

UKRAINIANS IN THE FREE WORLD

Published on the Occasion of the First WORLD CONGRESS OF FREE UKRAINIANS

by the

UKRAINIAN NATIONAL ASSOCIATION

Jersey City - New York

1967

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The enslavement of Ukraine by its more powerful neighbors and the intolerable economic and social conditions prevailing in Ukraine forced thousands upon hundreds of thousands of Ukrainians to emigrate to overseas countries in search of a better life. Once established in the new lands, the Ukrainians began setting up their own national, religious, social and cultural organizations and associations, quickly becoming a powerful factor not only in the development of their new homelands, but mustering as well a powerful voice in defense of their oppressed and exploited home country.

The population of Ukraine, according to official Soviet sources, was 45,900,000 as of January 1, 1967, of which number the Ukrainians constituted 77 percent or 35,343,000. In addition, at least 5,063, 000 Ukrainians, as per the same sources, (actually, according to non-Soviet Ukrainian sources, some 8-9 million) live outside Ukraine in other parts of the USSR.

There are about 450,000 Ukrainians in Poland, 118,000 in Czechoslovakia, 119,000 in Rumania, and 40,000 in Yugoslavia.

Ukrainians living in foreign lands, including their descendants, may be divided into two principal groups:

- a) Non-political Ukrainian Immigrants, who left Ukraine at the end of the 19th and at the beginning of the 20th centuries mainly for economic and social reasons—specifically, a better life, in such overseas countries as the United States and Canada and the countries of South America;
- b) Ukrainian Political Emigration, primarily former members of the Ukrainian armed forces and Ukrainian government, (1917-1920), professional men and women, students, and others, who left Ukraine for political reasons. Not counting the Ukrainian political emigration that left Ukraine after the defeat of allies Hetman Ivan Mazepa and King Charles XII of Sweden at Poltava (1709), the bulk of the Ukrainian political emigration left in two periods: 1) after World War I (1920-1923), and 2) during and after World War II (1941-1946).

At the present time Ukrainians are to be found on every continent.

UKRAINIANS IN THE FREE WORLD

To this Latin American country belongs the distinction of having the largest number of Ukrainians, some 125,000 to 150,000, which include both Ukrainian immigrants and their Argentine-born children. The beginning of Ukrainian settlement in Argentina dates back to 1900. As is true of other overseas countries, most of the Ukrainians hail from Western Ukraine, only a small percentage coming from Eastern Ukraine. A large influx of several thousands came into the country after World War II (a number of these, however, re-emigrated to the United States and Canada). The largest centers of Ukrainian settlement are in Buenos Aires, Chaco, Misiones and Cordova.

The principal organization uniting all Ukrainians here is the Central Representation of the Ukrainian Community (Representacion Central de la Colectividad Ucrania); its present head is Dr. Basilio Ivanytzky. It embraces all social, cultural and political organizations and groups, and is a member of the Pan-American Ukrainian Conference (PAUC), with headquarters in New York.

Appearing are two Ukrainian-language weekly newspapers: *Ukrainske Slovo* (Ukrainian Word), published by the *Prosvita* (Enlightenment) Society, and *Nash Klych* (Our Call), organ of the



Presidium of the Seventh Congress of Ukrainians in Argentina and executive board members of the Ukrainian Central Representation in November 1965.

Ukrainian Vidrodzennia organization. A Spanish-language review, Ucrania Libre (Free Ukraine), is published by the Instituto Informativo-Editorial Ucranio in Buenos Aires. In addition, there is a variety of non-periodical bulletins and information circulars, many of these published by the Ukrainian Catholic and Ukrainian Orthodox churches.

A large number of "old-timers" have succeeded in establishing their own businesses and commercial establishments, a smaller number own large farms. Ukrainians also are to be found in all the professions.

The majority of Ukrainians are Catholic of Ukrainian Rite. They are under the jurisdiction of the Most Rev. Andrew Sapelak, Apostolic Visitator for Ukrainians in Argentina. The well-organized Basilian Fathers (Order of St. Basil the Great) conduct far-ranging missionary work and maintain schools, orphanages, and the like.

The Ukrainian Orthodox belong to the Ukrainian Autocephalic Orthodox Church, which was established by new Ukrainian immigrants from Ukraine; it is under the jurisdiction of Metropolitan John Theodorovych of the United States.

Nationalist-minded Ukrainian organizations combat vigorous and unceasing Communist propaganda among Ukrainians in Argentina which seeks to induce them to return to the Soviet "paradise."



