "sovereign European country and U.N. member through a separate delegation."

Report Violations

Their major task is to report all violations of the Universal Declaration of Human Rights and the Helsinki Accord.

"In its activity, the group will be guided not by political, but by humanitarian-legal principles," they wrote.

The Committee said that while the growth of bureaucracy tends to dilute the importance of the Helsinki Accords, nonetheless they "subscribe to the documents in their literal form, without bureaucratic twists and arbitrary omissions by officials or governmental organs."

"We are deeply convinced that only this kind of understanding of the Universal Declaration of Human Rights and the Helsinki Accords can

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Rudenko, Others Stage Hunger Strike

N.Y. Times Correspondent Says Dissident Movement Spreads

WASHINGTON, D.C.—Mykola Rudenko and three other members of the Kiev based Committee to Monitor Compliance with the Helsinki Accords went on a hunger strike as a protest against harassment by Soviet authorities, reported the "Smoloskyp" Information Service here.

At the same time, New York Times Moscow correspondent, David Shipler, reported that dissident movement in the USSR has risen recently and that new organized groups are springing up in defense of human, religious and individual rights. He also said that Rudenko was threatened with death.

Joining Rudenko in the hunger strike were his wife Raia, Oleksiy Tykhy, and Oles Berdnyk, reported "Smoloskyp".

The strike was in response to repeated harassment of the group's members, including a search of Rudenko's home in Koncha Zasp, just outside of Kiev, on December 23rd.

During the search, said "Smoloskyp", a number of documents relating to the group's activity, were confiscated by the KGB. Attempts to contact Rudenko by telephone were unsuccessful, said the press service. His telephone appears to have been disconnected after a telephone conversation with the service's representative, Bohdan Yasen, last November 21st.

O. Tychy, the newest member of the Kiev group, was born in the village Iskra in the Donbas region of Ukraine. He was arrested in 1958 for defending the Ukrainian language and sentenced to five years of imprisonment. He was released in 1963. In 1976, the KGB searched his home and confiscated a manuscript on a Ukrainian philology.

In his article, carried by the N.Y. Times of December 30th, Mr. Shipler reported the following:

Soviet dissident activity has risen in recent months, bringing a series of government countermeasures.

Jews trying to emigrate have staged demonstrations and attempted to hold a symposium on Jewish culture. Activists struggling for human rights have formed committees to collect information and disseminate regular statements on oppression. Today, three religious dissidents announced the formation of a committee to defend the rights of churchgoers, who they said were being persecuted by the state.

The Soviet authorities have responded with searches, interrogations, arrests

and threats of criminal punishment. They have stopped short of handing out prison sentences during this period, but have tried to create the impression that cases are being prepared that could result in long imprisonment or Siberian exile.

The increased maneuvering on both sides seems more episodic than a result of any shift in government policy or any new discontent among the population. In part, the recent activity reflects improved communication among the various factions of dissent, which find common ground in the human rights provisions of the European declaration signed in 1975 at Helsinki, Finland.

Last May, nine dissidents formed a group to monitor Soviet compliance with the Helsinki document. The committee, including Yelena Bonner Sakharov, the wife of Andrei D. Sakharov, the physicist, recently spawned two other committees with the same purpose, one in Kiev and the other in Vilna.

Several members of the Kiev committee have come under harassment, according to Yuri Orlov, a physicist who heads the Moscow group. On Saturday, December 25, the KGB searched their homes and came up with evidence that the dissidents said had been planted: pornographic cards, a rifle and \$36 in American currency, possession of which is illegal for Soviet citizens. The chairman of the Kiev group, Mykola Rudenko, who is a poet, found a death threat in his mailbox.

The group formed recently called the Christian Committee for the Defense of the Rights of Believers in the USSR consists of two Russian Orthodox clergymen, the Rev. Gleb Yakunin and Deacon Varsonofy Khaibulin, and Viktor Kapitanchuk, an Orthodox layman who restores religious art.

The committee reported cases of police barring worshippers from holy places and of other forms of harassment, especially where young people were involved.

A 28-year-old man, Eduard Fedotov, told Western reporters at a news conference in a Moscow apartment that he was confined to a mental hospital for several months this year after he had helped organize a religious seminar for young Muscovites.

"They are still willing to tolerate old people in church," said Father Yakunin, "but not the young." The priest has been outspoken in the past, writing letters of protest to international organizations.

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Programs...

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sister-duo Marusia Styn and Orysia Styn-Hewka, and other ensembles.

* Washington, D.C.: a) on January 26, 1977: special observance in the U.S. Congress, with Very Rev. Msgr. Michael Fedorowich of Philadelphia, Pa., delivering a special prayer on behalf of the captive Ukrainian people;

b) on January 27, 1977: Ukrainian independence program at the Rayburn Building, at 8:00 p.m. (Room 2168); speakers: Sen. Paul S. Sarvanes (Maryland) and Congressman Millicent Fenwick (R-N.J.) and Congressman Christoffer Dodd (D-Conn.); entertainment: the Bandura Ensemble under direction of Dr. Ihor Masnyk; master of ceremonies: George Nesterczuk, chairman of the Washington UCCA Branch.

* New Haven, Conn.: Banquet at the Sheraton Park Hotel on Saturday, January 22, followed by a dance; speaker: Dr. Michael Snihurowych, chairman of the local UCCA Branch.

* Philadelphia, Pa.: Concert on Saturday, January 22; speakers: Prof. Peter Stercho, local Branch chairman, and Anthony Dragan, Svoboda Editor-in-Chief; performers: "Prometheus" male choir under the baton of Michael Dlabaoha and operatic soloist Alicia Andreadis.

* Cleveland, O.: Banquet and ball on Saturday, January 22, at St. Joseph Ukrainian High School; speakers: Atty. Volodymyr Bazarko and Congresswoman Mary Rose Oakar (D-O.).

* Detroit, Mich.: January 23, 1977: Speakers: Senator Robert Griffin and Governor Milliken, and Nestor Scherbiy; entertainment: Ukrainian Choir "Dnipro" from Cleveland under the direction of V. Sadovsky;

* Buffalo, N.Y.: Banquet at the Statler Hilton on January 21, 1977; speakers: Dr. Edward M. O'Connor, Vasyi Sharvan and Dr. M. Loza.

* Cedar Grove, N.J.: Banquet sponsored by the UCCA Coordinating Council on January 22, 1977: Speakers: Governor Brendan Byrne and Ivan Bazarko;

* Jersey City, N.J.: January 23, 1977 at the Ukrainian Community Center; speakers: Dr. Eugene Kotyk, head of the UCCA Branch, and Atty. Askold Lozynskiy;

* Hempstead, N.Y.: January 30, 1977: Speakers: Dr. Walter Dushnyck and George Soltys, chairman of the UCCA Branch;

* Carteret, N.J.: January 13, 1977, signing of the Ukrainian Independence Day Proclamation; concert on January 23, 1977; speakers: Archbishop Mark Hundiak and W. Janiw, head of the UCCA Branch;

* New York, N.Y.: January 23, 1977 Fashion Institute Speakers: Dr. Adrian Slyvotsky and Eugene Iwashkiw; "Zahrava" from Toronto to stage play, "Myna Mazilio", by Mykola Kulish;

(Schedule of Northern New Jersey observances is given in a separate article in this issue).

Union, N.J., Mayor To Proclaim Independence Day

IRVINGTON, N.J.—A Proclamation designating January 22nd as Ukrainian Independence Day in Union, N.J., will be read by Union's Mayor, Dr. Goodkin, that morning at 9:00.

The reading of the proclamation and the flag raising to be held at the Municipal Building is under the sponsorship of UNWLA Branch 32 of Irvington.

In conjunction with the Independence Day activities and to promote further community awareness of Ukrainian culture and its people, Branch 32 has an exhibit in the Union Public Library for the entire month of January. A special showcase is of interest to younger people in the children's section of the library as well as the exhibit in the main area.

Branch 32 invites all members of the Ukrainian community and their friends to visit the library exhibit and especially to support the reading of the Proclamation on January 22nd.

Newark-Irvington UCCA Branch Plans Northern N.J. January 22nd Observances

IRVINGTON, N.J.—As in all other areas across the United States, Northern New Jersey is preparing this year for elaborate Ukrainian Independence Day observances.

Spearheaded by the Newark-Irvington and vicinity UCCA branch, headed by Michael Chaikivsky, many communities where Ukrainian Americans have established their civic life will stage the traditional proclamation ceremonies, flag raising and commemorative concerts.

Many communities have already held their proclamations ceremonies and others are scheduling them for upcoming days. The flag raisings, however, will be held on January 22nd in all towns.

* Clark, N.J.—The singing of the proclamation took place on January 11, 1977 at the Town Hall. A month-long exhibit of arts and crafts is currently underway at the local Public Library.

* Hillside, N.J.—The proclamation signing ceremony will take place on Tuesday, January 18 at the Town Hall at 8:00 p.m. A Divine Liturgy will be celebrated at the Immaculate Conception church on Sunday, January 23 at 10:30 a.m.

* Irvington, N.J.—On Friday, January 21 at 4:00 p.m., Mayor Robert Miller will sign the January 22nd proclamation. The following Sunday service will be held at the First Ukrainian Presbyterian Church here at 10:00 a.m., and a Moleben will be celebrated at the Holy Trinity Ukrainian Orthodox Church at 11:30 a.m. The commemorative concert will be held that day at 4:00 p.m. at Irvington High School. Principal speaker will be Dr. Larissa M. L. Onyshkevych. Also appearing will be the "Prometheus" Chorus from Philadelphia under the baton of Michael Dlabaoha, Marsha Cybyk, pianist, Raisa Didov-Voluy-

Queens to Mark January 22nd

NEW YORK, N.Y.—Ukrainian Americans from all over Queens will gather in Astoria Sunday, January 30, to commemorate Ukrainian Independence Day, an occasion that is equally dear to the hearts of recent emigres from Ukraine and second- and third-generation Americans of Ukrainian descent.

The event will be marked by a concert of traditional Ukrainian songs and dances, presented by over 200 performers in colorful folk costumes.

The concert is scheduled for 3:00 p.m. at Bryant High School Auditorium, 31st Avenue and 48th Street in Astoria.

Dr. Myron B. Kuropas, Special Assistant to the President for Ethnic Affairs, is slated to arrive from Washington to be guest speaker for the occasion. He will review recent events in Ukraine and the continuing struggle of the Ukrainian people to preserve their national and cultural identity in the face of Soviet Russian persecution.

Dates Recalled

Subjugated by Moscow for three centuries, Ukrainians took advantage of the troubled years of the revolution to break away from Russia and proclaim their independence. The Ukrainian National Republic was born on January 22, 1918.

Less than two years later, the young republic was crushed by the military might of Soviet Russia, which began a systematic

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N.J. UCCA Slates Jan. 22nd Banquet

PASSAIC, N.J.—A banquet, to be attended by scores of Ukrainian and non-Ukrainian dignitaries, will be held Saturday, January 22, in Cedar Grove, N.J., in commemoration of the 59th anniversary of the proclamation of Ukrainian independence.

The banquet, a state-wide event arranged by the New Jersey Coordinating Council of the Ukrainian Congress Committee of America, will be held at the Friar Tuck Inn.

A similar event was held last year and was attended by Governor Brendan T. Byrne who also issued an appropriate proclamation.

Gov. Byrne is expected to issue a proclamation this year as well and, schedule permitting, to attend the anniversary banquet.

Expected to be on hand are also scores of Congressmen, state assemblymen, city mayors and other public officials.

A letter-communicue, explaining the background and the purpose of these annual observances in New Jersey and every other center of Ukrainian life in the free world, was sent out to news media last January 3rd by the Coordinating Council.

chyk, soprano, St. John's Children's Choir directed by Mary Fesio, and a Plast troupe. The local UCCA branch urges all Ukrainian residents to display American and Ukrainian flags on Jan-

uary 22nd. The flags can be purchased by calling (202) 763-1098.

* Maplewood, N.J.—Mayor Robert Grassmere will sign the proclamation at the Town Hall Tuesday, January 18 at 8:30 p.m. A Moleben will be held Sunday, January 23 at the Holy Ascension Ukrainian Orthodox Church.

* Newark, N.J.—The Ukrainian Independence Day Proclamation was signed on Tuesday, January 12 at the City Hall. A special Divine Liturgy will be offered Sunday, January 23 at St. John's Ukrainian Catholic Church. A display of Ukrainian stamps, coins, medals and documents will be exhibited on January 30th from 9:00 a.m. to 2:00 p.m. at the Plast Building.

* Union, N.J.—The proclamation signing ceremony took place at the Town Hall Tuesday, January 11 at 8:00 p.m. A month long arts and crafts exhibit is underway at the local Public Library.

* Mountainside, N.J.—The proclamation was signed by Mayor Thomas Ricciardi on December 21, 1976 in the presence of several local Ukrainians.

* Scotch Plains, N.J.—Mayor Ann Wodjenski signed the proclamation on January 4th with former mayor and now councilman Noel S. Musial also attending.

* Cedar Grove, N.J.—Friar Tuck Inn will be the site of the state-wide Ukrainian Independence Day banquet beginning at 1:00 p.m. on January 22nd.

Scotch Plains Mayor Proclaims January 22nd "Ukrainian Day"



Mayor Ann B. Wodjenski (first right) presents proclamation to William Bahrey. Others in the Ukrainian group are: Mary Lesawyer (front, first left) and (back row) Atty. Theodore Romankow, George Drebych. Mayor Wodjenski's predecessor and currently councilman, Noel S. Musial, who is of Ukrainian lineage on his mother's side, was also present for the occasion.

by the Newark-Irvington branch of the UCCA.

SCOTCH PLAINS, N.J.—Newly elected Mayor Ann B. Wodjenski of Scotch Plains, N.J., a suburban community in northern New Jersey which is the hometown of a number of Ukrainian families, including that of UNA Supreme President Joseph

Lesawyer and his wife Mary, designated January 22nd as "Ukrainian Independence Day" in commemoration of the 59th anniversary of the proclamation of Ukraine's independence.

Arrangements for the signing were made

on Tuesday, January 4, 1977.

UNA's December Drive Nets 508 New Members

JERSEY CITY, N.J.—An impressive total of 508 new members joined the Ukrainian National Association in December in what was an all-out drive by Soyuz's organizing apparatus.

The December gain upped the total for the year to 3,071. Insured for the sum of \$1.31 million, the total in that category for the year was \$7.322 million.

Leading the December drive was Roman Czuczkewych of Branch 88 in Kerhonkson, N.Y., who organized 20 new members. Following Mr. Czuczkewych with 14 members was Branch 432 secretary Bohdan Zorych. With 13 members each were: Supreme Advisor, Lehigh Valley District chairman and Branch 47 secretary Anna Haras, Supreme Advisor and Branch 153 president John Odezynsky, and Branch 204 secretary Dr. Wasyl Palidwor. Branch 430 secretary Ivan Knihnycky signed up 12 new members, while Supreme Vice-President and Branch 293 president Mary Dushnyck and Branch 25 secretary Kvitka Steciuk organized 11 new members each.

Coming in with 10 members each were: Branch 51 secretary Michael

Olshansky, Branch 22 secretary Helen Olek, Branch 153 secretary Ivan Skira, Branch 292 secretary Peter Fedyk, Branch 379 secretary Michael Semkiw and pastor Wasyl Davydiuk, secretary of Branch 411.

Philadelphia District, headed by Peter Tarnawsky, with 110 new members insured for \$267,000, topped the list of UNA's 30 units, upping its total for the year to 439 new members and \$988,000 worth of insurance.

The New York District (Mykola Chomanczuk, chairman) brought in 86 new member (\$198,000 of insurance), gaining in the year a total of 327 new members insured for \$641,000. Chicago District, headed by M. Olshansky, organized 35 new members (\$130,000), raising the year's total to 236 insured for \$489,000.

