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Treblinka survivors' testimony begins in Demjanjuk trial's second week

Special to Svoboda and The Weekly

JERUSALEM — Two survivors of the Treblinka death camp testified this week at the war crimes trial of John Demjanjuk, and both identified the retired autoworker as "Ivan of Treblinka" in dramatic appearances.

During cross-examination of both witnesses, the defense pointed out inconsistencies in each witness's own testimony given at various times as well as discrepancies between the testimonies of both men.

In addition, the line of questioning pursued by the defense pointed to a possibility of collusion among Treblinka survivors who had traveled as a group and testified at court proceedings in the United States in 1978 and 1980, and in West Germany in 1970.

The first of the Treblinka survivors to testify was Pinhas Epstein, 62, formerly of Poland and since 1948 a resident of Israel. Mr. Epstein was at the Treblinka camp for 11 months in 1942-1943 and was a member of the work gang that was charged with burning the bodies of those killed in the gas chambers. Mr. Epstein escaped from the camp in 1943. His parents and three siblings were killed at the camp.

In his testimony for the prosecution on Monday, February 23, Mr. Epstein spoke for seven hours about the horrors of Treblinka and about the particular brutality of "the Ukrainian guards Ivan and Nikolai." The Ukrainian guards, he

said, wore black uniforms, while the Germans were dressed in green. He recalled his experiences in the camp dramatically and emotionally as he had done in German and American courts, at legal proceedings against, among others, Feodor Fedorenko and Mr. Demjanjuk.

Mr. Epstein pointed at Mr. Demjanjuk and shouted, "This is the man, the man sitting over there," in identifying him as a guard at Treblinka named Ivan. Some of the spectators at the trial rose and applauded as he pointed Mr. Demjanjuk out, and presiding Judge Dov Levin, cautioned the audience against such demonstrations.

Under cross-examination by Mark O'Connor, the chief defense attorney, Mr. Epstein said that a 1960 deposition in which he said that Nikolai did not wear a black uniform must have been altered. Mr. O'Connor brought out other inconsistencies in the witness's testimony, including his statement at this trial that he learned the name of his brother's killer at Treblinka an hour after the murder, while at the Fedorenko hearing he had stated that he learned this only one hour before the proceedings.

Mr. Epstein also stated that he immediately recognized Mr. Demjanjuk's gait as the accused stepped off the jet when he arrived in Israel. Mr. O'Connor reminded the witness, however, that he had seen Mr. Demjanjuk

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Gen. Petro Grigorenko dies

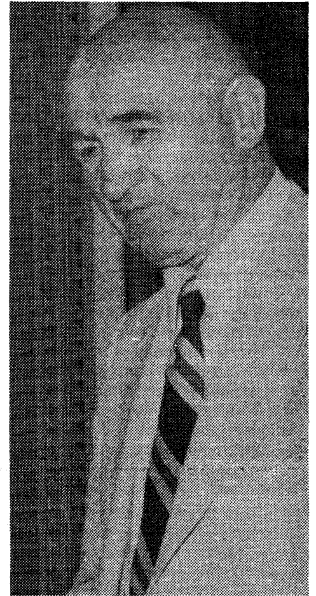
NEW YORK — Petro Hryhorovych Grigorenko, a founding member of both the Moscow and Ukrainian Helsinki monitoring groups, and a former Red Army general, died here at Beth Israel Hospital on Saturday, February 21. He was 79.

A tireless defender of human and national rights until his death, Gen. Grigorenko was confined for nearly six years (1963-1964, 1969-1974) in Soviet psychiatric hospitals in retaliation for such activities.

In 1978, while in the United States for medical treatment, he was stripped of Soviet citizenship for "actions incompatible with citizenship of the USSR." He received political asylum in the United States and vowed to "tell the world what I know" about the Soviet regime.

Gen. Grigorenko was also a founder of the External Representation of the Ukrainian Helsinki Group. He made many public appearances and testified at countless forums, including Congressional hearings. He spoke also at the Sakharov hearings at which he raised the issue of the persecution of non-Russian nationalities in the Soviet Union although this was not on the agenda.

He was active in promoting the cause of human rights during the Madrid Conference (1980-1983), which reviewed implementation of the 1975 Helsinki Accords, and he met with many Western leaders, including President Jimmy Carter, to discuss Soviet human-rights violations.