Ukrainians parading through the streets in Buenos Aires in observance of the Ukrainian Independence Anniversary in January 1957.

Before 1948 only a few Ukrainian families were to be found in Australia. A mass, organized immigration of Ukrainians into Australia took place in 1948 on the basis of an agreement between the Australian government and the International Refugee Organization (IRO). Over 20,000 Ukrainian displaced persons came over from Germany and Austria. Although a number of them re-emigrated to the United States and Canada, the number of Ukrainians in Australia increased by virtue of the birthrate. According to statistical data provided by the Federation of Ukrainian Associations in Australia, a national body representing all Ukrainians and headed by M. Boliuch, the number of Ukrainians living in that sub-continent was over 37,000 in 1966. Over three-quarters of the Ukrainians live in the cities (Sydney, Melbourne, Adelaide, Perth, Brisbane, etc.).

Of that number, 19,000 are Catholics of Ukrainian-Byzantine Rite, 18,000 are Orthodox, and a small number are Evangelics, Baptists and others. The Catholics are under the jurisdiction of the Most Rev. Ivan Prashko, Apostolic Exarch. The Orthodox Ukrainians belong to the Ukrainian Autocephalous Orthodox Church, headed by the Most Reverend Metropolitan Nikanor in West Germany.

Ukrainian national life is well developed. Abounding are Ukrainian cultural, social, economic and political organizations, including youth, sports, choral and dance ensembles. Many Ukrainian professional men and women occupy prominent positions in the economic, industrial and educational spheres.

There are two newspapers, Vilna Dumka (Free Thought) and Ukrainets v Australii (Ukrainian Settler in Australia). The overwhelming majority of Ukrainians in Australia support the Ukrainian liberation movement, whose goal is a free and independent Ukraine.



Consecration of Bishop Ivan Prashko as Exarch of Ukrainian Catholics in Australia. Taking part in ceremonies, held in Melbourne in October 1958, were Ukrainian prelates from other countries.

Austria

There are over 5,000 Ukrainians in Austria, most of whom live in Vienna, Innsbruck, Salzburg and other large centers. Ukrainians in Austria fall into two groups: a) the "old-timers," who had lived in Austria before 1914, a time when Galicia, Bukovina and Carpatho-Ukraine were parts of the Austro-Hungarian empire; b) the "new-comers," most of whom are Ukrainian displaced persons who remained in Austria after World War II. The St. Barbara Ukrainian Catholic parish is to be found in Vienna. There are several Ukrainian national, social and cultural organizations. Recently a Coordinating Council of Ukrainian Organizations in Austria has been established, headed by Julian Kostiuk.



Mixed chorus of St. Barbara
Ukrainian Catholic Church
in Vienna performing at
a concert honoring Ukraine's
poet-laureate Taras Shevchenko
in 1961. First from left is
Andrew Hnatyshyn, noted
composer and conductor
of the chorus.

of the United States. A dozen Ukrainian Orthodox parishes are supplemented by a number of schools and other organizations. The Very Rev. Filimon Kulchytsky heads the General Council of the Ukrainian Autocephalic Orthodox Church.

As in all other overseas countries, Ukrainians in Brazil maintain many active social, cultural and political organizations. Prominent since World War II is the Agricultural-Educational Union, which publishes a Ukrainian-language weekly, Khliborob (O Lavrador). In existence since 1947 is the Association of Friends of Ukrainian Culture (Sociadade dos Amigos de la Cultura Ucrania): its organ is the Ukrainian-language weekly Pratsia (Labor). The first group is headed by Stepan Kobylansky, the second by Mykola Hets. Both associations have several branches in the State of Parana, conduct radio programs in the Ukrainian and Portuguese languages, and publish books as well as newspapers.

Many Brazilians of Ukrainian descent serve in the state and federal parliaments, the army and the administration.

In number, the Ukrainians in this country make up the fourth nationality, following the Anglo-Saxon, French and German, and form a powerful element in the ethnic mosaic of Canada. According to censuses and other population data, there are approximately 700,000 Ukrainians in Canada. Like their counterparts in the United States, Ukrainians in Canada started arriving in the last two decades of the last century. The waves of immigration corresponded to the worsening of conditions in the countries which occupied Ukrainian lands at the time. Too, the policy of the Canadian government regarding immigration was an important factor. The majority of them came between 1900 and 1914, smaller waves washing over Canadian shores after each world war. The last wave brought over 35,000 Ukrainians from DP camps in Germany and Austria.

Most of the early Ukrainian immigrants settled in the three prairie provinces of Alberta, Manitoba and Saskatchewan. Later immigrants put down roots in Ontario, Quebec and British Columbia.