Among women organizers, Mrs. Haras once again topped the list with 36 new members for the year. She was followed by Mrs. Steciuk with 34, Mary Makar (Branch 348) with 32, Mrs. Olek with 31, and Mrs. Tekla Moroz, Supreme Advisor, Montreal District chairman and secretary of Branch 465, with 29.

Cleveland UNA'ers Meet In Annual Session

CLEVELAND, O.—Thirty-two officers, representing 11 Branches, took part in the annual meeting of UNA's Cleveland District Committee held Sunday, January 9, at St. Josaphat's Ukrainian Catholic Church hall in Parma, O.

Principal speaker at the meeting was Supreme President Joseph Lesawyer. Also attending the session were Supreme Advisors Taras Szmagala and Bohdan Futey, and field representative Bohdan Deychakivsky.

Presiding over the meeting was Ivan Fur, the District Committee's chairman, with Yakiw Klowany serving as secretary. Wasyl Kaminsky read the minutes of the previous meeting in the absence of secretary Roman Wozniak.

In reporting on the activity in the past year, Mr. Fur said that 18 Branches in the District, which also included Akron, Lorain and Lakewood, organized a total of 124 new members. Two Branches had none.

Top organizer was M. Kihichak, secretary of Branch 240, who brought 46 new members into the UNA fold. W. Wladyka, secretary of Branch 364, had 10 new members, Mary Kapral, secretary of Branch 112, and Mrs. M. Futey, secretary of Branch 358, had 9 each, and H. Kishel, secretary of Branch 336, organized 7 new members.

Mr. Fur reported further that three meetings were held during the year, a course for secretaries and organizers was given, and that he attended a conference at the Home Office for District heads.

Mrs. Mary Fedak, treasurer, reported that income during the year amounted to \$369.67, while expenses were \$383. The balance in the treasury was \$306.68, including petty cash but not the bank interest earned that will be received on the funds on deposit.

Ivan Popovych, head of the auditing committee, reported that the Branch records were in order and recommended a vote of approval for the executive committee. The motion was carried unanimously.

Mr. Lesawyer, in his address, gave an overall review of Soyuz's progress and activities in the past year, noting that the total assets had increased to over \$41 million and that income from dues rose to over \$3 million. A total of 3,071 new members were

brought into the UNA fold, insured for \$7.3 million.

Soyuzivka, said Mr. Lesawyer, had a record income of over \$430,000, while the Svoboda Press has relocated to the new building. Training of employees in new methods is still in progress. Gradually, larger type is being introduced into the UNA publications to facilitate the reading. Problems continue with poor delivery of newspapers by local post offices, and the President urged all subscribers to keep complaining to the local postmasters. He said that the Main Office is constantly keeping after the post office in Jersey City.

Space in the new building is all rented out, with income in 1976 having exceeded \$1 million. Rental income in 1977 will exceed \$1.6 million, and profits before interest payment will approximate \$1 million in this and subsequent years.

The new membership goal in 1977, a pre-convention year, is 5,000 new member and \$10 million worth of insurance. Higher dividends will be paid to member in 1977, said Mr. Lesawyer, with the largest increase to be paid on older certificates. Full annual dividend will be paid to members after age 79.

Special awards will be instituted for persons organizing 25, 50 or 100 new members. A special course for secretaries and organizers will be held at Soyuzivka June 20-24.

Mr. Lesawyer concluded his report by a few remarks on the recent UCCA congress, the activities of the World Congress of Free Ukrainians and the Harvard Research Institute.

In the ensuing discussion the following took part: W. Kaminsky, H. Kishel, M. Kihichak, S. Hlokowsky, M. Fedak, I. Fur, T. Szmagala, B. Futey, A. Zguta, I. Popovych and W. Lawryn.

The elections gave the following results: I. Fur, chairman, Nykola Bobeczko, vice-chairman, R. Wozniak, secretary, M. Fedak, treasurer; B. Deychakivsky, Maksym Zadoynce, Petro Danylyevych, members. Comprising the auditing committee are: I. Popovych, Ilko Zguta, Jaroslaw Kryshalsky.

The meeting closed with a pledge to meet the new membership quota in 1977.

UNA Promissory Notes Available through January

JERSEY CITY, N.J.—The Ukrainian National Association will continue issuing its 8 percent interest paying promissory notes through January 31, 1977, announced Treasurer Ulana Diachuk last week.

The notes, available to members and Branches, have brought in a total of over \$2,427,000 as of the end of 1976, informed Mrs. Diachuk, adding that last January 1st the UNA forwarded checks for over \$40,000 in quarterly interest payments to the holders.

The funds accrued from the notes are used to pay off mortgage loans obtained earlier in local banks to finance the construction of the new UNA building which is now fully

rented, with the income in the past year amounting to over \$1 million. Rental income in 1977 will amount to about \$1.6 million.

Interest on the notes in the amount of \$5,000 and higher is paid quarterly, and on notes of \$1,000 to \$5,000 twice a year, in April and October. Loans on the notes will be paid by the UNA October 1, 1979.

Notes which were obtained by January 10, 1977, will earn interest from January 1, 1977. Thereafter, interest will be paid from the day money is received.

Persons interested in acquiring the notes should contact the UNA Home Office at 30 Montgomery Street, Jersey City, N.J. 07303.

UNA's Special Holiday Offer for Youth Extended

JERSEY CITY, N.J.—In order to allow a greater number of parents and grandparents to enroll their youthful offspring into this largest Ukrainian organization in the free world on particularly convenient terms, the Ukrainian National Association has extended its special holiday offer through January 1977, announced UNA's Organizing Department.

The youth enrollment program, implemented by the Supreme Executive Committee for the month of December and now extended through January of the new year, entails acquisition of one of four UNA protection plans as a gift by parents or grandparents for children aged 6 weeks to 15 years.

In a letter mailed out to all Svoboda subscribers in early December, the UNA specified the terms of the special offer.

"All Ukrainian youths, aged 6 weeks to 15 years, who during December—

and now January 1977—acquire one of four classes of life insurance (P-20, P-65, E-65, and T-16) for \$3,000 worth of insurance, will receive an additional \$3,000 worth of life insurance, premium free for the entire year of 1977.

"After the lapse of one year, dues should be paid for the \$6,000 worth of protection and the holder will receive a dividend from the \$6,000 sum. If any person, having taken advantage of this offer, is unable to pay dues for the \$6,000, he or she can lower the amount of protection to \$3,000."

In extending the offer through January of this new year, the UNA Executive Committee again called on all adults to avail themselves of this special offer. Interested persons are asked to contact local Branch secretaries or write directly to the UNA Home Office at 30 Montgomery Street, Jersey City, N.J. 07303.

Maine UNA'ers Visit Soyuz, Svoboda Offices



Bohdan and Maria Pidlusky, former long-time residents of New York and New Jersey, where they spent many an active year in various Ukrainian organizations, revisited their former stomping grounds, traveling all the way down from Maine, their current domicile. As reported earlier, Mr. Pidlusky is secretary of newly founded UNA Branch 181 in Maine, which already has a total of 34 members. The couple, accompanied by their son Adrian, visited the UNA and Svoboda premises Monday, December 28, and discussed some aspects of the budding community life in Maine with executive officers and editors. Mr. Pidlusky outlined some of the plans to double the newly founded Branch's membership during the new year and voiced hope that the Branch will become the nucleus of social and community life in that northeastern state. Photo above shows, seated, left to right, Mrs. Maria Pidlusky, the couple's son Adrian, and Supreme Treasurer Ulana Diachuk; standing left to right, are: Supreme Secretary Walter Sochan, Mr. Pidlusky, and Supreme Organizer Stefan Hawrysz.

Join the UNA—
And Read The Ukrainian Weekly

CeSUS Plans Parley in Toronto

TORONTO, Ont.—The World Conference of Ukrainian Students (CeSUS) has scheduled a plenary session of its governing organs for the weekend of January 15-16, 1977, at the secretariat of the World Congress of Free Ukrainians here.

Expected to attend are members of the executive, auditing and arbitration boards, and presidents of the member organizations of CeSUS, who are ex officio vice-presidents of the World Conference of Ukrainian Students.

Topics that are likely to be raised at the session include "Studentykyi Visnyk", (Student Herald) CeSUS quarterly which is now in the final stages of preparation for publication of its inaugural issue. This periodical will of necessity appear in the Ukrainian language, since that is the only official language of CeSUS, which has member organizations in non-English speaking countries. The "Student Herald" will constitute the first attempt at a student periodical for all Ukrainian students in the free world. Great costs are involved in this endeavor since some six to eight thousand copies of the "Herald" must be mailed. University students will not be the only ones to receive the quarterly, as it will appear as a four page insert in "The Ukrainian Weekly", with reprints later sent out to individual students.

Also to be discussed at the Toronto session are the work of the CeSUS Research Commission, preparations for the opening of the Center for Demographic Analysis of Students (CeDAS) and the financial problems which now beset the organization, severely limiting the effectiveness of the CeSUS executive's work.

Canadian Institute Offers Scholarships

EDMONTON, Alta.—The Canadian Institute of Ukrainian Studies at Alberta University here is offering eight scholarships for graduate students specializing in Ukrainian or Ukrainian Canadian area studies.

Five scholarships in the amount of \$3,500 each are offered for students working on their Master's theses. The scholarships are not renewable.

Three scholarships in the amount of \$5,000 each are designated for students working on their doctoral dissertations. These may be renewed.

The scholarships are intended to help graduate students complete their theses or dissertations. Candidates must be working in such areas as education, history, humanities, law and social sciences. Students attending universities in Canada or any other accredited institution of higher learning beyond its borders are eligible for the stipends.

Candidates must be Canadian citizens or legal residents of Canada at the time of application.

Applications must be sent in no later than January 31, 1977, to: Canadian Institute of Ukrainian Studies, 5-172 Education Building II, University of Alberta, Edmonton, Alta. T6G 2G5.

The applications should include a brief outline (no more than 250 words) of thesis project; curriculum vitae; transcripts of grades; names of three persons for reference, including that of thesis supervisor.

The Canadian Institute of Ukrainian Studies was established last year on the basis of a government grant of \$350,000 annually. It is headed by Prof. Manoly Lupul of the University of Alberta.

Hamilton Mayor Lauds Ukrainians For Preserving Heritage

HAMILTON, Ont. (H.S.)—Mayor Jack MacDonald, one of many distinguished citizens who attended the Hamilton Philharmonic Symphony's Ukrainian Evening, told guests at a festive post-concert reception Sunday, December 12, it is evident that the preservation of the Ukrainian cultural heritage in Canada is "a labor of love from every parent to every child."

Mr. MacDonald, who took office on January 2 as mayor of this city of 375,000, spoke in glowing terms of the performance of Ukrainian dancers, singers, musicians and concert planners and their part in representing the multi-cultural mosaic of Canada.

Mr. MacDonald was introduced by Mrs. Stephanie Perozak, the energetic general chairman of the ensemble, who also introduced Philharmonic conductor Boris Brott, "Chaika" choreographer Jaroslav Klun and music director Zenon Lawryshyn. Gifts were presented to all three men in acknowledgement of their work in making the Ukrainian Evening a successful event.

Mr. Brott said he felt "a great rapport" with Ukrainians because his Jewish forbears had lived in Ukraine.

Noting that he had enjoyed working with Ukrainians in planning and rehearsing the

Ukrainian production, he extended warm thanks to the "Chaika" ensemble for the gifts he received — a goose egg "pysanka", a copy of Canadian artist William Kurelek's book "Kurelek's Canada," and a "Dudarik" print by American artist Thomas Shepko depicting a handsome Hutsul playing the "duda" (Ukrainian bagpipes).

Copies of "Kurelek's Canada" also went to Messrs. Klun and Lawryshyn, along with enlarged photos by Lew Taskey showing Klun and Lawryshyn at work during the dress rehearsal with the Philharmonic.

To each of the assistant dance instructors went a red rose — Christine Disyak, Tom Disyak, Anna Kachmar, Ann Milkovych, Helen Semchysyak, Ola Tkaczuk and Jerry Tkaczuk, as well as to assistant conductor Nila Genyk and choral assistant Alma Bilak.

Red and white carnations mixed with sprigs of pine greens and stalks of wheat formed a seasonal centerpiece for the buffet table, covered with a richly-embroidered linen cloth baked delicacies.

The reception was hosted by the "Chaika" Performing Ensemble's Board of Directors together with the Hamilton branches of the Ukrainian National Federation, the Ukrainian Professional and Businessmen's Association, the Ukrainian Canadian Committee

and its Women's Council, and these individuals: Mr. and Mrs. Roman Cholowsky, Mr. and Mrs. Frank Martyniuk, Mr. and Mrs. Peter Melnyk, Mr. and Mrs. Morris J. Perozak, Mr. and Mrs. Harry Romano and Mr. and Mrs. Morris Roscoe, all of Hamilton, Dr. and Mrs. Andrew Michalchuk of Brantford, and Mr. and Mrs. William Sametz of Toronto.

The "Chaika" Performing Ensemble is a unit of the Junior "Chaika" Cultural and Educational Society, incorporated in 1975 under the patronage of the Ukrainian National Federation of Canada as a Canadian charitable organization with a constitution and by-laws. The Society includes a School of Folk Dance and Choir, a Ukrainian Language School and a nursery.

The "Chaika" ensemble has won recognition and praise with many appearances in Canada and the U.S., including a benefit performance for the Ukrainian Bicentennial Committee of Western Pennsylvania. In the Hamilton area "Chaika" has appeared at many ethno-cultural functions entertaining thousands of people.

The majority of "Chaika" members come from this city's Ukrainian population of 12,000, but a number hail from nearby towns and municipalities and some from St. Catharines and Toronto.

Hierarchs Stress Faith In Talks to Ukraine

WASHINGTON, N.J.—Faith in a brighter future and sustenance symbolized by the birth of Christ-child was the theme of the Christmas messages of Archbishop-Metropolitan Mstyslav, of the Ukrainian Orthodox Church in the USA, and of Bishop Basil H. Losten, Apostolic Administrator of the Ukrainian Catholic Church in the U.S., broadcast to Ukraine by the "Voice of America" during the Christmas holidays January 6-8, 1977.

As in previous years, the Ukrainian section of the "Voice of America" aired a series of special programs to Ukraine, focusing on the Christmas holiday theme. The messages of the hierarchs were part of the series.

The midnight Liturgy, celebrated by the Very Rev. Michael Kuchmiak, CSSR, pastor, at St. John the Baptist Ukrainian Catholic Church in Newark, N.J., on December 24th, was subsequently broadcast to Ukraine during the Christmas holidays celebrated according to the Julian calendar.

To Hold Eastern Rite Liturgy in Chicago

CHICAGO, Ill., Jan. 10.—In conjunction with this year's Christian Unity Octave observance, the Eastern Rite Liturgy in the Byelorussian rite will be celebrated at Holy Name Cathedral, 700 N. State Street, Chicago, beginning at 5:15 p.m. on Sunday, January 16, 1977.

Principal celebrant is scheduled to be Rt. Rev. Archimandrite Vladimir Tarasevich, OSBM, pastor of Christ the Redeemer Church in Chicago. Members of the Association of Eastern Rite Priests of Chicago-land invite people of all faiths to participate in prayer for Christian unity.

The Byelorussian rite is one of the Eastern Catholic Churches within the Universal Church under the leadership of Pope Paul VI. They share some Liturgical rituals, customs and traditions as do the faithful of the Eastern Orthodox Christian churches not under authority of the Holy Father.

This year, as in previous years, the Christian faithful of Chicago-land are invited to the Holy Name Cathedral on the day to pray for the unity for which Christ Himself begged: "Father, that they may all be one as you and I."

Four Issues of "The Ukrainian Quarterly" For 1976

NEW YORK, N.Y. (UCCA Special).—In December 1976 "The Ukrainian Quarterly" completed 32 years of its publication since its founding in the fall of 1944. During that time hundreds of editorials, articles, book reviews, pertinent documents, the chronicle and "Ucrainica" items have dealt with all aspects of Ukraine and Ukrainian people.