Gen. Petro Grigorenko

After he suffered a stroke in the fall of 1983, Gen. Grigorenko was forced to curtail his public appearances. He never fully recovered from the stroke and he suffered from a variety of other ailments. Since October 1986 he had been in Beth Israel Hospital.

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Ukrainians, Jews, protest ABA agreement with Soviets

by Marianna Liss

NEW ORLEANS — Ukrainian, Jewish and human-rights groups protested at the American Bar Association's midyear meeting against its Declaration of Cooperation with the Association of Soviet Lawyers.

The demonstrations were part of an effort coordinated through the Task Force on ABA-Soviet Relations, which is co-chaired by Phoenix attorneys Patience Huntwork and Orest Jejna, to bring the issues regarding the agreement to the attention of the ABA House of Delegates and the Board of Governors, who held meetings in New Orleans in February.

Jewish groups, including local organizations such as the Jewish Federation of Greater Baton Rouge and the Union of Councils for Soviet Jews, as well as human-rights groups took part in demonstrations Thursday, February 12, outside the New Orleans Marriott Hotel.

The ABA president, speaking of the Jewish community members demonstrating outside the hotel, said they were "people scarred by the Holocaust who

remain focused on family concerns."

He added, "The ABA is focused on larger issues such as world terrorism and the implications of the Chernobyl

nuclear disaster."

His remarks were reported in the Los Angeles Daily Journal, a law news-

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Demonstrators in New Orleans protest ABA agreement with Soviet lawyers.

News analysis: ABA/ASL agreement

by Marianna Liss

NEW ORLEANS — Pressure is building for the American Bar Association to rescind its declaration of cooperation with the Association of Soviet Lawyers, and a member of the ABA's board of governors, attending the organization's midyear meeting in New Orleans, conceded privately that the ABA/ASL declaration will be abrogated, sooner or later.

Asking to remain anonymous, the member went further, saying that it was a fallacy to trust the Soviets, that the ABA will end up being used by the Soviets.

Coming from a board member, these attitudes are significant. It was some of the board members who pushed for a formal relationship between the ABA and ASL in the first place. According to Patience Huntwork, an attorney and critic of the agreement, it was this handful of ABA leaders who without prior

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A GLIMPSE OF SOVIET REALITY

Ukrainian writer Drach focuses attention on language issue

by Roman Solchanyk

The Ukrainian intelligentsia, particularly writers, seems determined to carry on with the discussion about the need to enhance the role and status of the native language in the republic. The latest issue of *Literaturna Ukraina* reported that the language question was raised by Ivan Drach, one of the best known poets in Ukraine, at a recent session of the presidium of the board of the Ukrainian Writers' Union. The meeting was held to discuss "restructuring" and the work of the newspaper's editors in light of last year's party and writers' congresses.

Mr. Drach recalled that one of the problems that was discussed both at the republican and all-union writers' congresses "is today the problem of the language, its teaching in the schools, and the problem of elementary upbringing in the kindergartens. It's time, it seems, to talk about this." He also suggested that *Literaturna Ukraina* should serve as the main forum for publicizing the language issue, and urged the Ukrainian Writers' Union to play a more active role in this regard:

"The time has also probably come to create a special commission of the [Ukrainian] Writers' Union that would watch over the problems of learning the language and literature in the schools, in the professional and technical schools, and in the institutions of higher education."

In light of what several of his colleagues have already said about the language question, Mr. Drach's proposals appear quite modest. At the writers' congress in Kiev last June, Oles Honchar spoke eloquently about the importance of the native language for the survival of the nation and its culture, and castigated those who were eager to display their "internationalism" by abandoning the Ukrainian language.

In the process, Mr. Honchar referred to the 19th century tsarist edicts banning the use of Ukrainian in print, emphasizing the language's "right to live."

Several weeks later, Borys Olynyk, addressing the all-union writers' congress in Moscow, went further by denouncing the phenomenon of so-called home-grown Russifiers and speaking openly about "great-power chauvinism." Mr. Olynyk presented the language issue in unmistakable political terms, asserting that the "problem of the native language in the school, in the theater, in the kindergartens is already a question of our

Leninist nationalities policy, and the violation of its principles is very painful."

More recently, prose writer Volodymyr Drozd raised the question of party and state intervention in support of the Ukrainian language. Appeals to respect the language, said Mr. Drozd, are insufficient:

"What is needed here are decisions by the state. The Ukrainian language must become fundamentally indispensable in everyday life, in the theater, in scholarship, and in institutions of higher learning; then there will be no need for appeals, and even the Philistine will draw the appropriate conclusions."