Ukrainians in Canada belong to the finest tradition of the self-reliant and industrious pioneer, settling rich but wholly uncultivated areas and helping erect the present impressive structure of Canadian life in all fields of human endeavors—economic, professional, cultural, political and religious. Ukrainians have brought under fruitful cultivation about 10 million acres of Canadian soil, have won many championships in agriculture, and have gained distinction as agricultural scientists. They helped to build the continental Canadian railroads, and have contributed substantially to the industrial development of Canada. There are several millionaires among the Ukrainians in Canada.

Ukrainians are heavily represented in the professional and business life, and have played an important role in the fields of education and technological development.



Eighth Congress of Ukrainian Canadians held in Winnipeg, October 1965.

Noteworthy, too, is their contribution to Canadian political life. In the last 75 years there have been 79 parliamentarians of Ukrainian descent, including 63 provincial members, 13 federal members and three senators, and one federal minister. They are also heavily represented in the administration, courts, and armed forces of Canada, as well as in its cultural and educational life.

In the majority they are Catholics of the Ukrainian Rite. About 600 parishes are organized in a Metropolitan See, with the Most Rev. Maxime Hermaniuk as Metropolitan in Winnipeg, and three more dioceses: in Toronto, with Bishop Isidore Borecky, in Edmonton, with Bishop N. Neil Savaryn, and in Saskatoon, with Bishop Andrew Roborecky.

The Ukrainian Orthodox have about 300 parishes and are headed by Metropolitan Ilarion and Bishops Borys and Michael. There also are Ukrainian Protestant and Baptist communities in Canada.

The overall organization is the Ukrainian Canadian Committee (UCC), founded in 1940, which unites 29 Ukrainian Canadian national organizations, with the exception of a small pro-Soviet oriented group. The UCC coordinates all activities of the Ukrainian Canadians and makes them an integral part of Canadian life. It is headed by Very Rev. Msgr. Basil Kushnir.

The Ukrainians in Canada possess powerful conomic, cultural, and political organizations and a far-flung network of schools, choral and dance societies, youth, women's, sports and veterans' associations and other organizations.

There is a well-developed Ukrainian press, including such weeklies, as Ukrainsky Holos (The Ukrainian Voice), Novy Shliakh (The New Pathway), Postup (Progress) and Kanadiysky Farmer (The Canadian Farmer)—all in Winnipeg; Ukrainski Visti (Ukrainian News) in Edmonton, and Homin Ukrainy (Echo of Ukraine), Nasha Meta (Our Aim), Vilne Slovo (Free Word) and Batkivshchyna (The Fatherland) in Toronto.



Lester B. Pearson, Prime Minister of Canada, addresses a gathering of 1,500 Ukrainian youths in Parliament Square, Ottawa, in July, 1967.

The first Ukrainian immigrants, a few hundred in all, arrived in Chile after World War II. Most settled around the capital of Santiago. Attending to their spiritual needs was a small Ukrainian Catholic parish headed by Rev. Augustine Porodko, who was also a professor of mathematics at the University of Chile.

But harsh economic conditions and other unfavorable features of life compelled these Ukrainian immigrants to seek a better life elsewhere, so that by 1967 only a handful of Ukrainian families were in Chile.

France

The Ukrainian emigration in France dates back to the time of Hetman Ivan Mazepa. Among the most outstanding Ukrainian political exiles was Hryhor Orlyk, son of Hetman Philip Orlyk, who as a high-ranking French officer, brought in a number of Ukrainian Kozak officers. Another phase of the Ukrainian emigration to France took place after the revolution of 1905 in Russia, several hundred Ukrainian political emigres, most of them from Ukraine under Russia, forming a Circle des Ukrainiens a Paris (1908-1914).

The third marked phase of Ukrainian emigration to France began soon after World War I. It comprises Ukrainians who served in the Russian expeditionary corps assigned to the French front, officials and employees of various diplomatic missions and economic delegations of the Ukrainian National Republic and the Western Ukrainian National Republic, and former members of the Ukrainian armed forces. Among the exiles were outstanding leaders of the Ukrainian revolution: Simon Petlura, Viacheslav Prokopovych,



Employees of the Ukrainian Scientific Center in Sarcelles, France. Shown in the first row, second from the left, is Dr. Volodymyr Kubiyovych, the Center's president. Last row, first from left, is Dr. Atanas Figol, at the present time head of the Ukrainian National Rada's Executive Organ.

Before World War I there were some 300 Ukrainians in Belgium, mostly seasonal workers and students, and between World Wars I and II this number was doubled by the influx of political emigres and students.