The 1976 issues encompassed a variety of subjects. There were four editorials, titled, "Our Bi-National Heritage," "The U.S. and Eastern Europe," "Ukrainians in the U.S.: A Beacon of Freedom for Captive Kin in Ukraine" and "Quo Vadis, America?" All of them dealt with the problems of Ukraine and Ukrainian life in this country.

Fifteen authors from various fields of specialization contributed articles, among them Prof. Lev E. Dobriansky who wrote four such articles—"Ukraine, Byelorussia and the USA," "Imperialism, Religious Persecution and Genocide," "Deleted Detente and the Captive Nations" and "The Non-Russian Nations Concept in U.S. Foreign Policy".

The other authors, in alphabetical order, and their articles, were as follows:

Michael Buryk, "Agapius Honcharenko: Portrait of a Ukrainian American Kozak"; Stephen S. Chorney, "From the Ems Ukase to the 25th Congress of the CPSU"; Samuel P. Oliner, "The Non-Russian Peoples of the USSR: An Unsolved Problem"; Michael S. Pap, "Ethnicity and Education"; Natalya I. Pazuniak, "The Contemporary Ukrainian Woman: Her Role in the Resistance Movement"; Zenon Pelensky, "The 25th Congress of the Communist Party of Ukraine"; Mark Perakh, "Would the Fall of Its Empire Be a Catastrophe for Russia?"; Roman Popadiuk "Party-Military Relationship in the Soviet Union"; Roman Rakhmanny, "An English Dilemma of the French Canadians in

Quebec"; Joseph S. Roucek, "Neglected Aspects of the Slavs in American Historiography"; Howland H. Sargeant, "Radio Liberty and Ukraine"; Matthew Stachiw, "Ukrainian Religious, Social and Political Organizations in U.S.A. Prior to World War II," and Wayne Williams, "Ministry and Espionage; The YMCA in Ukraine, 1915-1918".

The column "Pertinent Documents" featured Leonid Pliushch's interview in "Le Monde" in Paris, and his testimony before a Congressional Committee in Washington; the letter of Rev. Vasyi Romanuk to Pope Paul VI; Statement of UCCA on the Fiftieth Anniversary of the Tragic Death of Symon Petliura; A Plank for an Enlightened U.S. Foreign Policy Toward Eastern Europe and the Soviet Union, and Governor Jimmy Carter's Telegrams to the UCCA Congress.

Other sections of "The Ukrainian Quarterly" and "Ucrainica in American and Foreign Periodicals," which contains commentaries on references in the U.S. and foreign press to Ukraine and Ukrainian activities throughout the world, and the "Chronicle of Current Events," which is carrying current news among Ukrainians in the United States, those in the diaspora, that is, in other countries of the world, and in captive Ukraine itself.

This section of the UCCA review is especially vital and important inasmuch as it deals with a great number of books on the USSR, Eastern Europe and U.S. foreign policy, providing cogent criticism. The books reviewed currently are too numerous to be enumerated here, but their reviews were written by Lev E. Dobriansky, L. Pavlovych, Roman S. Holiat, Stephan M. Horak, Anthony T. Bouscaren, Christine Spontak Gina, and John Switalski.

Queens Community...

(Continued from page 3)

and ruthless suppression of Ukrainian identity and culture.

Guest soloists appearing in the program will be Ewhenia Turiansky, soprano, and Ewhen Tytla, tenor. Group participants include: Holy Cross Ukrainian Catholic Church choir, directed by Ospy Dlaboha; Ukrainian Dancers of Astoria, directed by Mrs. Elaine Oprysko; the School of Ukrainian Folk Ballet, directed by Mrs. Ulana Kunynska-Shmerykowska; the "Young Dumka" children's choir, directed by Semen Komirny. Wolodymyr Hentisz will emcee

the program.

The event is sponsored by the Parish Council of Holy Cross Ukrainian Catholic Church of Astoria. Proceeds are earmarked for renovation of the parish building, which serves the parish as a cultural center and meeting place for choral and dance groups, the school of Ukrainian studies, and various Ukrainian organizations of Astoria.

The concert will be followed by a reception and Cocktail Party, honoring Dr. Kuropas at 7:00 p.m. in the Holy Cross Parish Hall at 77-09 31st Avenue in Astoria.

EDITORIALS

Our National Holiday

"...From this day on, the Ukrainian National Republic becomes an independent, subordinated to none, free, sovereign State of the Ukrainian Nation..."

This excerpt from the Fourth Universal, issued by the Central Rada on that memorable day of January 22, 1918, in Kiev, reflects both the letter and the spirit of our people's declaration of independence, expressing, as it did, the will of the people to be free of alien domination and to chart its own course as a sovereign nation.

That determination was not merely on paper, as the Ukrainian people launched a strong, defensive effort to preserve the territorial integrity of the new-born Republic at a sacrifice of thousands of lives of the nation's best sons and daughters. Moreover, that determination was translated into the Act of Union of January 22, 1919, when Ukrainians on both sides of the Zbruch River, divided over centuries by alien powers, joined once again into a sovereign state, bringing all Ukrainian lands under the blue and yellow banner.

The Fourth Universal was also the last freely voiced pronouncement of the Ukrainian people and as such it remains an eradicable legacy, a rightful claim, a supreme ideal until its ultimate consummation.

It is for these reasons that Ukrainians across the free world observe the days of January 22nd not as a recollection of freedom reborn and lost, but as a just claim to be restaked again. The evidence is all too ample that this is the case in present-day Ukraine as well.

In the United States, Ukrainian Americans will observe this anniversary for the 23rd consecutive year with established ceremonies of mayoral and gubernatorial proclamations, flag-raising at city halls and state capitols, statements in the U.S. Congress, concerts and other programs.

In recent years, however, following a WCFU appeal in 1974, Ukrainians in this country have added a most salutary dimension to what is our national holiday: some schools and community institutions are being closed, some businessmen, risking loss of revenue, are closing their establishments displaying appropriate designations explaining their reasons for doing so.

To be sure, unanimity in this respect is yet to be attained. We have repeatedly stressed the importance of celebrating January 22nd on January 22nd, regardless of the day of the week, as a manifestation of our presence here and of our people's plight there. We feel it is a matter of our self-respect as a community and a people. And most importantly, if we want others to respect us—and certainly we do—we must respect ourselves first.

This year January 22nd falls on a Saturday, which means that schools will be closed anyway. But that does not mean that our children should not take part in flag-raising ceremonies, or religious services, or any other appropriate activities that expound on the significance of the January 22nd date. And the adult sector would do well to set an example for our young people. It is a great and relevant date in our history. Let us celebrate it as such.

Harvard Project—Next Priority

Forgotten though it may have been, the observance of Ukraine's independence proclamation nine years ago had a glorious dimension. It was on January 22, 1968, that Harvard University president Nathan Pusey announced the establishment of the chair of Ukrainian history at that prestigious institution of higher learning. It was not by accident that the date coincided with the observance of the 50th anniversary of Ukraine's freedom reborn.

Five years later to the day, Dr. Pusey's successor, Derek C. Bok, announced the establishment of three chairs of Ukrainian studies at Harvard, after a dramatic fund-drive that saw the Ukrainian community respond with unprecedented generosity. It was the 55th anniversary of Ukrainian independence proclamation.

In an obvious show of confidence in the strength and understanding of the Ukrainian community, Dr. Bok subsequently announced the establishment of the Ukrainian Research Institute, even though funding for that phase of the entire project had only started. The Institute has been functioning since that time and the recent symposium on Ukrainians in America is but one successful upshot of its work.

While monies for the final phase of the project have been coming in, the Ukrainian Studies Fund is still some 1 million dollars short of the required sum for what will be the Center of Ukrainian Studies. And while we did not meet the deadline in 1976, the Harvard administration has been quite magnanimous, understanding and cooperative.

We feel that the date of January 22nd, more than symbolically connected with our project at Harvard, is a good launching point for the completion of its funding. In more than one way, the project will be a lasting and meaningful attestation of Ukrainianism in America.

Publish Papers Presented at LaSalle Symposium

PHILADELPHIA, Pa.—"The Ukrainian Catholic Church: 1945-1975," a collection of works presented at a recent symposium held at LaSalle, has been published by the St. Sophia Religious Association of Ukrainian Catholics.

The 162-page collection, edited by LaSalle College faculty members, Miroslav Labunka and Dr. Leonid Rudnytsky, is divided into three sections—the Soviet

government and the Ukrainian Catholic Church, the Vatican and the Ukrainian Catholic Church, and the Ukrainian Catholic Church and Eastern spirituality.

The book features some of the most prominent scholar-theologians in the world including Jaroslav Pelikan (Yale University), Victor J. Pospishil (Manhattan College), Michael Bourdeaux (Keston College, Kent, England), and Petro B.T. Bilaniuk (University of Toronto).

The Burdens of Romance

by Roman J. Lysniak

Romance has many guises, and to parents most are burdensome. Especially, to the parents of seven daughters, as in the case of Dr. and Mrs. Kuksa-Dranko.

The students of Ukrainian dramatic literature may recall the musical comedy of Marko Kropyvnytsky (1840-1910) "Poshylyts' v Durni" (in free translation—"They Were Fooled"), in which two well-to-do neighbors somewhere in a Ukrainian village, miller Kuksa and blacksmith Dranko, "endowed" with five and seven marriageable daughters, respectively, try very hard—secretly from each other—to get their daughters properly married.

It seems to us that the problems with romantic life of their seven daughters are no less difficult for Dr. and Mrs. Kuksa-Dranko, present day Ukrainian American parents, than they were for Kropyvnytsky's fathers with their marriageable daughters.

Let us take case by case, that is daughter by daughter.

Romance afflicted the eldest daughter in the form of secretiveness. For hours on end she shut herself up in her room, (luckily for her, Dr. Kuksa-Dranko could afford a house with a separate room for each of the daughters), looking for hours at photos of her dear one. She borrowed some change to rush out to a pay phone lest the house line be tapped. And for further security she took, whenever possible, to meeting the mailman at the door.

Dr. and Mrs. Kuksa-Dranko were new to this game then, otherwise they might indeed have engaged the services of a psychiatrist if it had not been for the excellent spy service provided by her younger sisters. This alone enabled the parents to keep their equilibrium when, on day, a strange young man with a beard approached the good doctor with: "May I have a word with you, sir?"

"A word about what?" testily inquired Dr. Kuksa-Dranko. Nowadays, of course, he pops his ears like an old war-horse at the very mention of "May I have a word with you, sir?" and replies gently, "But of course, young man!"

But I have digressed. The second daughter was the extrovert type. Dr. and Mrs. Kuksa-Dranko's large house rang with what he said, what she said, and what they said. Parents were called constantly for advice—they always gave it—most of it different and none of it ever taken. And sighs of the anti-climax affeted the whole household when the engagement was finally approved.

Daughter No. 3 was the "could not say 'No' type" and was always getting engaged. But when it came to sending back the ring by registered mail, the good "Mama" had to trot to the post office.

Dr. and Mrs. Kuksa-Dranko's fourth daughter was full of romantic nations flavored with realism—thrill and tragedy. She motored, during her winter vacation from college to Florida with one young man on a motorcycle. She said to her mother: "Think of the air fare I save. Also no board and lodgings to pay, I will stay with his uncle and aunt."

And when the young man's attentions became too pressing, she thumbed a lift back to New York with yet another young man. She had, however, No. 2 daughter's extrovertiness regarding "what he said, what she said, what they said", coupled with a strong inclination toward her oldest sister's secrecy when it came to the young man she intended to, and finally did, marry.

This in many ways was the most difficult of all for Dr. and Mrs. Kuksa-Dranko. They met son-in-law No. 4 for the first time after the couple was officially engaged, and you can guess the awkwardness that ensued on all parts. The disturbed parents, however, were assured that it was "the thing to do" at that time. Both parties of the first part begged her parents "to be with it", whatever it meant.

Currently daughter No. 5 and No. 6—the twins—are just starting down the romance road. The slightly elder twin is being dated by a faceless (his long hair covers everything),

(Continued on page 13)



Through The Sunny Balkans

by Irene M. Troch

(Last summer a group of 42 Ukrainian youths from the United States embarked on a tour of Western Europe, visiting places of general interest as well as some of the Ukrainian centers. Tour organizer was Damian Lishchynsky of Newark, N.J. Some of the highlights of the tour are given in this travelogue penned by Miss Troch.)

I was assigned to a room with four other girls. We have a huge window which opens up over a narrow canal below. The somewhat unpleasant odor of the water ascended up into our room, as it did into everyone else's. Ah, well, one gets used to most anything after a while.

We left our things in the room and went up to the third floor to eat supper. We had soup, rolls, some kind of meat floating around in an unbelievable amount of oil, stringbeans, and a peach for dessert.

After supper, Barbara T., Sonia P. and I went for a walk. We found the Piazza de San Marco where there was a fair amount of people enjoying the night air and music. (No drizzle anymore). There were two string bands playing on the left side of the square and one on the right. Tables and chairs were arranged around them and waiters served food and drink. We did not stay here, but walked farther through some busy and some not so busy alleys. Seeing that we were being followed by three Italians, we decided we had better turn back!



Irene M. Troch

Back to San Marco and down the square with the Doges' Palace on the left and another band and outdoor cafe to the right—toward the promenade along the Grande Canal. Here we turned left and into another crowd of people, all walking, talking, looking at what the street vendors had to offer—(mostly costume jewelry), and watching the boats and gondolas on the Grande Canal and other channels.

We just walked to what I believe to have been a theater (a massive white marble building) and then turned back toward the square, met some other members of our group and sat down with them by the band across from the Doges' Palace. As we were sampling some delicious Italian ice cream, a whole group of back-packers was just settling down for the night under the pillared archway of the palatial edifice.

After about 20 minutes, Sonia and I went back to the hotel. Before going to bed, our clocks had to be set forward one hour as we had crossed into another time zone during the long day's drive.

Thursday, August 5, 1976
The members of my room were awakened by Mr. Lishchynsky at 7:20 (by our own request) so that each of us would have time to take a shower and wash our hair before breakfast. The shower and the W.C. (water closet) were down the hall to the left. I went first.

The shower room was very small and there was no place to put anything like a robe and towel without getting them wet. I put the towel on the doorhandle anyway but placed my robe outside the door on a small couch. Luckily it was still there

(Continued on page 11)

Harvard Honors Ukrainians in America

Symposium on Ukrainian-Americans

Harvard University's Ukrainian Research Institute celebrated the American Bicentennial by sponsoring a symposium on the Ukrainian immigration to the United States, December 2-5, 1976. Conceived and organized by Edward Kasinec, the symposium featured a distinguished group of sociologists, historians and other noted speakers. Prominent among the speakers were Michael Novak, philosopher, Nathan Glazer, sociologist, and Jack Palanca, actor.

The Harvard symposium received wide coverage in all Boston daily newspapers and on local radio and television stations. Jack Palanca made a guest appearance on Boston's "Good Day" program, Friday, December 3. On Saturday, December 4, station WCVB-TV ran a special half-hour program entitled "The Ukrainians," in which members of the Harvard Ukrainian Research Institute discussed the origins of the Ukrainian community in Boston. The symposium was also featured in the pages of the *Christian Science Monitor* and in the broadcasts of "Voice of America."

In addition to scholarly discussions on a number of specialized topics, numerous cultural events and exhibits displayed the breadth of the Ukrainian cultural heritage in the United States. On Friday, December 3, an overflow crowd was entertained by touching films produced by Slawko Nowytsky, poetry read by Jack Palanca, and Ukrainian dances performed by Maria Magocsi and Hardy Margosian. The libraries of Harvard University also contributed to the documentation of the cultural heritage of Ukrainians in immigration. The Houghton Library of Rare Books and Manuscripts exhibited the early Slavic manuscripts in its collection, while Widener Library displayed a selection of its holdings dealing with Ukrainian literature, history, culture and sociology.

At least 350 interested persons attended the lectures and related events held in Cambridge and Boston.