The same kinds of demands, that is, the adoption of special legislation to safeguard the native language have been made in Byelorussia. Indeed, in Minsk the discussion about the status of Byelorussian in the republic's schools has gone so far as to accuse the local Ministry of Education of consciously hampering the development of the native language.

Estonian and Latvian writers have also been forthright in discussing the problems of "coexistence" of the native language and Russian in their republics.

Thus far, the policymakers in Moscow have remained conspicuously silent on the language question. The issues are being discussed in the press, including such widely read newspapers as *Literaturna Gazeta*. Demands are being put forth, and, in the case of Latvia, the republic's ideological secretary has joined the fray by issuing pointed warnings to the effect that too much enthusiasm for the Latvian language may lead to "nationalism." All of this is in tune with Mikhail Gorbachev's insistence on thorough-going glasnost.

But the other catchword of current Soviet politics — perestroika, or restructuring — has yet to make its presence felt in the area of nationalities policy. Indeed, Mr. Gorbachev's remarks on the national question in his address at the recent plenum of the Central Committee of the Communist Party of the Soviet Union revealed little if anything in the way of "bold new initiatives." This, in spite of the fact that the plenum convened several weeks after the riots in Alma-Ata.

On the contrary, the repetition of worn phrases about socialism's successes in guaranteeing the economic and spiritual progress of all the nations of the Soviet Union coupled with the demand for "strengthening international upbringing" point to more of the same.

Hel freed after completing term



Ivan Hel in exile in 1982.

JERSEY CITY, N.J. — Ukrainian political prisoner Ivan Hel was released from internal exile in the Komi ASSR in mid-January after completing his term for "anti-Soviet agitation and propaganda," and returned to his hometown of Lviv, Ukraine, according to the External Representation of the Ukrainian Helsinki Group.

An active participant in the Ukrainian rights movement since the 1960s, Mr. Hel was free after spending 15 years in incarceration (10 years in a Mordovian labor camp and five years in exile) under Article 70 of the RSFSR criminal code. He was arrested in January 1972 for dissemination of samvydav literature.

The 49-year-old dissident served a three-year term in labor camps in Mordovia in 1966-1969, also for disseminating samvydav and participation in the Ukrainian national movement. On December 7, 1970, Mr. Hel spoke at the funeral of Ukrainian writer Alla Horskva in Kiev.

Mr. Hel will reside with his wife, Maria, and 22-year-old daughter, Okšana, in Lviv.

Terelia release called olive branch in Kremlin courtship of Vatican

WASHINGTON — The release of Yosyp Terelia, a leader of the underground Catholic Church in Ukraine, in early February was interpreted in The Washington Times on February 12 as a peace offering to the Vatican in the Kremlin's continuous efforts to win a papal visit to the USSR in 1988 for the Millennium of Christianity in Kievan Rus'.

The Times reported that the Kremlin has been making overtures toward the Vatican through the Italian Communist Party, which recently revealed that Soviet leaders do not consider a visit by the pontiff "impossible, provided conditions mentioned previously are filled." Published last September by the Italian Communist Party Unita, these conditions ask that the Vatican halt its support for the underground Ukrainian Catholic Church and officially recognize Soviet sovereignty over the Baltic states of Lithuania and Latvia, annexed by the Soviets in 1940.

But the Vatican has generally viewed these conditions as "unacceptable," the Times said. They did consider the Unita articles to be of an "exploratory

nature, however.

The release of a major figure in the Ukrainian Catholic or Uniate Church, whose estimated membership is over 4 million in Western Ukraine, appears to be another olive branch from the Kremlin, the Times claimed.

Mr. Terelia, 43, who has spent some 20 years in Soviet prisons, labor camps and psychiatric institutions, was serving a 12-year sentence (seven years' of labor camp and five years' exile) in the notorious Camp No. 36 near Kuchino in the Perm region, known as the "death camp." Four well-known Ukrainian political prisoners have died there since May 1984 — Helsinki Monitoring Group members Vasyli Stus, Yuriy Lytvyn and Olesiy Tykhy, and journalist Valery Marchenko.