After World War II the number of Ukrainians was sharply increased by the addition of 2,000 women, originally sent to slave labor work in Germany, then moved to Belgium. By 1947 there were 10,000 Ukrainians, most of whom had entered under work contracts from displaced persons camps in Germany. After termination of contracts these either returned to Germany or emigrated to Canada and the United States. At present Belgium has over 3,000 Ukrainians, clustered in the provinces of Hainaut, Limbourg and Liege and in the cities of Brussels and Louvain. The central Ukrainian representative organization is the Ukrainian Relief Committee, headed by Volodymyr Popovych. The Committee has 15 branches in Belgium which carry on social, cultural and other community and national activities.



Resort "Frankopole" in Belgium, acquired by the Ukrainian community in 1966.

The history of the Ukrainian immigration in Brazil goes back to the last decade of the 19th century. Many of this first wave became pioneers, cutting down dense jungle growth to build roads and farms. Most hailed from Galicia, then under Austria, and were Catholic. The majority of them settled in the state of Parana, in such settlement-cities as Antonio Olinto, Santa Andrada, Malet, Prudentopolis and Curitiba. Succeeding waves of Ukrainians included about 15,000 in 1907-1914, about 9,000 between World Wars I and II; and after World War II about 7,000 more, coming from DP camps in Germany and Austria.

The present number of Ukrainians in Brazil is estimated at 120, 000, of which number only 10 percent were born in Ukraine; the remaining 90 percent represent two generations born in Brazil. Percentage-wise, 85 live in the State of Parana, 9 in the State of Sao Paulo, 3 in Santa Catarina, 2 in Rio Grande do Sul, and 1 in the other states. An overwhelming majority live on farms, village settlements and in small towns.

Of the 120,000 Ukrainians, 99,000 (82.5%) belong to the Ukrainian Rite Catholic Church. From 1951 until 1958 the Ukrainian Catholic Church was under the jurisdiction of Jaime Cardinal de Barros Camara, Archbishop of Rio de Janeiro. In 1958 the Holy See appointed a first Ukrainian Catholic Bishop, Most Rev. Joseph Martynets; in 1962 he became Apostolic Exarch. The exarchate has 15 parishes and several schools, religious houses and charitable organizations.

The Ukrainian Orthodox in Brazil, who number over 10,000 faithful, belong to the Ukrainian Autocephalic Orthodox Church and are under the religious authority of Metropolitan John Theodorovych



Church of the Basilian Fathers in Prudentopolis, Brazil.

Alexander Shulhyn, and a number of generals (A. Udovychenko) and other high-ranking Ukrainian officers.

But the most numerous group among Ukrainians in France after 1923 were workers from Western Ukraine. In 1930 their number was placed at 35,000.

World War II brought in many Ukrainians, originally slave laborers in Germany and France, and POW's from the Soviet armies, plus remnants of Ukrainian military units formed by the German army. Finally, after World War II, some 5,000 Ukrainian displaced persons and political refugees entered. Many of them re-emigrated to Canada and the United States.

As of 1967 there are about 35,000 Ukrainians in France, including a new generation born in France. They are concentrated in the country's great industrial centers: Paris, Melun, Metz, Thionville, Algrange, Nancy, Strasbourg, Belfort, Lille, Roubaix, Arras, Grenoble, Le Creusot, St. Etienne, Clermont-Ferrand, Toulouse, Orleans, Caen, and others.

Over two-thirds (24,000) of the Ukrainians are Catholics of Ukrainian-Byzantine Rite under the jurisdiction of the Most Rev. Volodymyr Malanchuk, Apostolic Exarch. The Ukrainian Orthodox belong to the Ukrainian Autocephalous Orthodox Church in Europe, but they are administered by the General Church Administration, headed by Serhiy Molchanivsky.

Of a number of Ukrainian national organizations, perhaps the most prominent are Ukrainian National Unity, successor to the Ukrainian National Union, organized in 1932, and the Union of Ukrainian Workers in France, a social and trade union type of organization. Both groups have branches throughout France.

The Shevchenko Scientific Society in Sarcelles (since 1951) constitutes the chief Ukrainian scholarly center not only for France, but for the whole of Western Europe. It is here that the *Ukrainian Encyclopedia*, under the editorship of Prof. Volodymyr Kubiyovych, is being prepared for publication.