The New Ethnicity

On Saturday evening, December 4, Michael Novak, Watson-Ledden Distinguished Professor of Religion at Syracuse University, addressed a banquet at Harvard University honoring the donors for the endowment of the Harvard Ukrainian Research Institute. His remarks complemented the historical and sociological sessions of the Symposium, providing moral and psychological insights into the new ethnicity. Professor Novak was introduced by Ihor Sevchenko, Professor of Classics, Harvard University.

Professor Novak opened his talk with the following remarks: "I am extremely happy and honored to share this evening with you, because all over the country many of us from various Eastern European backgrounds, and Southern European backgrounds, and many other backgrounds, hold in very high esteem what you have done here, what the Ukrainian Americans have done. You have been, through your achievements here, a kind of model for many others besides yourselves. And what you have done serves not only yourselves, but serves all of us, and we shall, I hope, God willing, in the future be imitating what you have done here. I really thank you very deeply for that, and for inviting me to share the moment with you."

He then proposed to discuss three subjects: ethnicity in the future world, America's deficiencies in the way it treats its own ethnic pluralism, and some tasks for the future.

Professor Novak noted that the ethnic factor is becoming the dominant force in world affairs. He pointed to the various national liberation movements around the world and the efforts to make state boundaries correspond with the boundaries of culture.

Connected with this new ethnicity, he added, is a dissatisfaction with certain aspects of modernity. "Modernity promised that becoming modern would make people more humane, more moral, but it didn't. The revolt against modernity is a search for a source of moral vision." This means, according to Novak, that people are turning to their own traditions in an attempt to find morality.

To illustrate this, Professor Novak discussed how all originality and creativity come from the depths of the self. As people are forced to ask "Who am I, how shall I live?" they are led to ask "Who are we?" "The individual does not create himself, but is shaped by a culture that is much older,



The banquet held on Saturday evening at the Harvard Law School in honor of the donors for the endowment of the Harvard Ukrainian Research Institute. More than 140 people were in attendance. In addition to Professor Novak's address, the program featured a six-course French dinner and a program of classical music by a string quartet, followed by dancing to Viennese waltzes of Strauss and Lehár.

Before the individual is conscious of who he is, he is being shaped by parents and grandparents. They pass ethnicity on unconsciously. They pass on ways of looking at the world, and these are the fundamental elements of culture."

Professor Novak stressed, however, that this new ethnicity is not a tribal ethnicity. "We can't go back to being tribal. A generation ago, you could grow up in neighborhoods in New York or Cleveland, or Plains, Georgia, or wherever, and never meet anybody outside your ethnic group. In modernity, explained Professor Novak, we assimilate from others and learn from them. "You don't have to be Jewish to have *hutzpah*. It can be learned. You don't have to be black to have soul. The beauty of being an American is that we have the opportunity to learn from one another and to adapt from one another's behavior those elements that strike us or that we like or that suit us, and yet to remain ourselves."

Professor Novak then mentioned the need to be true to one's inner feelings: "Every Eastern European, male and female, as you know, has the moral obligation to get angry three times a day. There are people in the U.S. who will pay \$120 for a weekend to learn how to scream, yell, shout, cry. If you are born Ukrainian, or Jewish, or Italian you get that free." Whole ranges of emotions, according to Novak, are open to some people, but closed to others. The new ethnicity, however, lets us be ourselves and respect other possibilities, but, above all, to be faithful to insights which are different. These, explained Novak, constitute the sources of morality.

Professor Novak continued: "About fifteen percent of the population is Anglo-American. There isn't any vast mainstream that the rest of us have to join. It is a nation made up of people from all over the planet. Not a hurricane, not an earthquake, not a tidal wave, not a revolution, not a civil war, can happen on this planet except that it involves American families." From this, he concluded, one would think that the people of the United States would be the most multi-culturally aware, and the most sensitive. "The United States is, as it were, the nervous system of the planet." This, he added, is where the United States system breaks down.

Professor Novak then discussed the way in which America treats its ethnic groups. With regard to the ethnic immigration, he remarked "America may be celebrating its bicentennial. Most of us, most Americans, are barely celebrating our centennial in this country." In view of this recent past, Professor Novak expressed a sadness at the incredible ignorance of most citizens concerning their past, adding that he himself had not been prepared for his return to his homeland of Slovakia. Most Americans, he said, are characterized by an ignorance of the culture that shaped them, a false consciousness of themselves, and a self-hatred. This ignorance is true even of educated people.

This false consciousness, continued Professor Novak, leads to the inability to articulate one's true feelings. To illustrate the Eastern European mentality that is in touch with reality, Novak cited the example of his grandmother: "She knew it all the



Professor Michael Novak speaking on ethnicity.

time. The world was going to have a bad ending. You can't have been brought up in Eastern Europe and not know that the world was going to end badly. When, you are not sure. I'm exaggerating a little, but nothing good has happened in Eastern Europe for 1,000 years. We are only happy when things look bad. The grimmer it looks, the more in touch with reality we feel."

America, said Novak, is going to have to get rid of this false consciousness. "We do not even allow to emerge into consciousness the insights and intuitions which are in touch with reality. And what the United States is going to need, if we are moving into an era in which nature has limits, in which we recognize that there can not always be progress, if we are moving into an era in which we recognize that whoever has power is involved in great tragedy, then America is gradually going to acquire, if I may put it in this way, an Eastern European consciousness. It is going to have to learn to live with limits; it is going to have to learn to live with tragedy, and with irony. The dream of innocence of this new world is going to have to be outgrown."

Professor Novak then commented on the similarity between the American system of checks and balances and the East European mentality: "At one point the Founding Fathers were very Eastern European. They wrote in the Constitution, with a deep sense of human evil worthy of Dostoevsky or Tolstoy, something which all the rest of America has since forgotten, the fact that human beings are ineradicably untrustworthy. It is not true that you can't trust people over thirty. It is more true that you can't trust people under thirty, either. A

deep Eastern European wisdom is: 'Don't trust anybody.'

A further feature of the Eastern European mentality, claimed Professor Novak, is that "One doesn't have to believe it is possible to change the world in order to act in a humane and reasonable and decent and dignified way."

Novak then turned to the self-hatred of East Europeans, explaining how they are not shunted into academic careers; how they are not meant to be articulate or verbal. He pointed to the lack of Slavic names in the literature of the United States, and to the ignorance and condescension displayed by the media when discussing East Europeans.

In a related vein, Professor Novak discussed the differentiated power of ethnic groups. Not all groups, he said, have the same power and prestige, which is born out by the statistics for education, housing, and income. Blacks and women are in a better position than East Europeans. Professor Novak viewed this as "a fantastic double standard." "If you figure the number of blacks in the state of Pennsylvania and then look at those who are students and faculty and staff people, you can say there is a *de facto* state of discrimination. If you total up the number of women, the same thing will be said. But thirty percent of the people of Pennsylvania are Eastern European, and I assure you that not thirty percent of the people in the university are Eastern European. But, if you bring that point up, people will say, 'Well, they must not want to go to the university!'"

Previously, said Professor Novak, East Europeans had not thought about where they stood politically and socially. The new ethnicity can help in this. "Ethnic awareness is not a matter of pride. It is simply a matter of trying to find out accurately what is happening, what is the truth."

One of the problems for the future, continued Professor Novak, is that of group entitlement. East Europeans, he said, are being asked to bear the whole weight of the history of slavery. A third generation of East Europeans is not going to college in sufficient numbers, because priorities are being given to other minorities, like women and blacks. Novak expressed opposition to quota systems, but added that, if they are to exist, then they must be across the board. This, of course, is an impossible situation. He warned that "The country is rushing into something without having thought through its implications."

In concluding, Professor Novak remarked that the development of East Europeans in America will have importance for East Europeans everywhere. "Public opinion in the United States can not go on forever being outraged by assaults on human rights in South Africa and in Rhodesia without at the same time and with the same passion being outraged by assaults on human rights in the Ukraine and the rest of Eastern Europe." He expressed the belief that "Sooner or later, the Eastern European part of the population, numbering 20,000,000 members, is going to become more and more politically conscious of its role in the United States and in the world."

This new consciousness, Novak said, would provide pressure on the elite in the media and in Washington. If this had happened earlier, the course of history might have been changed: "It seems to me so clear — I'm not an expert in these matters by any means — that, if the American elite had had a different sort of concern with Eastern Europe, if they felt that Eastern Europe was really part of their turf, part of their kinship in the 30's and 40's, then the map of Eastern Europe would be very different today."

In closing, Professor Novak reiterated what the new ethnicity means: "Well, the time is coming in the United States, when a quietly growing and aware sense of our obligation to our brothers and sisters overseas is going to become more and more apparent through an increasingly higher educated and self-conscious and, in a certain sense, more authentically in-touch-with-itself Eastern European population in the United States. So, what we are doing here, I believe, has great importance both for our understanding of America and the vision and the dream it represents, the kind of pluralism of which it is a model for the world, and for the relations of the United States with the rest of the world. We have received, we who are immigrants, we who are refugees, great gifts from the United States, and what the new ethnicity means is that it is now time that we begin to pay these gifts back, to make our own kind of contributions to the lives, the ideas, the temper, the values, the morality, and the vision of the United States."

Historical Origins of Ukrainian-American Ethnic Consciousness

The Harvard Ukrainian Research Institute brought together several outstanding historians of the Ukrainian immigration for the symposium on the Ukrainian experience in the United States. The speakers included Dr. Oscar Handlin, Carl M. Pforzheimer University Professor at Harvard University; Dr. Myron Kuropas, Special Advisor for Ethnic Affairs to the President of the United States; Wsewolod Isajiw, Associate Professor of Sociology at the University of Toronto; Dr. Bohdan Procko, Professor of History at Villanova University; and Dr. Paul R. Magocsi, Associate Editor of the *Harvard Encyclopedia of American Ethnic Groups*. All of these scholars attempted to explain the interrelationship between the Ukrainian immigration to the United States and the development of a Ukrainian ethno-national consciousness. They all were concerned with the basic question: How did Ukrainian ethno-national consciousness develop in the face of continual conflicts within the community and external pressure for greater assimilation into American society?

None of the historical papers presented at the four-day symposium was solely intended to enhance Ukrainian national pride. As Oscar Handlin, dean of American immigration studies, stated in his address to the conference on December 3,

"Ethnic studies should not be aimed merely toward the raising of group pride. Instead, students of ethnic groups should attempt to raise the group's understanding of the causes of its achievements as well as its defeats."

Myron B. Kuropas:

Development of the Ukrainian-American Community

The assistant to the President of the United States for Ethnic Affairs investigated those developments which furthered and those which retarded the increase of Ukrainian ethno-national awareness in the immigration. Examining the history of the various regions of Ukraine prior to the mass emigration, he found that "the masses were neither conscious of their national heritage nor were they prepared to exercise their national will." The "sense of self" of the early immigrant "was limited to an identification with his village or, at best, a vague geographic region, and a religio-cultural heritage which, despite centuries of foreign oppression, remained a primary symbol of ethno-cultural unity."

According to Dr. Kuropas, community life in the United States began for Ukrainians with the arrival of clergy from the various regions of Ukraine. "Under the leadership of the clergy, three ethno-national streams eventually emerged to compete for the loyalty of the Rusin community — the Hungarian-dominated 'Uhro-Rusin' Catholic stream, the Russian dominated Orthodox stream, and the Catholic-dominated Ukrainian stream. Of all emigrants who arrived from Ukraine between 1876 and 1914, approximately 40% remained Rusin in ethno-cultural orientation, 20% became 'Russians,' while 40% became 'Ukrainian.'"

Prior to 1914, the institutions most instrumental in the Ukrainization of the Rusin American were the Catholic Church and the Ruthenian National Association, a fraternal benefit society founded in 1893. Catholic priests were prominent in both.

"With the arrival of more and more immigrant priests from Galicia, and with the continued growth of every available vehicle of social communication — the Church, the press, reading rooms, youth organizations and cultural enterprises — the [Catholic clergy] was able to hold its own against further gains by the Russian and Uhro-Rusin camps and to pave the way for the establishment of an ethno-nationally conscious Ukrainian community."

Subsequently, the Ukrainian community was splintered by internal church conflicts and external ideological factions. During the war and inter-war years, socialist, communist, and monarchist Ukrainian groups competed for adherents among various segments of the Ukrainian community. These debates were "very damaging to the well-being of the total community . . . American-born Ukrainian youths were never able to fully comprehend the relevance of the debates. Disillusioned, they gradually



Oscar Handlin, distinguished Harvard professor, introduces Dr. Myron Kuropas, Special Assistant to the President of the United States for Ethnic Affairs.



Knyha o postnychestvi by Saint Basilius (1594), a gift of Dr. Ihor Galarnyk, Mr. and Mrs. Ivan Zapuchlak, and Mr. and Mrs. Osyap Zapuchlak. This is the oldest manuscript from the two exhibits devoted to Ukrainian immigration and cultural heritage at Harvard's Houghton Library of Rare Books and Manuscripts and Widener Library.

began to leave organized Ukrainian-American life behind them and to drift further and further away from the community. An entire generation of potential leaders was lost in the aftermath of the turmoil."

Following the Second World War, the Ukrainian-American community benefited from the infusion of new blood in the form of a fresh wave of immigrants. "Finding a severely weakened Ukrainian-American community after the war, the new emigration, which was almost wholly nationalistic in orientation, established its own organizations and then proceeded effectively to take over the leadership of the old-line Ukrainian-American organizations."

Bohdan P. Procko:

Origins of Ethnic Awareness

In his presentation, Professor Procko focused upon the early writings of Father Gregory Hrushka, founder and first owner of the newspaper *Svoboda*. Unlike the other speakers at the Symposium, who examined organizations and organizational work for evidence of the development of ethnic consciousness, Professor Procko investigated the works of one of the members of "the tiny elite segment with a high level of ethnic awareness . . ." Father Hrushka's works in *Svoboda* seem to the author to reveal that "the systematic attempt to arouse . . . ethnic awareness" began in 1893.

Most of Procko's presentation was devoted to an analysis of Father Hrushka's use of terms denoting ethnic awareness. "We are *Rusyny*," he wrote. Unfortunately, however, the confusion concerning the identity of the Ukrainian immigrants continued to persist . . . Because he sometimes transliterated "*Rusyn*" into English as "Russian," "the identity of the Ukrainian immigrants was unintentionally misconstrued for the American reader by Hrushka himself."

Many of Father Hrushka's clearest and most eloquent essays are on the independent identity of the Ukrainian people. For example, in May 1895 he stated that "Today twenty-eight million Ukrainians proclaim in one voice to civilized Europe that they are a distinct nation from the Poles and the Muscovites, and that they have their own glorious history, their own language, their own literature, and although they are today in slavery, nevertheless, they know who has the truth, who has been wronged, and whose children they are . . ."

Paul R. Magocsi:

Problems of the Ukrainian Immigration

Dr. Magocsi, Associate Editor of *The Harvard Encyclopedia of Ethnic Groups*,

discussed the problems inherent in the compilation of such an encyclopedia. Dr. Magocsi first discussed the problem of defining and restricting the concept "Ukrainian" to include those who first and foremost identify themselves as such. They may or may not speak the language, but will probably belong to a Ukrainian church, fraternal society or other organization."

Another problem mentioned by Magocsi involves determining the number of immigrants. Until 1898 the Bureau of Immigration only recorded the immigrants' country of origin. Only in 1899 did the Bureau begin to collect statistics on the mother tongue of each immigrant, including "Ruthenian/Rusnak." In 1910 the United States Bureau of the Census also began to designate the native tongue of the citizens, but other lacunae complicate the process of determining the number of emigrants from the various regions of Ukraine and the number of Ukrainian immigrants in the United States at any given point in time.

Turning to the role of the church in the life of the Ukrainian community, Dr. Magocsi covered briefly the controversial aspects which make the history of the church difficult to write. His thesis was that "the church has been both a unifying and a divisive force in the life of the Ukrainian immigration."