Mr. Terelia, who in 1982 founded the Central Committee of Ukrainian Catholics and headed the Initiative Group for the Defense of the Rights of Believers and the Church in Ukraine until his arrest in February 1985, was released under pardons granted some 150 Soviet prisoners in accordance with two

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Lithuanian priest sent back to labor camp in Perm

NEW YORK — As scores of Soviet dissidents are being reported released and more releases are expected, the Rev. Sigitas Tamkevicius, a Catholic priest, was being returned to labor camp, after refusing to sign a confession of guilt. Father Tamkevicius, a Lithuanian priest, had been brought from Perm, where many of the releases have been reported, to Vilnius, Lithuanian Information Center based in Brooklyn.

Another source recently reported that the Rev. Tamkevicius was questioned in Kaunas, at the same time, in connection with the case of Algirdas

Patackas, who was arrested last July. Since the prosecution has purportedly collected evidence implicating Mr. Patackas in the production of the Chronicle of the Catholic Church in Lithuania, it was feared that new proceedings might be opened against the Rev. Tamkevicius in connection with this information. The prosecution failed to prove his involvement with the Chronicle at the Rev. Tamkevicius' trial in 1983.

Brought to Lithuania in civilian garb in order not to attract attention, the

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Gen. Grigorenko...

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Gen. Grigorenko was born on a farm in Boryshivka, Zaporizhzhia oblast, in Ukraine on October 16, 1907. At the age of 15 he settled in Donetsk, where he worked as a machinist and locksmith. He became a member of the Communist Party in 1927 as a young man of 20.

He attended the Military Engineering Academy in Leningrad and graduated in 1934. After being drafted into the Red Army, he fought in Mongolia against Japan in 1939 and was wounded in battle. During World War II he served in the Baltic and was twice wounded.

After the war he became a lecturer at the Frunze Military Academy in Moscow and eventually became head of its cybernetics department. In 1959 he attained the rank of major-general. He was the author of over 60 articles dealing with military science, and he was decorated with four orders and seven medals of the USSR.

Gen. Grigorenko first ran afoul of Soviet officialdom when, in 1961 at the 21st Communist Party Congress, he accused Nikita Khrushchev of creating a class-divided society and called for democratization of the party.

As a result, he was transferred to the Far East and it was there that he organized the Union of Struggle for the Revival of Leninism. He distributed leaflets calling for a return to Leninist principles and for this was arrested in February 1964.

He was sent to the notorious Serbsky Institute of Forensic Psychiatry in Moscow, where doctors pronounced him mentally ill, and he was confined to a psychiatric hospital (psychushka) for 14 months in 1964-1965. At the same time he was demoted to the rank of private, deprived of his military pension and expelled from the Communist Party.

After his release from the psychushka, the former general had to work as a longshoreman and porter. He became part of the growing human-rights movement and took up the cause of the Crimean Tatars who had been exiled to Central Asia by Stalin. In 1969 he flew to Tashkent, where he testified in behalf of several dissidents at their trial.

He was arrested in May of that year and examined by a psychiatric commission which declared him mentally sound. However, the Serbsky Institute reversed the commission's diagnosis and found Gen. Grigorenko insane.

He stood trial in Tashkent in February 1970 and was then confined to a psychiatric hospital for more than four years.

Upon his release in June 1974 — in a move apparently associated with the upcoming visit to the Soviet Union by

President Richard Nixon — Gen. Grigorenko resumed his human- and national-rights activities.

In May 1976 he became a founding member of the Moscow Helsinki Group, and in November was a founding member of the Ukrainian Helsinki Group. He acted as the liaison person between the two groups.

In November 1977 Gen. Grigorenko, his wife and son, Oleh, were given six-month visas enabling them to travel to the United States where the general was to undergo surgery for a prostate condition.

Gen. Grigorenko was met on November 30 at New York's John F. Kennedy International Airport by his son, Andrew, with his wife, Maria, who had been allowed to emigrate from the USSR two and a half years earlier, as well as by representatives of the Ukrainian and Crimean Tatar communities.

Before the visa had expired, via a February 13, 1978, decree, the Presidium of the Supreme Soviet of the USSR revoked Gen. Grigorenko's citizenship. The decree was made public on March 10.

Gen. Grigorenko asked for political asylum in the United States and this was granted a day after the request, on April 19.

Later that year, Gen. Grigorenko and other Ukrainian dissidents now living in the West, formed the External Representation of the Ukrainian Helsinki Group.

In 1982, Gen. Grigorenko's autobiography, "Memoirs," was published by W.W. Norton and Co.