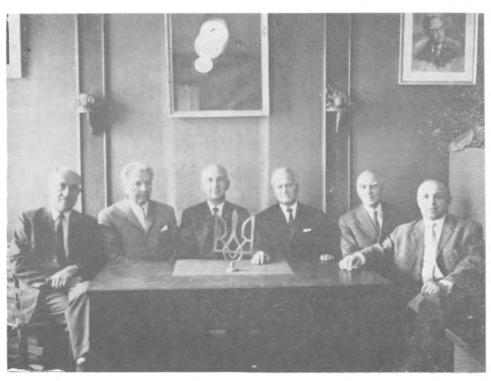
Among the publications are *Ukrainske Slovo* (Ukrainian Word) in Ukrainian, and *L'Est Europeen*, *Bulletin Franco-Ukrainien* and *Echos d'Ukraine*, in French.

Germany

The Ukrainian emigration in Germany dates back to the time of World War I, when Germany recognized the Ukrainian National Republic under the terms of the peace treaty of Brest Litovsk, February 9, 1918. The prime source was the thousands of Ukrainian POW's from the Russian armies. (From these prisoners of war two Ukrainian infantry divisions were formed and sent to Ukraine to combat the Bolsheviks). Berlin was then the center of Ukrainian diplomatic activity.

Between World Wars I and II many Ukrainian political leaders found shelter in Germany, among them former Hetman Paul Skoropadsky and Col. Eugene Konovalets, head of the Ukrainian Military Organization (UVO) and the Organization of Ukrainian Nationalists (OUN). Berlin housed the Ukrainian Scientific Institute, and publishing houses were to be found in Berlin and Leipzig.

But it was during and after World War II that Ukrainians arrived in Germany in great numbers. With the collapse of Nazi Germany there were at least 2,000,000 Ukrainians of all categories. Most of them were overtaken by the Red armies and forcibly repatriated to Ukraine and the USSR. At the end of 1946 there remained no less than 342,800 Ukrainians in various DP camps in West Germany. These included Ukrainians deported by the Nazi regime; Ukrainian political leaders released from Nazi concentration camps; Ukrainians who had fled or had been evacuated from Ukraine; former members of Ukrainian military units serving with the German armies ("Galicia" Division and others), and Ukrainian refugees from other countries of Central and Eastern Europe. Most of them eventually emigrated to the United States, Canada, the countries of South America and Australia.



High-ranking leaders of the Ukrainian National Republicin Exile shown here with Joseph Lesawyer, Supreme President of the Ukrainian National Association in Munich, July, 1967. Left to right: Dr. Atanas Figol, head of the Ukrainian National Rada's Executive Organ. Dr. Yakiw Makowetzky, President of the Ukrainian National Rada, Mr. Lesawyer, Mykola Liwytzkyj, President of the Ukrainian National Republic-in-Exile, Dmytro Andrievsky and Michael Rudko.

About 25,000 Ukrainians remain today in West Germany, with Munich as the center of all Ukrainian national, political, religious, social and cultural life. Despite their dwindling number, the Ukrainians in Germany are active and resourceful. Still in existence are the headquarters of all the main Ukrainian political groups and parties; at least twenty social, youth, religious, cultural, and scientific organizations, among them the Ukrainian Free University (UFU), recognized by the German Bavarian government.

The overwhelming majority of Ukrainians in Germany are Catholics of the Ukrainian Byzantine Rite, organized in the Apostolic Exarchate headed by the Most Rev. Platon Kornylak. The Ukrainian Orthodox belong to the Ukrainian Autocephalous Orthodox Church, headed by the Most Reverend Metropolitan Nikanor. The Ukrainians in West Germany also number Protestant and Baptist communicants.

The principal organization is the Central Representation of Ukrainian Emigration in Germany (CRUEN), headed by Anthony Melnyk.

In Munich functions also the United Ukrainian American Relief Committee (UUARC), which helps Ukrainian refugees with problems of emigration, resettlement and relief.

A number of Ukrainian publications appear in Munich, among them: Shliakh Peremohy (Way to Victory), Suchasnist (Contemporary Times), Khrystianskyi Holos (The Christian Voice), Ukrainskyi Samostiynyk (Ukrainian Independent) and others.



Leaders of the Ukrainian nationalist movement in Europe at the grave of Col. Eugene Konovalets in Rotterdam in 1958. Seen in the first row, left to right, are: Stepan Lenkavsky, present leader of the Foreign Branch of the Organization of Ukrainian Nationalists, his predecessor Stepan Bandera who was assassinated by a Communist agent in 1959, the late Col. Andrew Melnyk, leader of the Organization of Ukrainian Nationalists, and Gen. Mykola Kapustiansky.