Dr. Magocsi reviewed the attitudes and relationships which existed between Ukrainians and other immigrants and between the Ukrainian-American community and society at large. He quoted the early historian of the immigration, Julian Bachynskiy, who wrote that "the immigrants live beyond the public life of American society." Dr. Magocsi stated that "such a stance can in large measure be explained by what might be called the respect-disdain syndrome [of many immigrants] toward American life. On the one hand, Ukrainians, like all immigrants, could not help but be impressed by the achievements and general sense of freedom and vitality in this highly industrialized society. [On the other hand,] the fact that in America change . . . was a way of life must have been disconcerting to the Ukrainian psyche. [Many Ukrainians] tried and to a large degree succeeded in creating their own world, which [was] bounded by the parameters of their churches, fraternal organizations, and Ukrainian-language newspapers."

Wsewolod W. Isajiw:

Organizational History of Ukrainians in America

Professor Isajiw focused his attention upon the seemingly contradictory coexistence of numerous Ukrainian organizations and groups with particular and sometimes conflicting interests and the simultaneous development of a general

Ukrainian ethno-national consciousness. Examining the groups and the conditions which formed them, Professor Isajiw tried to discover whether they had contributed either to the assimilation of individuals into the society at large or to the development and preservation of an ethnically conscious Ukrainian community. To do this, he found it necessary to differentiate between an organized and disorganized ethnic community.

"An organized ethnic community is one whose associations show a viable membership, and one which is able to differentiate its associations or activities in associations in such a manner as to embrace the variations in interests and values of all those segments of the community which retain an identity with it."

On the other hand an ethnic community can become disorganized.

" . . . when its membership loses its viability and/or its associates fail to articulate the interests and values of large proportions of the community members."

The unique aspect of Professor Isajiw's approach was his assumption that the emergence and existence of the various organizations in the history of the Ukrainian community has been dependent upon and defined by factors both internal and external to the ethnic community. He viewed "ethnic associations" as

" . . . community structures which have been established and persist as a response to the non-ethnic environment, i.e., as a response to the structure and culture of the society at large, rather than simply as something explainable only by factors internal to the community."

Unlike other historians, who have divided the history of the Ukrainian immigration into three or four periods, Professor Isajiw found only two distinct periods, with the dividing line being World War II. This periodization was determined by "the type and character of organizations which have developed in the two periods." Prior to the Second World War, community differentiation "produced organizations of both expressive and instrumental character." The various church congregations were primarily expressive organizations in that they were the nuclei for ethnic educational, cultural, and social life. However, the numerous organizations formed to further the economic and social security of their members also had a fraternal character. Following World War II, however, a new wave of immigrants "introduced a completely different set of organizations into the Ukrainian-American community." "The new immigrant community has established virtually no instrumental organizations."

In the period prior to World War II, the most visible types of organizations to

Ukrainian Culture in America

develop were either church-related or fraternal-mutual benefit in character. These groups were differentiated first by regionalism, which demonstrated that the Ukrainian people had not been integrated into one community before emigration, and by sectarianism, which arose as the churches struggled to adjust to the various religious and social problems encountered after immigration to the United States. This regional segmentation and sectarian fragmentation was the result of factors internal and external to the Ukrainian community itself. For example, the Carpatho-Ruthenian and Galician conflict was not only related to actual differences between elements of the Ukrainian people, but to the fact that American society as a whole created no urgent need for unity between the two groups.

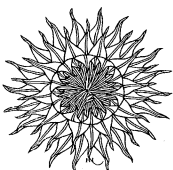
Likewise, religious fragmentation within the Catholic Church was related not only to internal regional differences, but to at least four sets of factors deriving from the structure of American society. These factors which impinged upon the Ukrainian church from the American context were: (1) the complete dependence of the church upon the support of its parishioners; (2) the fact that (until 1924) the parish clergy served at the will of the parish; (3) the pressure brought to bear upon the Ukrainian clergy by the American Roman Catholic church (e.g. on the issue of celibacy); and (4) the American Protestant practice of competing for church members — a practice for which the Ukrainian Church was not prepared.

Moreover, the fraternal organizations were made necessary, in part, by the low socio-economic standing unique to the first Ukrainian workers. But the beneficial organizations also grew out of the desire of the members to attain the goals held by many Americans — home ownership and financial security. "The beneficial organizations, more than any others, articulated with the process of change of the ethnic status of the Ukrainian group."

Following World War II, "most of the organizations of the new immigrants [were] not church related. They have been either of an independent character or else have been attached to one or another political faction within the community." Among the internal factors which made many of these organizations different was the fact that many were transplanted from the old country. Many of the new organizations of the post-war period originated in the Ukrainian nationalistic movement which, "like any ideological movement, had accepted, applied, and propounded the principle of holism. That is, [this movement] strove to subordinate all organized activities to one goal, that of national liberation and independence . . . Differences over the means by which to achieve the goal gave rise to splinter groups.

External factors also played a significant role. In the United States, the inadequate fluency in English of most of the immigrants meant that many experienced substantial downward occupational mobility. "Economic security for most new immigrants meant a reduction of occupational status and related social prestige." "The maintenance of the old organizational structure can thus be seen as a way in which the declassed group of immigrants is able to uphold some level of prestige."

Professor Isajiw concluded that "the history of the Ukrainian community in the United States for the past one hundred years tends to support the assumption that organizational differentiation of itself neither contributes to the dissolution of the ethnic boundaries, nor does it necessarily retard assimilation of individuals. In many respects, organizational differentiation is explainable in terms of the structure and processes in the large society as they impinge upon the ethnic community. Organizational differentiation may function to adapt the ethnic community to society at large. The adaptive efficacy of community differentiation depends upon the type of organizations which it produces and the segments of the ethnic population which these organizations serve."



An Evening of Film, Poetry and Dance

During the four-day Symposium, a series of Ukrainian cultural events was held. On Friday evening, December 3, there was a night of Ukrainian films, poetry, and dances. Film Director Slavko Nowytsky screened three of his films and discussed their origin and significance. The first film, *Sheep in Wood*, illustrated the art of Jacques Hnizdovsky, showing the painstaking process by which he creates his renowned woodblock prints of sheep and rams. The second film, *Pysanky*, depicted the Ukrainian tradition of decorating Easter eggs, poetically linking it with the myth of the rebirth of the sun. The third film was entitled *Reflections of the Past*. Combining wistful folk songs, poignant reminiscences of surviving immigrants, and pertinent still photographs with scenic shots of the settled land, this film provided an impressionistic history of the Ukrainian immigration to Canada.

Following the films, Jack Palance gave a poetry reading. Mr. Palance not only read selections from the Ukrainian poet, Ivan Drach, but also displayed his own talent as a poet. The Ukrainian cultural evening climaxed with vivacious recitations of two Ukrainian dances, which were performed by Maria Magocsi and Hardy Margosian.

The Symposium was brought to a close late Sunday afternoon with a recital in Sanders Theater by Eugene Gratoch, violinist, and Regis Benoit, pianist. Their program included works by American and European composers, and featured the first public performance of Sonata No. 4 by the Ukrainian composer Borys Liatoshynsky.

Language and Literature

The session of the Symposium held on Sunday, December 4, was devoted to the language and literature of Ukrainians in America. Professor Bohdan Struminsky, Visiting Lecturer in the Department of Slavic Languages at Harvard University, examined "The Ukrainian Language in the Emigration," and Professor George Grabowicz, Assistant Professor of Slavic Languages at Harvard University, spoke on "New Directions in Ukrainian Poetry in the United States." Both talks emphasized how the literature and language of Ukrainians in America have assumed their own distinct development.

Bohdan Struminsky:

Professor Struminsky discussed the Ukrainian language from two points of view, the quantitative and the qualitative. Using the results of various studies, he estimated the total number of people in the U.S. and Canada who spoke Ukrainian in the decade 1960-1970 as 770,000. He then pointed out that the rate of language retention in Canada was particularly high (88.8%), with a fluency rate of 30.7%. After that, he analyzed the attitudes of various groups according to age, sex, religion, and profession.

In his qualitative study of Ukrainian, Professor Struminsky compared the speech of an emigré Ukrainian and his Soviet counterpart. In general, he found that the emigré Ukrainian used the Kharkiv system of spelling, western punctuation, conservative endings, and English syntax. He also dropped certain endings and used American technological terms. In contrast, the Soviet Ukrainian used the reformed Soviet orthography and Soviet Ukrainian punctuation. He also replaced certain endings with Russian endings, made some soft adjective endings hard, and used Soviet technological terminology.

In addition, Professor Struminsky compared several articles from *Svoboda* with the Soviet Ukrainian press. He also studied the criticisms by Soviet polemicists of emigré Ukrainians, as well as the Ukrainian programs broadcast by Voice of America, Radio Canada, and Radio Liberty.

Professor Struminsky then turned to one particular detail of Ukrainian phonetics and spelling, the "rule of the nine." This rule was established by the Kharkiv Decree, according to which most instances of foreign *i* should be rendered by Ukrainian *i*, when not after *zh, ch, sh, ts, z, s, t, d, r*. In contrast to this, he noted, *Svoboda* and the radio stations restore the natural Ukrainian tendency to pronounce every foreign *i* as *y*.

In view of all this, Professor Struminsky proposed the following changes in emigré orthography: (1) to write *y* instead of *i*, as a concession to the natural Ukrainian pronunciation; (2) to write *h* instead of *g* in Slavic place names; (3) to extend the "rule



Jack Palance, the poet.



Maria Magocsi performs the Hopak.

Professor Grabowicz then commented on the great number of publications and channels for this poetry, adding that such plenitude sometimes shows an absence of critical control.

He then proposed to classify Ukrainian poets published in the United States not by their literary direction or their type of poetry, but by their generation. Generations, he added, are not determined solely by the poet's age, but by the time which influenced him, that is, when he began to write and publish. Professor Grabowicz found three such periods.

The first period embraces those poets who began writing and publishing before the Second World War. It includes such poets as Maleniuk, Kravchiv, Orest, Os'machka, Barka, and Lesych, most of whom have published several collections of poetry in the United States. With few exceptions, claimed Grabowicz, their poetry demonstrates no new directions. There is a nearly total absence of development in their work. They maintain the same forms and themes, for example, the opposition of the new (city) versus the old (country). In Grabowicz's opinion, "Stasis is made into a positive value."

One notable exception to this group was Kosach. Rather than pining for the old Ukraine, Kosach depicted the present-day Ukraine, creating a confrontation of the present and the past. He was also the first of his generation to turn to the American world around him for his themes.

The poets in the second period started writing during the emigration, 1945-50. Such poets included Zujev's'kyi, Kachurov's'kyi, and O. Tarnav's'kyi. As a group, claimed Grabowicz, they were not particularly remarkable. In many respects they were similar to the older group, sharing their thematic and formal conservatism. They were suspended between two worlds. Professor Grabowicz emphasized the fact that they focused on translations, concluding that this implied a lack of confidence in their own ability. The one exception to this was Zujev's'kyi, whose poetry was complex and polysemist.

The third period existed from the late 50's through the 60's. It was almost totally synonymous with the "New York Group." Its poets included Andriev's'ka, Tarnav's'kyi, Rutochak, Boichuk, and Kalyna, as well as such younger poets as Tsarynyk.

These poets had their own organ, *Novi Poezii*, and their own literary theory. Although they did not fully accept the American world, they were in step with current western developments. They were isolated from the Ukrainian community, a fact which contributed to their militancy.

Professor Grabowicz then proceeded to discuss the thematic and formal innovations of this third period. The city and its surroundings are seen for the first time. There is an existential sense of belonging, but the city is seen as a dehumanizing element. There is a radical personal expression, with the most intimate feelings being depicted. This, noted Grabowicz, was a corrective for the banality among the older poets.

Other new directions in this period included an emphasis on non-thematic poetry, stream of consciousness, surrealism, psychologism, and an expanding of the limits of poetry to include prose.

Professor Grabowicz found that the third period was dominated by the small lyrical form. Its prosodic innovations included the use of assonance, oblique rhymes, blank verse, and syntax modulation.

This group's isolation from Ukrainian society is reflected in the absence of social everyday reality. There is also an absence of irony and humor.

Professor Grabowicz then focused on one very important contribution of this group, namely, its debate on new directions for Ukrainian poetry. Such new directions depended on whether poetic language was to become more dense, more Ukrainian, or whether it was to become clearer, more international.

Professor Grabowicz concluded by stating that it is still too early to formulate any final opinions about the most recent Ukrainian-American poetry.

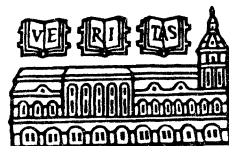
of the nine" to the names of all countries and most important cities, in order to agree with the natural Ukrainian tendency. Such changes, Professor Struminsky added, would not violate the general principles of the Kharkiv Decree. He recommended that the proposed changes be incorporated in a new edition of Holoskevych's orthographical dictionary.

Professor Struminsky also called for the publication of a "new, comprehensive Ukrainian-English and English-Ukrainian dictionary that would reflect the wealth of present-day emigré Ukrainian, while noting Soviet differences." He felt that emigré Ukrainian is "a progressing, dynamic, flexible, enlightened, and open language in qualitative terms, even though its position is precarious in a quantitative sense because of the threat of a possible decrease in the number of its speakers."

In concluding, Professor Struminsky pointed out that emigré Ukrainians are beginning to be aware that their language has the right to be relatively independent of Soviet Ukrainian, similar to the differences between colonial English and British English. Even some linguists in Kiev, he claimed, now approve of this. He added that there is no danger that emigré Ukrainian will stray too far from Soviet Ukrainian, thanks to the influence of the mass media.

George G. Grabowicz:

Professor Grabowicz prefaced his remarks by pointing out that the poetry under review would not be examined as an ethnic phenomenon and that his analysis was determined solely by the poetry's relationship to the Ukrainian literary tradition. The first attempts at poetry among early Ukrainian-Americans, continued Professor Grabowicz, were folkloristic in nature. What was not folkloristic was imitative and crude. Poetry with literary value appeared only after the Second World War. It resulted from the renaissance of Ukrainian literary life in the displaced persons camps in the period 1945-50.



Distinguished Sociologists Discuss Ukrainian Ethnicity

In the course of the Symposium, several scholars dealt with sociological aspects of the Ukrainian ethnic group in North America. Speakers included Nathan Glazer, Professor of Education and Social Structure at Harvard University, and Jeffrey Reitz, Associate Professor in the Department of Sociology at the University of Toronto. In addition, a paper dealing with the close relationship that exists between Ukrainian ethnicity and religion was sent to the Symposium by Vasyi Markus, Professor in the Department of Political Science at Loyola University's Rome, Italy, campus.

Nathan Glazer:

In his talk, Professor Glazer tentatively proposed a theory of "small ethnic groups." At first, he posed the question: Should our sociological theory be modified for smaller ethnic groups? Most sociological thinking, he said, has been influenced by the experience of the large ethnic groups: Germans, Irish, Italians, French. Each of these groups can claim at least 6,000,000 members. In contrast, Ukrainians can claim only 1,000,000 members.

Professor Glazer emphasized, however, that smallness is not just a matter of size, but of salience. He used the example of American Indians (700,000), whose size is much smaller than that of Ukrainians, but whose influence is much greater, due to their high concentration in a limited number of states, their special legal and political status, and their special place in the consciousness of Americans.

Besides salience, added Professor Glazer, another important factor is the degree to which a group is concentrated. Here he cited the concentration of Cubans in Florida (600,000).

A third factor influencing a group's prominence is the degree to which it participates in the law. Professor Glazer cited the newly-found interest of Asian Indians in the government censuses. In the past, Asian Indians were never included in the U.S. census as a separate group, but were merely shunted into the category of "Others." However, with the rise of quota systems and affirmative action programs, Indians are now lobbying to be a separate group. Such recategorization makes for a greater self-consciousness.

Professor Glazer then suggested that Ukrainians qualified as a "small ethnic group," and presented a brief list of the features that seem to unite small groups and distinguish them from large ethnic groups, trying to apply this to the Ukrainians in America.