Gen. Grigorenko made many public appearances throughout the United States, Canada and Europe, speaking forcefully about human-rights issues and defending individual rights activists as well as the Ukrainian and Crimean Tatar nations.

One of his last public appearances was at the 1983 dedication in Denver of Babi Yar Park which is a memorial to Jewish and Ukrainian victims of a Nazi massacre of the population in a ravine near Kiev. While in Denver the general suffered a stroke.

Surviving are Gen. Grigorenko's wife, Zinaida; sons Andrew and Oleh, who live on Long Island, Anatoly, Georgi and Viktor, who live in the Soviet Union; as well as seven grandchildren.

Funeral services were scheduled to take place Saturday, February 28, with a liturgy at St. Volodimir's Ukrainian Orthodox Cathedral in New York, and interment at St. Andrew's Ukrainian Orthodox Cemetery in South Bound Brook, N.J.

In lieu of flowers, memorial donations may be made to the External Representation of the Ukrainian Helsinki Group.

Legislators support ancestry question

WASHINGTON — Two congressmen and a senator have urged the U.S. Census Bureau to include an ancestry question on the 1990 Census, and that the question ask a person's ethnic ancestry rather than his parents' birthplace.

Reps. Don Ritter (R-Pa.) and Dennis Hertel (D-Mich.), and Sen. Donald Riegle (D-Mich.) wrote on January 30 to John Keane, director of the Bureau of the Census.

"...we are concerned that the 1990 Census contain complete and accurate data on the ethnic communities in this country. In addition, we share their belief that the parental birthplace question on the 1980 Census did not

adequately identify all members of the ethnic communities in the United States," they wrote.

"We are persuaded that a more complete picture of our ethnic population can be derived from a question focusing on ethnic ancestry. Unlike the parental birthplace question, the ancestry question more accurately measures the size of this country's ethnic communities, and identifies the important role ethnic diversity plays in the United States beyond the first and second generation," they noted.

The three legislators are from two states that have large groups of ethnic Americans.

Council of Europe asks Soviets to respect Balts' human rights

ROCKVILLE, Md. — The 21-nation member Council of Europe on January 28 unanimously adopted a resolution asking that the Soviet Union respect the right of self-determination and human rights in the Soviet-occupied Baltic States of Estonia, Latvia and Lithuania.

The Strasbourg-based council acts as an advisory body to its member-parliaments in Western Europe and is active in human-rights issues.

The resolution was sponsored by Dutch Labor parliamentarian Harry Van Den Bergh. During debates prior to passage of the resolution, Mr. Van Den Bergh called the Soviet incorporation of the Baltic States a "flagrant violation of the rights of self-determination of peoples." He added that the fate of the Baltic peoples had been neglected for too long by Western Europe and said that the rights of the Baltic peoples must become a priority problem for the West. He also urged that the Baltic

problem be resolved in the larger context of East-West relations and within the framework of the Helsinki Accords.

British Labor member Donald Coleman said that Baltic peoples were "sold into bondage" and now live under a government whose legality is contested. Margaretha Ugglas, a Swedish Conservative, said the West should be "shamed by its silence on the Baltic situation." British Conservative Stefan Terelezki, (who is a Ukrainian) called the forced Soviet incorporation of the Baltic States "one of the gravest wrongs of our times."

The resolution was accompanied by a six-page explanatory memorandum, written by Mr. Van Den Bergh. The memorandum includes statements from 11 Western European governments explaining their respective positions concerning recognition of the legality of Soviet rule in the Baltic States.

Andreychuk named Canadian ambassador

OTTAWA — A. Raynell Andreychuk, 42, born in Saskatoon of Ukrainian immigrant parents, was named Canada's high commissioner to Kenya with concurrent accreditation to Uganda and as ambassador to the Comoros.

Miss Andreychuk was also appointed permanent representative of Canada to the United Nations Environment Program and permanent representative of Canada to the United Nations Center for Human Settlements (HABITAT) in Nairobi, Kenya.

Miss Andreychuk (B.A., University of Saskatchewan, 1966; L.L.B., University of Saskatchewan, 1967) who was admitted to the Saskatchewan Bar in 1968, has been a Saskatchewan Provincial Court judge since 1976, and has served on the governing councils of dozens of provincial and national community-service organizations.