Paraguay

The Ukrainian immigrants in Paraguay may be sub-divided into two categories: a) those who settled in the country between World Wars I and II and b) those who arrived after World War II. At present there are 8,000 to 10,000 Ukrainians and their descendants. Over 60 percent of them are Orthodox, 30 percent Catholic, and 10 percent Seventh Day Adventists, Baptists, etc.

Typically, most Ukrainians are engaged in farming (colonias), cultivating herba mate (creole tea) and cotton, and in the production of lumber, meat and leather goods. Their principal organization is the Centro Ucraino en el Republica del Paraguay.

The majority of the pre-World War II immigrants came from Volhynia, Polisia and Pidlasia, fleeing Polish persecution. It was among these people that Soviet Russian propaganda, endeavoring to induce them to return to Ukraine, achieved a measure of success in 1952-57.

United Kingdom

Prior to World War II only a handful of Ukrainians resided in the United Kingdom. Immediately after the war's end in 1945, however, there was an influx of some 55,000 Ukrainians. Most of them came from DP camps in West Germany and Austria. Arriving here, too, were over 8,000 former soldiers of the First Division of the Ukrainian National Army and a good many veterans of the Second Polish Army Corps of General Wladyslaw Anders.

At the present time there are 25,000 to 30,000 Ukrainians in Great Britain, most of them in such urban centers as London, Manchester, Leeds, Nottingham, Bradford, Dundee, Middleton and Edinburgh.

Over 22,000 of the Ukrainian community in Great Britain are Catholics of Ukrainian-Byzantine Rite; the Apostolic Exarchate is



Amateur drama group organized by the Barry chapter of the Association of Ukrainians in Great Britain, shown here after staging I. Tobilevych's "Serbyn".

headed by the Most Rev. Augustine Eugene Hornyak. The Ukrainian Orthodox belong to the Ukrainian Autocephalous Orthodox Church.

The largest organization of Ukrainians is the Association of Ukrainians in Great Britain, headed by Prof. Robert Lisovsky. It encompasses the Ukrainian Teachers' Association, the Ukrainian Women's Association, the Taras Shevchenko Library Fund, the Ukrainian Pedagogical and Cultural Commission, the Students' Relief Fund and the Invalids Fund.

The Association publishes a Ukrainian-language weekly, Ukrainska Dumka (Ukrainian Thought), a review for the youth, Yuni Druzi (Young Friends), and an English-language quarterly, Ukrainian Review, and Vyzvolnyi Shliakh (The Liberation Path). It also maintains a network of branches and centers, schools, social clubs, children's camps and its own national homes.

Other Ukrainian organizations in Great Britain are the "Federation of Ukrainians in Great Britain," headed by Viacheslav Kochanivsky, and the "Society of Supporters of the Ukrainian National Council," presided over by Vasyl Babytsky. There also is an Anglo-Ukrainian organization, consisting of prominent English public figures, journalists and parliamentarians who are sympathetic to the Ukrainian cause and who publicize it through lectures, public statements and its own organ, the *Anglo-Ukrainian News*, appearing in London.

Of all European immigrants, the Ukrainians were comparative later-comers on the American scene. The great majority of them came before World War I. They were followed by two waves, totalling 100,000, after World Wars I and II. These were displaced persons and refugees who qualified under the DP law. According to reliable estimates, today there are about 2,000,000 Ukrainians and their descendants in the United States.

The principal centers of Ukrainian emigration fall in all the great industrial states of the country—New York, New Jersey, Connecticut, Pennsylvania, Maryland, Ohio, Michigan, Illinois, and Indiana; and in the farm belt states of the Dakotas, Nebraska and Minnesota. Many Ukrainians also are to be found in the western and southern states.

Ukrainians in the United States have become well integrated and established. They possess a great number of Ukrainian fraternal benefit associations, churches, social, cultural, economic and financial institutions; many choral, dance and dramatic ensembles and circles and numerous youth and veterans' associations, women's organizations, and, above all, a number of great political organizations which faithfully reflect all the political trends and ideologies existing among the Ukrainian people.

The Ukrainian fraternal organizations played a vital part in the growth and development of the Ukrainian American community,

United States

and still remain the backbone of Ukrainian life in the United States. They are: the Ukrainian National Association (UNA), the oldest, largest and wealthiest of all; the Ukrainian Workingmen's Association (UWA), the "Providence" Association of Ukrainian Catholics, and the Ukrainian National Aid Association (UNAA).

An even more important role in the life of Ukrainians has been played by the Ukrainian Catholic Church and the Ukrainian Orthodox Church.