The first criterion proposed by Glazer was that of political influence and organization. As a general rule, he claimed, the bigger the ethnic group, the more recognition it receives. He cited the concentration of Jews in New York City as a prime example.

The second feature was that of the ethnic group as a special interest group. The larger groups, according to Glazer, are all connected with special interests. For example, a politician in New York City will tailor his speech according to his ethnic audience. He will speak to the Italians about the issue of home ownership, to the Irish about police protection, and to the Jews about the small businessman. The smaller groups, it seems, do not have the leverage to obtain such political dialog. Politicians do not pay attention to Ukrainians for two reasons: they are less defined and thus the politician does not know how to deal with them; they are small in number and less likely to influence an election.

Professor Glazer then referred to Professor Michael Novak's organization called EMPAC, which represents an attempt to unite smaller ethnic groups so they will have greater impact on American politics.

Smaller ethnic groups, continued Glazer, usually seem to be distinguished by a special interest in their homeland. They seem to be intensely interested in its fate. The small ethnic group is more easily organized around this issue than is the larger ethnic group. Glazer cited several possible reasons for this. The smaller groups have a greater political role in their homeland, and this reduces their political participation in America. They also seem to come from countries where they are a minority or are occupied.

Glazer also pointed out that the small ethnic group is freer to agitate for its homeland, because this does not pose any threat for the USA. He contrasted this with the



Professor Nathan Glazer speaking on theories of small ethnic groups.

example of the Germans and the Italians, two large groups whose homelands were involved in conflicts with the USA and who perhaps were forced to abandon their concern with the old country.

The third criterion established by Glazer is that of cultural interests. According to this, smaller groups seem to be more interested in the preservation of their culture, which is perceived to be in danger. Large groups, Glazer argued, come from large, independent countries. For an Italian, Italy will do well whether or not Italian culture is preserved in the USA. The smaller ethnic groups, however, have the burden to keep the culture going.

In closing, Professor Glazer apologized for the tentative nature of his comments, but emphasized that his sociological model of small ethnic groups can in many ways be used to explain the different development of Ukrainians in America, as opposed to the larger ethnic groups.

Jeffrey Reitz:

Professor Reitz reported on the results of one empirical study of Ukrainian language retention in Canada. It was part of the first large-scale survey of ethnic groups in Canada, other than the English or the French. Professor Reitz stressed that there are no comparable data available for Ukrainians living in the USA.

In all, ten different languages were studied, including Ukrainian. During this survey, 338 Ukrainian-Canadians were interviewed in 5 Canadian cities. The interviews were one hour long and the interviewers for Ukrainians were bilingual in English and Ukrainian. Professor Reitz then proceeded to explain the significance of the tables for the Ukrainian language. Three questions were asked. They concerned: knowledge of Ukrainian, use of the language in day-to-day life, and support of language retention.

With regard to knowledge of the Ukrainian language, it was discovered that knowledge of the native language declines substantially from generation to generation. However, although language maintenance declined among Ukrainians, they still had the highest rate of language retention of any of the groups. Reitz stressed that his survey represents an urban sample, and that language retention is known to be less in urban areas than in rural ones.

Professor Reitz then turned to the question of the use of the language. Seventy-five percent of those Ukrainians who were fluent in the language used it every day. At the same time, Ukrainians had the highest rate of language use with the clergy. Professor Reitz concluded that this shows that there is greater institutional support for language retention among Ukrainians.

With regard to language retention, Professor Reitz found that the great majority of interviewees (75%) favored language retention, while only a small proportion (4%) actually thought that it was undesirable.

Professor Reitz then went on to analyze the attitudes of Ukrainian-Canadians with regard to ethnic identity in order to find whether there is any correlation with lan-



Flanked by Dr. Frank Sysyn and Professor Omeljan Pritsak, Dr. Paul R. Magocsi discusses problems in the history of the Ukrainian immigration to the United States.

guage retention. Even when the persons considered themselves to be Canadians (as opposed to Ukrainians, or Ukrainian-Canadians), the vast majority of those interviewed were in favor of language retention. This shows, concluded Reitz, that there is no conflict between considering oneself to be a Canadian and preserving one's Ukrainian ethnic consciousness. He noted that there is undoubtedly a stronger conflict in the USA, due to a greater pressure to assimilate.

Professor Reitz added that, although the overall trend is toward abandonment of ethnic identity, there is a certain revival among third-generation Ukrainians. He concluded that one's attitude toward favoring language retention is a function of ethnic identity rather than of generational status.

Interestingly, when presented with a list of the most important problems facing the Ukrainian community, 46% of the respondents listed the decreasing use of the ethnic language as the chief problem.

Professor Reitz warned that this study will have very little impact on the Canadian government policy. Until now, it has done very little about the issue. When looking at the data, French Canadians, who control much of the government, draw the opposite conclusions. Rather than concluding that there is interest in retaining the Ukrainian language, French Canadians stress that "Canada is the cemetery of foreign languages," seeing only the decline in language use. They do not seek the causes for this, which might be remedied by the government. Reitz hastened to add that this does not mean that the French have an overt policy of stamping out the Ukrainian language. He recommended a study that would examine attitudes of the French toward the retention of minority languages.

After this, Professor Reitz made an additional analysis of the data in order to discover: (1) the importance of language retention; (2) the reason for language loss. He found a positive relationship between language learning in early childhood and ties to the ethnic community. When language is learned in early childhood, it does not decline as a source of ethnic identification. Generation has little effect on community participation after one takes language learning into account.

With regard to the reasons for language loss, Professor Reitz found that higher language retention is found in more cohesive ethnic communities.

Vasyi Markus.

Professor Markus was not able to present his paper in person, due to administrative responsibilities in Rome. Professor Myroslav Labunka, who was present in the role of commentator, was gracious enough to read the paper in his stead.

Professor Markus first sketched the Ukrainian religious experience in the United States from 1876 to 1976, stressing the intimate relationship that existed between nationality and religion for the early Ukrainian immigrants. He also presented the historical reasons for the split into two groups: the Ukrainians and the Carpatho-Ruthenians.

After providing this broad outline, Professor Markus enumerated various particular problems in the history of the Ukrainian Church, some of which have been resolved, and some of which have continued until 1976. They include: the struggle against Latinization, the question of celibacy, the change from the Julian calendar to the Gregorian, the use of English as the liturgical language, ownership of church property, and others.

Professor Markus found that "the Ukrainian religious aspirations for almost a century focused essentially on the issue of self-identification and assertion of their cultural-religious values. The search for the religious and ethno-national ideology almost entirely characterized this period, resulting in a number of organizational and conceptual constructions: (1) Ukrainian Catholic Church, (2) Catholic Church of Byzantine Rite based on Carpatho-Ruthenian regional identity, (3) Ukrainian Orthodox Church with several jurisdictions, (4) Carpatho-Ruthenian Orthodox Church, (5) Russian Orthodox Church of America, (6) Protestant denominations with ethnic identification, and (7) Catholic Church of Latin Rite without Ukrainian ethnic identity."

Professor Markus then raised the question: "One may ask whether these religious entities, based to a large extent on ethnicity, are not of an ephemeral nature." He delineated three possible alternatives. First, they will cease functioning on an ethnic basis and will eventually be absorbed by larger church bodies. Second, they will continue in existence, in order to provide ethnic distinctness.

The third possibility raised by Professor Markus is the evolution of "a de-ethnicized American Catholic Church of Byzantine Rite." Such a church, he said, "may appear to some people as an attractive choice between a complete assimilation into the Latin Rite Church and a petrified ethnic identity of mini-churches."



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Eye-on Books

by Dr. Aleksander Sokolyszyn

Is it right to include Ukraine in a book published about Russia?

As a librarian, I often find books written by so called specialists and scholars on Eastern Europe, especially Russia, including Ukraine in the publication dealing with that topic. So is the case of George St. George's book called "Russia", first published in New York by the Hastings House Publishers in 1973. In its 12 chapters, besides the Baltic states Estonia, Latvia and Lithuania, Byelorussia (chapter 6) and Ukraine (chapter 7) are included.

Also, the Transcaucasian nations, now held captive by the Soviet Union, such as Azerbajdzhan, Armenia, Georgia (chapter 9) and Kazakhstan, Uzbekistan, Tadjikistan, Turkmenia and others (chapter 10) are included in this book.

In describing Ukraine, it states correctly that it is "the second-ranking constituent republic of the Soviet Union", that Ukraine is "the finest and most beautiful part of the Soviet Union,"... "that Ukrainian girls are the prettiest in the world". The author's intention was good, but he has unwittingly followed the old Russian imperialist line by calling all the captive nations in the Soviet Union "Russia," which is wrong and offensive to all the non-Russian captive nations in the Soviet Union. On p. 143 it is incorrectly stated that "The Ukraine remained a part of the Russian State ever since (1648) despite all attempts of some chauvinistic Ukrainian separatists to undermine this unity".

Ukraine always strove for freedom and independence and proclaimed its independence on January 22, 1918, in Kiev. It was forcefully occupied by the Red Army. The seventh chapter dealing with Ukraine (pp. 141-165) with illustrations and a map of Ukraine, is devoid of any information about the dissidents in Ukraine such as Moroz, Karavansky and others.

This book was published for the purpose of giving general information about the Soviet Union for the tourists visiting it. But the author was born in Leningrad and probably educated along the lines of Russian history. The publishers should be aware

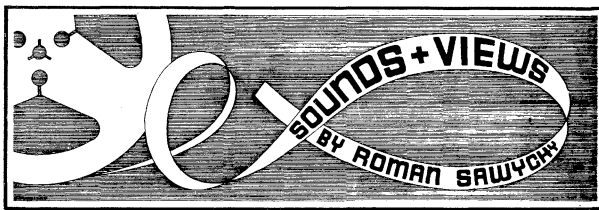
of the fact that Russia is only one of the republics of the Soviet Union, and to call every other subingated nation is false and discriminatory.

"Directory of Ukrainian Publishing Houses, Periodicals, Bookstores, Libraries and Library Collections of Ukrainians in Diaspora," by Roman Weres, Ukrainian Bibliographical-Reference Center, Chicago, 1976, 56pp.

The purpose of this publication, as stated in the preface, is to aid librarians in the selection and acquisition of Ukrainian books and periodicals.

After the acknowledgments, a short biographical note about the author and his two main publications, "Ukraine, A Bibliography," and "Index to Ukrainian Essays," the table of contents lists ten different topics. There is a list of Ukrainian publishing houses in the United States, Canada, South America, and Europe, with addresses. It is followed by a list of Ukrainian periodicals and serials in alphabetical order, with indication of publishing places, starting with "ABN Correspondence" and finishing with the "Zhinochyi Svit" (Woman's World), all published in the free world, indicating the frequency and, sometimes, the price. Very valuable is the list of Ukrainian bookstores in the free world, where the reader can order or buy books, and the list of Ukrainian libraries in the U.S., Canada, Australia, and Europe, with their holdings. A special section deals with Ukrainians in the U.S. and Canadian libraries, with holdings and their evaluation, and, at the end, an index of Ukrainian publishing houses in the free world. On the last page, the compiler lists his publications and an errata slip is inserted. This publication can be obtained at a cost of \$3.25 from the Ukrainian Research and Information Center, 2453 West Chicago Ave., Chicago, Ill., 60622.

"The Ukrainians In America: 1608-1975", Chronology and Fact book, compiled by Vladimir Wertsman, Oceana Publications, Inc., Dobbs Ferry, N.Y., 1976, 140 pp. (Continued on page 13)



Tracking Taras Bulba

There have been several attempts at screen versions of Hohol's tale. Oleksander Dovzhenko, had he had the chance, could have made a definitive version of the story.

The latest effort (United Artists, 1962) was much criticized for historical inaccuracies and liberties taken with the theme; the film follows Hohol's story up to a point only, while Yul Brynner is depicted as being much too young for the title role.

On the other hand, the German UFA Studio a long time ago produced their version, more faithful to Hohol. This was later supplemented and remade into a Ukrainian film that virtually followed the original tale paragraph for paragraph. And yet the film had no spirit, no dash; Taras Bulba himself was so old and feeble he had to be helped to a saddle. Somehow the viewers were expected to believe he was the power from which the steppes trembled.

In the 1962 film the steppes did tremble, owing not only to the wrath of Yul Brynner but to the special effects department and the music of Franz Waxman.

Waxman, a veteran among film composers, made a statement in the liner notes of the film's sound track album (a collector's item selling for \$40) indicating he did not have the geography of eastern Europe sorted out completely: "Here was a subject that demanded the flavor of the proud and

inconquerable spirit of Ukrainian Kozaks of the 16th century combined with the harmonic and rhythmic palette of contemporary music. Fortunately just before the Taras Bulba music, I was invited by the Soviet government to conduct the major orchestras of the Soviet Union. This tour brought me to Kiev, one of the oldest Russian cities situated in the heart of the Ukraine. This gave me added opportunities to study the folk music of the Ukrainian people and I actually found some beautiful authentic material in the music stores of Kiev such as the tune which underlines Taras's speech in which he pledges revenge and the fight for freedom of his people. The other themes were composed in the spirit and harmonic structure of Russian folk music."

Although neither Hohol nor the film mentioned Russia, Waxman did not perceive this clearly. Otherwise he would have refrained from offering the spirit of "Russian folk music" in a story concerning Ukrainian Kozaks and the Poles. Nowhere did Waxman introduce Polish melodies although these would have been appropriate. Despite the confusion, tangible material from Ukraine (not from Russia) turned up in his score.

The "Kozak Anthem" called by Waxman "beautiful authentic material" was used for the pledge of Taras Bulba (Continued on page 13)

Through the Sunny Balkans

(Continued from page 6)

when I came out!

Then I tried to dry my hair. The two-prong adapter that I had for my blow-dryer actually fit one of the outlets, which in Europe are more often than not, for three-prong plugs. (European current is 220 so one has to use an adapter to convert the standard 110 current American appliances.) I turned the dryer on; got a little bit of power and then it stopped. I sure hope that my poor "Max" has not permanently died. Oh well, so my hair will have to dry in the warm air outside.

Before we left for the Doges' Palace, we had to leave our room keys at the second floor desk. We were permitted to carry the keys to the clothes cabinets in our rooms with us, though. Barb and Sonia each had a key to the two cabinets in which we had locked all of our belongings.

I took the room key upstairs and by the time I came down again, almost everyone had started walking to the American Express Office which was on the way to the palace, in order to exchange checks into lire. (\$1.00 = 822 lire).

Already near the exchange office, Mr. Lishchynsky happened to notice me, in my blue, green, beige no sleeved sweater, and he told me that after visiting the palace, I would not be able to go into San Marco with bare arms.

So I raced back to the Kette, up four flights of steps to the second floor, got the key, back down to my first floor room. Good. Now to find my long sleeved sweater. But I didn't have a key to the cabinet! Back up to the second floor where I found one of the Italian custodians. I tried to ask him if he had an extra key. Hopeless. "No understanda de English!" (in Italian of course, but I got the message). Oh well. Maybe there will not be a guard at San Marco this morning.

I reached the exchange office just as the last people in our group were pocketing their "new" currency and leaving to catch up with the rest of the group which had resumed the walk to the Palace of the Doges (or the Ducal Palace) with its white marble walls and its golden, suspended galleon ceilings. Needless to say, I did not have time to cash any checks.

Upon entering the palace, we found ourselves in a large inner courtyard within which were two

marble cisterns previously used for the collection of rainwater. Led by a guide, we went up the grand staircase, to the chambers of the patricians, the Justice Chamber — with its door to the "bridge of no return" which leads to the dungeon, and through the dungeon itself — but not via the bridge of no return!

In the main parliamentary chamber, there are portraits along the top of the walls depicting all of the doges in consecutive order. The series lacks thirteen paintings to reach completely around the room. Thirteen vacant places which will never be filled in, as the time of Venetian ducal power has long since passed and will, in all probability, never be revived again.

We saw the final work of the master Titian: a large mural painted in the artist's nineteenth year depicting, in the foreground, one of the doges holding audience with the powerful, amorous noble Cassanova, with both figures backed by a panoramic view of Venezia.

On the ceiling of one of the spacious halls, our guide pointed out a painting, the focal point of which is a white horse — an optical illusion horse which, he said, when looked at from one side, appears to be running toward one, and when viewed from the other side, appears to be headed in other direction. There we all were, walking around with our heads up, staring at the ceiling to see if the purported illusory horse "really works". It does.

Our guide was what some people in our group described as "a real character". Somewhere on the way toward his third quarter century mark in age he had a gray moustache, wore a hat, dark glasses, a blue tan checkered jacket, carried a cane, and spoke wonderfully expressive English with a sense of humor. He kept on shouting things like "Make way for America" and "Charge" as he led us through. To the girls: "Come close around me. Don't be afraid, I'm all kaputt!", and to all of us, "The only things women are good for is for making love and making spaghetti!"

In front of a painting of Heaven, Purgatory and Hell, he said that the same figure, the painter's wife, appears first in Heaven, then in Purgatory and then being pushed into Hell.

He also took us into the Basilica of Saint Mark. Luckily for me, there was no guard at the entrance looking for those "irreverent" tourists who would dare to enter any sacred place dressed in "indecent" summer clothes such as shorts, sleeveless shirts or blouses, and dresses that are too short or too open.

Moorish influence in the architecture of the Basilica is distinctly evidenced by the pointed arch gracing the main portal of its facade as well as by the similar, though lesser arches of the four side portals, two on each side of the principal one. The entire interior ceiling of San Marco is magnificently decorated with gold and glass mosaic complemented by the duller, less beautiful though equally intricate mosaic of the floor. In its markedly sorry unevenness, this floor bears undeniable evidence of Venezia's gradual sinking into the sea. Despite plans and projects to allay this unique and sorrowful misfortune of a unique and beautiful city, Venice apparently continues to suffer the inevitable after-effects of having been constructed on small islands and pilings incapable of perpetually sustaining the tremendous weight of an entire community.

Moving out of the very crowded Basilica, our guide led us through the people and pigeon filled square, holding his cane up so that we would not lose him in the crowd, down a side street and into a building housing a branch of the highly acclaimed Murano glass factory. We went upstairs and sat on wooden risers a relatively short, very warm distance in front of two fiery furnaces. Here our pleasantly humorous "character" of a guide bid us farewell. Thank you.

As we listened and watched, a rather handsome Italian explained the glass blowing procedure while another man demonstrated the process: holding an amorphous mass of molten glass on the end of a long, hollow pole in one of the furnaces, this man blew into the tube, forcing air to expand the molten glass into a bubble which became progressively larger as more air was blown through the tube. All the while, the man continually twisted the pole so that the glass was being evenly distributed and cooled into a spherical shape. When the bubble reached the

desired size, it was quickly drawn out of the furnace and squeezed with an iron implement 2/3 of the way up, thus forming a neck for the vase-to-be. Using a pair of pincers, the man drew some of the still molten though rapidly cooling glass out from either side of the vase and asphyxied each drawn end further down the respective side to form delicate handles. He "ruffled" the mouth of the vase by alternately pushing out and pusing in the rim. Then the vase was fired in the second furnace for a new moment, taken out and cut off of the pole. Voila! A finished flower vase and a very pretty one at that.

For his next "trick", the man made a little horse by drawing four legs and a tail from a small mass of molten glass; drawing out a curving neck; pinching the end of the neck to form the head; pulling small peaks for ears and bending one of the forelegs to make the piece additionally effective. He then fired the piece and so completed a horse frozen in a proud, passage position.

Then we were led into the sparkling glassware shop-showroom. The pieces, displayed on glass and mirror shelves, were very elegant and surprisingly expensive — particularly the ones "on sale". The most expensive pieces were those made out of red glass because the color pigment is made from gold. Other predominant colors include green, the pigment made from sulphur; blue, pink, purple and smoky brown.

After this we were free until lunch at 12:30. I went to the American Express office and exchanged a check or two because I did not have time to do so earlier — what with running around looking for a sweater which, as it turned out, I didn't need after all.

Then Barb, Chris and I bought tickets for an afternoon boat excursion to the islands of Murano, Burano, and Torcello.

Lunch: Spaghetti Italiano! I have never eaten spaghetti before, except once from a can — which doesn't count anyway! At first I had a difficult time with the long, rather thick, slippery noodles, but I finally started managing them fairly well.

(To be continued)

Dynamics of Politics: A Task For Our Community

by Michael Buryk

1976 was a very exciting year for all Americans. Public reenactments of historical themes, "tall ships," numerous ethnic festivals and a presidential race heightened our awareness of the richness and diversity in American life. At this juncture which leads into the third century of United States history, we, Ukrainian Americans should pause to reflect on where we are headed as a community and what place we should occupy within the American social and political system.

The traditional attitude in the United States toward its host of ethnic groups has been undergoing a subtle change during the past ten years. Although the "melting pot" myth is still lingering here and there it has become clear in the communications media and through the words and actions of this past year's presidential candidates that one does not have to shed ethnic identity in order to be a true American.

The two major political parties have made a significant attempt to listen to the heartbeat of our many ethnic communities. Some might brush aside these efforts as mere campaign flattery, but the fact remains that the presidential candidates showed they are aware that many Americans are proud to possess a bicultural identity. However, the United States has a long way to go before the "melting pot" myth is completely discarded and the concept of the cultural mosaic fully accepted.

Our Place

The question remains: where does the Ukrainian American community fit into this evolving social and political design?

First, let us admit that most of us would not emigrate to Ukraine if it became sovereign and independent today. We must accept the fact that the majority of us are here to stay. If we are here to stay, a second question comes to mind: do we intend to live together in small, close-knit communities reminiscent of the Ukrainian village, or will we disperse across the vast expanse of this land? I would suggest that the latter phenomenon is characteristic of what Ukrainian Americans have been doing during the last twenty-five years. Statistics show that as immigrants and their children climb up the social ladder, they tend to abandon their ethnic ghettos in large urban areas for a more isolated existence in the suburbs and countryside.

Bearing this in mind, we must become accustomed to being Ukrainian Americans living among fellow European Americans, Black Americans, Hispanic Americans, Asian Americans, Native Americans and others. Our Ukrainian American identity should not be so frail as to perish away from the false security of tiny ethnic islands.

Outward Direction

How can we maintain our unique identity if we disperse and live among many other ethnic groups? Part of the solution to this dilemma lies in our social and political organizations. Since the establishment of the first Ukrainian American Brotherhood of St. Nicholas in 1885, the Ukrainian community has been rather successful in organizing itself for internal social, religious, cultural and political purposes. We are all extremely thankful for and proud of the many sacrifices our grandparents and parents made to build the foundations of organized Ukrainian life in the United States. After 100 years of toiling, hoping and thinking together as a community, it is time to direct a portion of our energies outward toward the greater American society and political process.

United States history is not devoid of examples of individual Ukrainian Americans who have contributed to political life. However, as a group we have tended to look across the ocean, rather than to our own backyards when our thoughts turned to politics. The desire for a sovereign and independent Ukraine strongly motivates all of us. Ukraine will become free when its people have become sufficiently aware of the

historical necessity to take their political destiny into their own hands. Unhindered by the many obstacles placed in the way of Ukrainian political expression, we Ukrainian Americans should set an example for our brothers and sisters across the ocean.

Dynamics of Power

Many of us here in the United States have not come to grips with the dynamics of political power. Vacuums do not exist for long in the powerful, seething ocean where all our lives are governed. Politics consists of countless interest groups, which often pound away at each other like thundering waves in the rolling surf, always mingling in whirlpools of various political currents that flow through the sea of human relations. Each one of us must in some way become actively involved in this process in order to affect decision-making in the area of United States foreign policy and to increase the visibility of the Ukrainian community in American life.

What direction should Ukrainian American political activity take? Broadly speaking, we must clearly divide our political concerns between foreign policy and domestic policy. Both foreign and domestic policy must be given equal attention, if we intend to grow and flourish as a distinct community in the United States.

The Irish and Jewish communities should be studied for greater insight into the problem of how it is possible for an ethnic group to dig its roots deep into the American soil, while actively maintaining a strong awareness of and concern for issues affecting the lives of people in their lands abroad. Neither the Irish nor the Jewish communities in the United States have attempted to permanently isolate themselves from the political process. On the contrary, they have clearly perceived the fact that active political involvement offers the benefits of increased visibility for the community as a whole and access to the centers of power where decisions are made which affect the public and private concerns of all community members.

Human Rights

One of the major issues of Ukrainian American concern in the area of foreign policy should be pursuit of the human and national rights in the Soviet Union. The guarantee of the basic human rights of all people living in the fifteen Soviet Republics is an issue which directly affects the continued existence of the Ukrainian people as a distinct nationality, and can serve as a rallying point of political interest for those who are related to the multitude of nationalities who live under Communist rule.

Intimately connected with the issue of human rights in the USSR is the need for increased intellectual, cultural and social contacts between people living in the Soviet Union and Eastern Europe and the citizens of Western nations. The only way that the political awareness of people living under Communist regimes can be broadened is by contact with people and ideas outside their own limited horizons. These contacts can serve as a solid basis for comparison of the relative merits of communism and other political systems. Allied with other ethnic groups, Ukrainian Americans must press the United States Government to take an active interest in the welfare of those who live under totalitarian regimes.

Ukrainian American interest in United States politics must ultimately transcend the issues of Ukrainian independence and the preservation of ethnic heritage, if we are to survive as a distinct political force in American life. We must show our fellow citizens that the traditional values and unique cultural heritage which we cherish are not an endpoint in themselves, but rather a framework within which Ukrainian Americans actively strive to enrich the lives of their fellow Americans.

Register, Vote

How does one actually become involved

in United States politics? The first step begins with registering to vote and taking an active interest in issues, both local and national, which affect your own lives and the community in which you live. Be well informed on all issues and trends—don't pass over certain things as too trivial or unrelated to your own interests. Those issues which seem small today can become major tomorrow.

As an American "ethnic," learn about other ethnic communities and their problems and try to relate them to your own experience. Develop personal contacts with members of other ethnic communities and discuss common concerns which could benefit from joint political action. Above all, don't be narrow-minded in your views, but be willing to listen to the ideas and problems of others. This first step is the least any Ukrainian American should do to take part in the political process.

For those whose wish to do more, join a political party. Find the one which best suits your personal beliefs. Don't be afraid to investigate the various American political parties to determine with which one you feel most comfortable. All political parties are not the same! It is up to you to find out the differences.

After joining the party of your choice, become actively involved in its work by assuming positions of responsibility. Simply belonging to a political party does nothing to influence the thinking of its members or to affect its policies. Develop your ability to communicate ideas, particularly through public speaking and writing. Those who actually set pen to paper or deliver a speech are in an important position for determining what issues the group will investigate and possibly support.

Three Levels

In the United States, politics generally takes place on three major planes: local, state and national. While it is not impossible to jump directly into national politics, the chances of succeeding are slight. The best place to start is at the local level.

The person to contact is the chairman of the party of your choice in your own municipality. Get to know the local party chairman before attempting to branch out to party politics at the county level. It is

necessary to establish a local power base in order to be able to successfully compete with the multitude of other political interest groups which are already established in your area.

When election time comes, actively support a candidate and urge friends and neighbors to vote. Work for the candidate's election with whatever talents you possess. Campaign with the candidate to determine what issues concern the voters. Be clear in your own mind about the reasons why you support a particular candidate.

For those who are so inclined, run for political office. If you lose, the public exposure which you receive during the campaign can give you momentum for another try. When you lose, analyze the reasons for your loss and make plans to overcome your weak points. Always be aware of what your local elected officials are doing office.

Investigate the political interest groups in your area and find out why they support a particular candidate or elected official. Form your own political action committees from people who have common concerns. Don't be afraid to make certain minor concessions on particular issues in order to form a group. All of us must make certain compromises in every-day life in order to live among people. However, don't compromise on basic principles. Clearly define the reasons for the existence of a particular political action committee, and be prepared to ally the group with other committees to attain a common goal.

It Takes Time

Finally, don't become discouraged that your ideas are not immediately influencing the American political decision-making process. Developing political clout takes much effort, time and money. The results are not usually perceived at once.

The Ukrainian American community has come a long way since those first, faltering steps during the last quarter of the 19th century. Our people, in greater numbers, have been successfully climbing the American educational, professional and social ladder during the past fifty years. Now we must assure our community a permanent place in American society by confidently mounting the ladder of politics.

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Tracking Taras Bulba

(Continued from page 11)

and for the effective finale underscoring victory.

The love theme closely resembles the folk song "Stoit' Hora Vysokaia." There is also a scherzo-like treatment of this theme in the sleigh-ride scene with "Shchedryk" (basic motif only) employed in counterpoint.

Additional Ukrainian melodies were scored, but these can be heard only in the actual film, not on the soundtrack album. There is a dance from the Poltava area, "Hrechanyky," used for the victory celebration at the beginning of the film and later scored for orchestra and voices in the revelry sequences before the walls of Dubno. This music and the episode of the horseplaying Kozaks is particularly effective.

"Zasvystaly Kozachenky" attributed to the 17th century songstress Marusia Churay, can be heard in the marketplace scene but the music is somewhat obscured by dialogue and sound effects.

Despite the shortcomings of the film as a whole, Waxman's music remains its chief asset for in some of the lyric and, especially, the heroic sequences such as the charge of the Kozak cavalry, the soundtrack is irresistible.

Waxman, who died in 1968, is still the only composer to be honored by the Academy of Motion Picture Arts and Sciences with two successive Academy Awards. He received this honor for "Sunset Boulevard" and "A Place in the Sun."

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Eye on Books

(Continued from page 11)

It was reported recently that in the time capsule of the Freedom Monument Committee in Brooklyn, N.Y., the Ukrainians have inserted, among other memorabilia, such as the trident, T. Shevchenko's miniature "Kobzar", Ukrainian Easter eggs on color stamps, the Ukrainian Encyclopedia in English, also the book of V. Wertsman, "The Ukrainians in America: 1608-1975."

This chronology and fact book is a first-hand general information about the Ukrainians in the U.S.A. It contains thirty pages of chronology, a selection of documents dealing with Ukrainian Independence Day proclamations, material on the T. Shevchenko statue in Washington, D.C., such organizations as the Shevchenko Scientific Society, the Ukrainian National Association, the Harvard Ukrainian Research Institute, and others. It has a bibliography, appendices with institutions and periodicals and an index.

"Modern Slavic Literatures; A Library of Literary Criticism," Volume II, compiled and edited by Vasa D. Mihailovich, Igor Hajek, Zbigniew Folejewski, Bogdan Czaykowski, Leo D. Rudnytsky and Thomas Butler, Frederick Ungar Publishing Co., New York (c1976) 720 pp.

In the series "A Library Criticism", the first volume of this work appeared in 1972. Volume II deals with Bulgarian, Czechoslovak, Polish, Ukrainian and Yugoslav literatures. Ukrainian modern literature is presented by LaSalle College Professor Leo D. Rudnytsky and it includes 32 modern Ukrainian authors inserted in alphabetical order from Bohdan I. Antonych to Mykola

Zerov, on pages 448-532. It includes Soviet Ukrainian writers and Ukrainian writers living in the free world. The editor uses the Soviet Ukrainian sources of criticism and the Ukrainian sources in the free world. They are short sketches by different authors printed in Soviet Ukraine and abroad by well known critics and literary men.