The Ukrainian Catholic Metropolitan See was established in 1958. After the death of Metropolitan Constantine Bohachevsky in 1961, Bishop Ambrose Senyshyn became Archbishop for the Philadelphia Archdiocese of Ukrainians and Metropolitan of the Ukrainian Catholic Church in the United States. Other Ukrainian Catholic dioceses are those of Stamford, headed by Bishop Joseph M. Schmondiuk, and Chicago, under the jurisdiction of Bishop Jaroslav Gabro.

There also are two Catholic Dioceses for the Ukrainians who came early in this century and who still maintain the archaic name of "Ruthenians" from Carpatho-Ukraine, that of Pittsburgh, headed



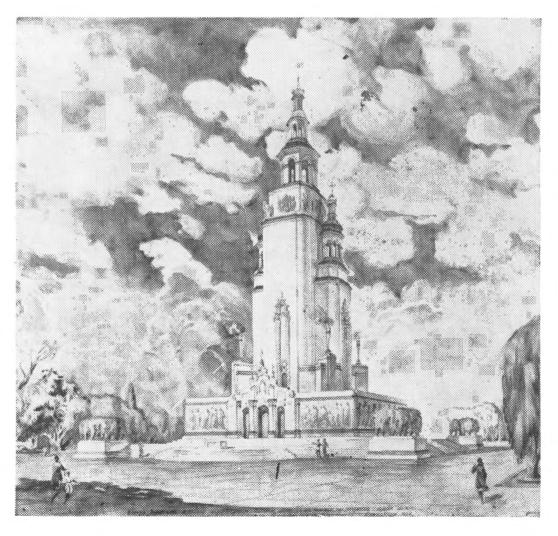
One of the greatest events in the history of Ukrainians in the United States: the unveiling of the Taras Shevchenko monument in Washington, D.C., by former President Dwight D. Eisenhower. The ceremony was held on June 27, 1964.

by Bishop Nicholas Elko, and that of Passaic, headed by Bishop Stephen Kocisko.

The Ukrainian Orthodox have four dioceses in the United States. Largest is the Ukrainian Orthodox Church in the United States, headed by Metropolitan John Theodorovych. Another, headed by Archbishop Hryhory of Chicago, is known as the Sobor church. The third, the Ukrainian Autocephalic Orthodox Church, belongs to the Ukrainian Autocephalic Orthodox Church headed by Metropolitan Nikanor in Europe (the head of this church, Bishop Ihor, died recently). Fourth is the Ukrainian Orthodox Church headed by Archbishop Andrew Kushchak; it belongs to the Greek Orthodox Church of Constantinople.

There is also the Ukrainian Evangelical Alliance of North America, with Volodymyr Borovsky as secretary general, which unites all Protestant and Evangelical Ukrainian communicants.

The overall representative body of Americans of Ukrainian descent is the Ukrainian Congress Committee of America (UCCA), which was founded in 1940. President since 1949 is Prof. Lev E. Dobriansky of Georgetown University, a prominent American scholar and educator. The UCCA has 114 branches and unites some 54 Ukrainian national organizations in the United States, representing fraternal organizations, clubs, parishes, youth and women's organizations,



Ukrainian Orthodox Memorial Church in South Bound Brook, New Jersey.

veterans and professional groups, and a myriad of Ukrainian political organizations. The UCCA has been instrumental in implementing several outstanding projects, such as the erection in the nation's capitol in 1964 of the statue in honor of Taras Shevchenko, Ukrainian poet-laureate, and the passage of the "Captive Nations Week Resolution."

There are several Ukrainian organizations, academies, professional societies, and the like, among them the Shevchenko Scientific Society and the Ukrainian Free Academy of Arts and Sciences in the United States. A well-developed Ukrainian press includes Svoboda, the largest and oldest Ukrainian daily in the world, Narodna Volya (The People's Will), America, also one of the oldest Ukrainian newspapers, and Ukrainian National Word, all published by the Ukrainian fraternal associations; The Ukrainian Quarterly and The Ukrainian Bulletin, published by the UCCA; other publications are The Ukrainian Weekly, Visnyk ODFFU, Nashe Zhyttia (Our Life), The Ukrainian Trend, Forum, Nova Zorya (The New Star), The Way, Ukrainske Pravoslavne Slovo (Ukrainian Orthodox Word), Ranok (Dawn) and others.

Book publishing is one of the principal features of the activity of the Ukrainian American community. Among the most outstanding publications is the English-language *Ukraine*: A Concise Encyclopaedia, published by the University of Toronto Press for the Ukrainian National Association in 1963.