We find Antonych (1909-1937), Vasily Barka's novel "Promin" (Ray), Ivan Franko's "Zakhar Berkut", "Miy Izmarahd" (My Emerald), and several general sketches by Prof. Bohdan Romanenychuk, Prof. D. Rudnytsky, and others. Also included are: I. Karpenko-Karyi (1845-1907), Yuriy Klen (1891-1947), Olha Kobylianska (1865-1942), Natalia Koroleva (1888-1966), Mykhailo Kotsiubynsky (1864-1913), Mykola Kulish (1892-1918), Oleksander Oles (1878-1944), Todos Osmachka (1895-1962), Ulas Samchuk (1905-), Vasily Stefanyk (1871-1936), Vasily Symoneko (1935-1963), Olena Teliha (1907-1942), Lesia Ukrainka (1871-1913), Mykola Voronyi (1871-1942), Volodymyr Vynnychenko (1880-1951), Mykola Zerov (1890-1941) and others such as Ivan Bahraney (1906-1963), Mykola Bazhan, Bohdan Boychuk, Ivan Drach, Oles Honchar, Mykola Khvyliovi, Lina Kostenko, Maksym Rylsky, Volodymyr Sosiura (1898-1965), and Pavlo Tychyna (1891-1967).

It should be noted that the transliteration of the authors' names are not in accordance with the U.S. Library of Congress Slavic system which is used in most libraries of the world. This compilation by Prof. L.D. Rudnytsky should be reprinted for a more general use.

Burdens of Romance

(Continued from page 11)

anonymous type, whose silhouette is only familiar to the parents. He always waits for her in his junk car. He hangs up if anyone but she answers the phone. And while scrupulously punctual in returning her home at the stated hour, he refuses all invitations to set foot over Dr. and Mrs. Kuksa-Dranko's threshold.

The younger twin is dated by a fellow teenager. Nothing unusual about him—for a change. The seventh daughter is learning...soccer. Yes, we did say soccer. Her "amoroso" likes the game and used to play for the junior team of the Ukrainian Sports Club. We said "used to play", because he does not play with the team anymore: "Boys play so rough."
But he still likes the game of soccer very much. So, Dr. and Mrs. Kuksa-Dranko's little daughter has coaxed her mates in Plast into providing both the team and the opposition. And now, on Saturday afternoon eleven little girls and one gangling youth kick the soccer ball around in Central Park.

"That, to me, is true love!" commented Dr. Kuksa-Dranko to his loving wife.

P.S. Regardless of the undisputed burdens caused them by their daughters' romances, Dr. and Mrs. Kuksa-Dranko derive immense satisfaction that all their married daughters brought them Ukrainian son-in-laws and that there are all indications that the unmarried ones will do likewise. Glory be it!

Accidents Cause Highest Death Rate Among Youths

NEWARK, N.J.—Accidents are still public enemy No. 1 for the young, said Metropolitan Life Insurance Co. in a year-end report.

In the 5 to 34-year age bracket, accidents claim more lives than all other causes of death combined, according to the study on accident mortality by Metropolitan Life.

The Metropolitan statisticians note accidents are the fourth-ranking cause of death in the United States and claim about 105,000 lives annually.

They also report "that, although mortality from accidents decreased among white people in the general population, it rose or remained unchanged among those between ages 5 and 34".

From 1963-64 to 1973-74, white males in the general population recorded a net decrease of 4 percent in the mortality from all accidents — from 73.2 per 100,000 to 70.3, while the mortality from accidents among white females decreased by 8 percent — from 27.3 to 25.1 per 100,000.

Decreases also occurred at ages under 5 and over 74. But increases of about 25 percent were registered among males at ages 15 to 19 and among females aged 10 to 19.

the study said.

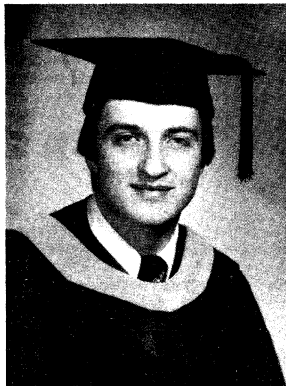
"In 1973-74, the accident death rate of all ages combined among males in the general population was almost three times higher than that among females," the study said. Mortality from accidents has always been significantly higher among males than females.

The study also compared the mortality from motor vehicle accidents and that from all other accidents (caused by falls, fires, drowning, poisoning, firearms, etc.). Between 1963-64 and 1973-74, the age-adjusted death rates from motor vehicle accidents declined by 5.3 percent among white males in the general population and by 4.6 percent among white females.

Among insured males, the mortality from motor vehicle accidents decreased 4.1 percent during this period, but increased among insured females by 16 percent.

At the same time, death from all other types of accidents decreased by 2.5 percent among white males in the general population, while among white females it declined 3 percent. The death rates among insured males also showed a decline, 11.8 percent for males and 13.5 percent for females.

Announces Engagement



Nicholas Z. Baran

PHILADELPHIA, Pa.—Mr. and Mrs. William Baran, of 4113 Seventh Street here, announced the engagement of their son, Nicholas Z., to Teresa Elaine Pallone.

Teresa is the daughter of Mr. and Mrs. Frank B. Pallone of Pittsburgh, Pa.

Nicholas is a 1972 graduate of Cardinal Dougherty High School. In 1976 he was graduated at Carnegie-Mellon University in Pittsburgh and is currently studying for a Master's degree at Southern Methodist University in Dallas, Tex. He is an electrical engineer for Texas Instruments Co. in Dallas.

Teresa is a 1973 graduate of Valley High School and a senior at Duquesne University in Pittsburgh, majoring in accounting.

The couple plan a spring wedding. Nicholas and his parents are members of UNA Branch 153 here.

Seton Hall Science Student Wins National Award

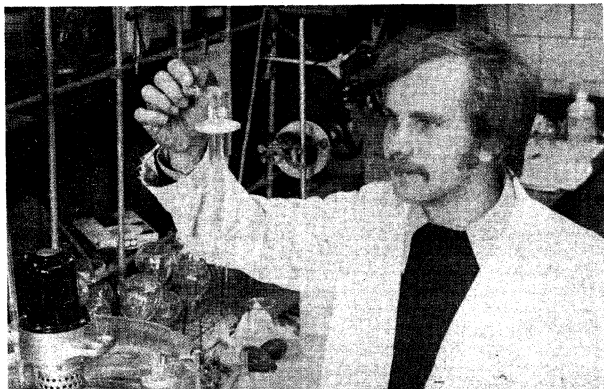
SOUTH ORANGE, N.J.—A Seton Hall University undergraduate chemistry major, Alexander Kowblansky of Livingston, N.J., has been awarded first prize in the nation in the Annual Undergraduate Contest in Colloid and Surface Chemistry sponsored by the American Chemical Society.

More than a year of research and experimentation went into Kowblansky's project on "Interactions of Sodium, Chloride and Sulfate Ions with Sodium Alginate in Aqueous Solutions."

He won \$500 in the contest, which was open to undergraduates of any accredited college or university in the U.S. or Canada and judged primarily on knowledge, originality of project and accomplished research work.

"The properties of sodium alginate and other related polymers are of importance to both the medical and food industries," explains Kowblansky.

"Specific behavior of these polyelectrolytes is dependent on their interactions with simple ions such as sodium and calcium. For example, heparin's antithrombotic activity is associated with its direct interaction with these ions, which are present in the blood. Research directed toward the determination of the degree of these interactions will provide a fuller understanding of how these polymers operate in



Prize-winning student scientist Alexander Kowblansky in his Seton Hall University laboratory.

(Photo by Michael O'Brien)

biological systems."

Kowblansky says that winning the award gives him inspiration to continue his exploration in chemistry, to which he is now "more dedicated than ever." He plans to attend medical school and have a career in medical science research.

A graduate of Seton Hall Prep, where he was recipient of the Science Medal,

Kowblansky is currently a Fellow of the American Can Company and his research work has also been supported by grants from the National Institute of Health. For the past two summers he

has worked as undergraduate research associate with Dr. Paul Ander, Seton Hall chemistry professor and his mentor for the prize-winning project.

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Michael Pastuszek, 91, Dies

Michael Pastuszek, 91, died Thursday, January 6, 1977, at the Hospital of the University of Pennsylvania after a brief illness. He resided at 2500 West 9th Street, Chester, Pa., for the past 51 years. His late wife, Mary Kornig, deceased in 1973.

Mr. Pastuszek was born in Ukraine and immigrated to the U.S. in 1901. After his employment in such various occupations as coal mining, building of the Holland Tunnel, trolley conducting, and as a riveter at Sun Ship, he then established a demolition, contracting, real estate, and building supply business in 1919 in Chester.

Mr. Pastuszek was responsible for real estate developments consisting of residential, commercial, and industrial properties in the states of New Jersey, Pennsylvania, and Maryland. In 1933, he founded the Penn Materials Company, a building supply concern in Chester, Pennsylvania, and in 1953 he founded the Sheppard Company. At the time of his death, he was Chairman of the Board of both corporations.

Mr. Pastuszek also was, in the thirties and early forties, one of the largest area demolition contractors. Among the major projects was the clearance of the site of the present Chester Post Office.

When he demolished the old Chester National Bank on the Avenue of the States during the term of Mayor William Ward, Mr. Pastuszek donated the marble column on the front facade to the city of Chester and they are now erected as a monument in Crozer Park.

Mr. Pastuszek was one of the few remaining pioneers and founders of the Assumption of the Blessed Virgin Mary Ukrainian Orthodox Church in Chester. Over the years, he held many church offices and was a member of the church building committee, when the Assumption of the Blessed Virgin Mary Church building was erected in 1946. The parish was originally organized in 1929.

Mr. Pastuszek was one of the original organizers and the building contractor of the Ukrainian American National Home, 4th and Ward Streets in Chester, and also served as the first president in 1929. During the ensuing years, he held many offices in the Home which awarded him a certificate of appreciation for recognition of faithful service on December 15, 1974. At the time of



Michael Pastuszek

his death, he was a trustee. He also was a member of the local Branch 352 of the Ukrainian National Association and of the Ukrainian Congress Committee of America. He was active and contributed to many causes.

In the late forties and early fifties, he sponsored, gave housing and employment to many hundreds of displaced Ukrainians, who immigrated to this area.

Surviving are six sons: Martin Pastuszek of Glen Mills, Pa.; Joseph Pastuszek of Wallingford, Pa.; Harry P. Pastuszek of Glen Mills, Pa.; William J. Pastuszek of Swarthmore, Pa.; Michael T. Pastuszek of West Chester, Pa.; and Andrew I. Pastuszek of Chester, Pa. Also surviving are 24 grandchildren and 25 great-grandchildren. His sister, Maria Hryshchenko, lives in Ukraine.

In lieu of flowers, the family requests that donations be sent to the Assumption of the Blessed Virgin Mary Ukrainian Orthodox Church building fund, 3rd and Ward Street, Chester, Pa.

WORD JUMBLE

The jumbled words below represent names and places relating to the January 22, 1918, date in Ukrainian history. The words are transliterated according to the system employed in "Ukraine: A Concise Encyclopaedia." They can be identified by rearranging the letters. Letters underlined with a double line represent the mystery words.

Names and Places Relating to January 22, 1918

- VAKRIKH _ _ _ = _ _ _ _ _
- PSYKODROKOS _ _ _ _ _ = _ _ _ _ _
- KVOCHYNYNYN _ _ _ _ _ = _ _ _ _ _
- VURIMOVA _ _ _ = _ _ _ _ _
- STREB-KLOVITS _ _ _ _ _ = _ _ _ _ _
- STAROM _ _ = _ _ _ _ _
- SHOVKINMYK _ _ _ _ _ = _ _ _ _ _
- RYTUK _ _ = _ _ _ _ _
- VESHYSHURK _ _ _ _ _ = _ _ _ _ _
- MOTYHRYZ _ _ _ = _ _ _ _ _

The government:

Answers to the previous jumble: Boh Predvichnyi, Dnes Poiushche, Boh Sia Razhdaie, Nova Radist Stala, Na Nebi Zirka, Vozveselimsia, Vselennaia, Shshedryk, Ne Plach Rakhyle, Vo Vyfleimi.

Mystery words: Star of Bethlehem

HAVE AN INTERESTING JUMBLE? SEND IT IN.

Rudenko's Group

(Continued from page 2)

create a true detente in international relations," they said. "It is to this great goal that our humanitarian-legal activity should be committed."

The Declaration was signed by Mykola Rudenko, Oles Berdnyk, Petro Hryhorenko, Ivan Kandyba, Lev Lukianenko, Oksana Meshko, Mykola Matusyevych, Myroslav Marynovych, Nina Strokata, and Oleksiy Tykhy.

KGB Harassment

Mr. Yasen told reporters last Monday that Mykola Rudenko's apartment was ransacked by the KGB in hopes of finding the Declaration. He said that several members of the Ukrainian committee were questioned by the KGB for several hours.

Rep. Fenwick, who is a member of the Congressional Committee to Monitor Compliance with the Helsinki Accords, defended the much criticized document.

She said that without it, the investigation she demanded would not be possible.

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UCCA Washington News

* The UCCA President was recently inducted as honorary member of the International Cultural Society of Korea. The colorful certificate of this membership states in part, "in our deep appreciation for your contribution to the cause of mutual understanding, friendship and peace in the international community." It was signed by the President of ICSK, Dr. Sung Chul Hong. The UCCA President was informed of proceedings for his eventual induction during his stay in Korea last April. The ICSK is internationally renowned.

* In reply to the UCCA President's congratulatory messages following the recent elections, numerous legislators expressed their gratitude and cooperation for future undertakings. One, for example, William F. Walsh of New York states: "It's really nice to know we have so many friends and both Mary and I are pleased you shared your good wishes with us." Another, Dante B. Fascell of Florida and Chairman of the Committee on European Cooperation and Security, says in part: "It is particularly gratifying to know that I will have your

support." Others in similar replies include Peter W. Rodino, Richard H. Ichord of Missouri, Samuel S. Stratton, Frank Annunzio, Lester L. Wolff and over a dozen more. The new Speaker of the House, Thomas P. O'Neill, Jr. said in part: "I was delighted to hear from you and sincerely appreciate your thoughtfulness."

* On December 2nd, the House Committee on International Relations released the volume on "Religious Persecution In the Soviet Union." The volume covers the hearings held last summer on the subject. The testimony presented by the UCCA President on the religious genocide of the Ukrainian Catholic and Orthodox Churches is included. In contrast to others, it urged the committee to concentrate on these cases of genocide as against persecution. The testimony of Prof. Bohdan R. Bociurkiw of Canada was also included.

* The Heritage Foundation has published the Inter-American Conference on "Freedom and Security". The book covers the conference held in 1975 in which the

UCCA President and Dr. Walter Dushnyk and Ignatius Billinsky participated. The UCCA President, who served as moderator in the conference, is quoted on the problem of comparative self-sufficiency between the U.S. and USSR.

* At the annual meeting of the Free China Committee this month the UCCA President was elected as a member of the executive committee. Dr. Walter Judd, a Shevchenko Freedom Award recipient is President of the Committee. The committee deliberated on U.S. policy in Asia and toward the USSR.

* "The Cosmorama", a pictorial magazine published in the Republic of China, features the Statue of Liberty Captive Nations Week observance. The November issue highlights the Ukrainian, Lithuanian and North Caucasian performers during the event. The UCCA President is shown with Dr. Ku Cheng-kang, who spoke on the occasion. In the colorful display Mayors Beame of New York and Daley of Chicago are also shown. Since July, the event has gathered increasing publicity.

Income Tax Forms Mailed Out

NEWARK, N.J.—Booklets containing 1976 Federal income tax forms and instructions were mailed to 3.2 million New Jersey taxpayers during the first two weeks in January. In past years these booklets were mailed out during the week between Christmas and New Year. The 1976 booklets may arrive later than usual because the Tax Reform Act of 1976 was not signed into law until early October. The tax forms have been revised to accommodate the changes in tax law included in the Reform Bill.

The short form packages (1030A) were mailed during the first full week in January and the long form booklets (1040) were mailed during the second week.

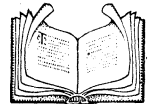
Internal Revenue asks all taxpayers to save the booklets until they are ready to prepare their 1976 tax returns. They contain all the forms and instructions needed.

The label used to address the booklet should be peeled off and used in the name block of the return mailed to the IRS Service Center. Enclosed in the booklet is a pre-addressed envelope which should be used to mail the completed return. The use of the label and the envelope will insure accurate processing of the return and the prompt issuance of any refund check due.



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