Ukrainians in the United States have been and still are very active in trying to prevail upon the U.S. government to support the freedom aspirations of the Ukrainian people and of all other captive nations. For this they have been frequently assailed by the Communist press in Ukraine and in Russia.



Opening of the Ninth Congress of Americans of Ukrainian Descent in New York City, October 1966.

A few Ukrainians entered this country after World War II. The majority of the Ukrainian immigrants came between World Wars I and II, hailing from Volhynia (then under Poland) and Carpatho-Ukraine, then part of Czechoslovakia. Their number was estimated to be 8,000 at that time. This number has decreased considerably with the exodus of hundreds of Ukrainians to Canada and the United States.

Among the best organized groups are the *Prosvita* (Enlightenment) Association in Montevideo and the *Vidrodzennia* (Rebirth) Association, grouping Ukrainian Catholics and Ukrainian Orthodox, respectively.

As in Paraguay, the Ukrainian emigration in Uruguay was constantly exposed to Soviet propaganda. Living in abject poverty, with no hope for improvement, many of them in desperation decided to return to Ukraine in the early 1950's.

No official statistics are available to indicate even the approximate number of Ukrainians in Venezuela. Most of them came after World War II, and were erroneously listed as Polish, Soviet, Czechoslovak or Rumanian nationals, or as stateless. According to Ukrainian sources, they numbered 3,500 to 4,500 in 1947-50. They settled mainly in Caracas, Valencia and Maracaibo. Over 60 percent of them are Catholic; the remainder, hailing from Eastern Ukraine, are Orthodox.

The Ukrainians here represent every shade of political thinking, as is true of the ideological differentiation of Ukrainian political groups everywhere.

The overall representative organization is the Asociacion de Ucranianos en Venezuela, the only Ukrainian organization officially recognized by the Venezuelan government.

Many Ukrainians have left Venezuela for other countries, notably the United States and Canada.

Uruguay

Venezuela

Other Countries

Ukrainians, often highly-organized, live in a number of other Western European countries. In *Italy*, specifically in Rome, is a sizeable Ukrainian Catholic religious community — two seminaries, two religious houses for nuns, and the recently founded Ukrainian Catholic University. Both the Vatican radio and the radio of the Italian Foreign Ministry broadcast daily in the Ukrainian language to Ukraine behind the Iron Curtain. *Spain* is host to a small colony of Ukrainian students and a few families in Madrid; the official broadcasting system of the Spanish government includes a regular daily Ukrainian-language program. In *Switzerland* Ukrainian families are to be found in Geneva, Zurich and other cities. In the *Netherlands* live several hunderd Ukrainians who have their national organization, the Ukrainian Community Committee. Small Ukrainian colonies are established in *Luxembourg*, *Sweden*, and *Finland*.

The number of Ukrainians in *Peru*, *Colombia*, and *Bolivia* is small, not enough in one particular place to form and support a national or cultural organization. There are several hundred Ukrainians in *Mexico*.

There also are Ukrainians, mostly in the professions, in a number of Central American countries.



The Ukrainian community in Rome, Italy, shown here with Josyf Cardinal Slipyj and other Ukrainian Catholic prelates attending the Second Vatica: Ecumenical Council.

Ukrainians who settled in the countries outside Ukraine, especially those in North and South America, have been completely integrated into the social, cultural and economic systems of these countries. As naturalized or native born citizens they contributed heavily to the economic, industrial and spiritual growth of the lands which gave them better opportunities and freedom. They serve in the armed forces of their new fatherlands and sacrifice their lives in the event of national emergencies, such as war and defense of country.

Yet, they are keenly aware of their national heritage and the culture, tradition and history of their or their fathers' countries of origin.

In 1962, the late President John F. Kennedy, in a message to the 8th Congress of the Ukrainian Congress Committee of America, stated:

...It is both natural and desirable that, while entering whole-heartedly into their responsibilities as members of the American community, those of our citizens who share a proud common heritage should voluntarily join together in free association to honor that heritage and to advance shared interests. It would be surprising and also contrary to American traditions if our citizens of Ukrainian descent failed to retain interest in their former homeland or to show concern for the fate and future of Ukrainians there...

These are the precepts on which the Ukrainians in the free world have been basing their cultural and political activities, one of which is the World Congress of Free Ukrainians.

Printing Shop Supervisor: Anatole Domaratzky. Linotypist: Mikolaj Popowicz. Imposer: Roman Ferencevych. Pressman: Roman Padkowsky. 2,000 copies printed by Svoboda Press, 81-83 Grand St., Jersey City, N.J. 07303.