Since 1983, she has been a member of the Senate at the University of Regina. During the period 1977-1983, she has held the following positions at the University of Regina: chancellor of the University; chairperson of the Senate; member of the board of governors; member of the Academic Appointments Committee; member of the Administrative Appointments Committee; and member of the Honorary Degrees Committee.

Miss Andreychuk has also held various offices with the Young Men's Christian Association (YMCA) including international vice-president of the

World Alliance (1977-1981); chairperson of the International Human Rights Commission (YMCA), (1978-1981); national president of the YMCA of Canada (1975-1977); chairperson of the Canadian delegation to the Soviet Union with respect to sports activities (1974); and chairperson of the Constitution, Personnel Endowment and World Department Committees (1967-1974).

Since 1977, Miss Andreychuk has also been the honorary patron to Match International (Matching Women's Needs in Canada and the Third World). In 1969, she was a Canadian delegate to the United Nations Conference on Women and Development in New York; in 1979, chairperson of the First Canadian Conference bringing non-government international agencies together to discuss their role in development (sponsored by the Canadian International Development Agency); and, in 1980, a member and participant at the United Nations Conference on Women in Copenhagen.

For the past 20 years, Miss Andreychuk has gained a reputation as a lecturer and speaker on such topics as family issues, women's issues and the voluntary sector. Since 1981, she has been a lecturer at the Royal Canadian Mounted Police Training Depot, Regina, Sask. Since 1985, Miss Andreychuk has been associate deputy minister of Saskatchewan Social Services.

Her diplomatic appointment was announced February 6 by Secretary of State for External Affairs Joe Clark.



Gen. Petro Grigorenko meets President Jimmy Carter.

"Harvest" in third printing

CAMBRIDGE, Mass. — Robert Conquest's "The Harvest of Sorrow" is the featured selection of the History Book Club for January 1987. In a mailing to the Club's 100,000 members, "Harvest" was featured in a four-page color spread which included photos of the famine, excerpts from the book, and highlights from reviews.

The book, sponsored by the Harvard Ukrainian Research Institute and the Ukrainian National Association, is now in its third printing, bringing the total number of copies printed to 31,500.

According to Oxford University Press publicist Jeffrey Seroy, Oxford will continue to print the book for as long as it sells at the present rate. In a year's time, the book will be printed in paperback.

"The book has been a fabulous success for us. Our normal first run for an academic book is about 5,000. And we expect that the exposure it is receiving in the History Book Club's mailing to 100,000 people interested in history will mean many more orders and more word-of-mouth sales as people read it and recommend it to others," Mr. Seroy said.

Detroit foundation offers grants

by Stephen M. Wichar

MT. CLEMENS, Mich. — Nine months ago, the Ukrainian American Center membership, in a special meeting, directed its executive board to study, develop, and implement a foundation program. Formulated, incorporated and chartered in the State of Michigan, the Ukrainian American Center Foundation (UACF) of Detroit is now ready to launch its financial grants.

Based on an application (questionnaire), the foundation will grant scholarships to worthy and needy students of Ukrainian descent, to activities such as special symposia, honoraria for invited speakers, and to the development of specialized educational materials. In addition, UACF will financially support organizations who visibly indulge in cultural and athletic activities for Ukrainian youth.

Dedicated to the early immigration who founded the Ukrainian American Center 72 years ago, the foundation will continue to remain non-commercial.

non-sectarian and non-partisan in structure. The monies allocated will be determined by the maximum interest earned in an investment program during a period of one year. For the year 1987, the foundation will distribute \$5,000, but will only service students and organizations who can show a valid need for financial assistance and reside in the Michigan area.

Financial stipends will be appropriated by a board of trustees whose sole function will be to study and evaluate submitted applications. Nine trustees have been named to select award recipients for 1987. They are Stephen M. Wichar, president; Christian Shalay, vice-president; Mike Ogorodnik, treasurer; Walter Marfey, Bernard Solovey, Anastasia Volker, Dr. Mary V. Beck, Myron Kasey and Louise Saks.

Applications and/or additional information may be secured by writing to: UACF, 39182 Aynesley Drive, Mt. Clemens, Mich. 48044. Calls may also be placed to (313) 286-6490 or (313) 366-1580.

Alberta arts council elects execs

EDMONTON — The Alberta Council for the Ukrainian Arts (ACUA) has elected its first regular executive.

ACUA, which was organized as a result of a provincial arts conference held here last May, is entrusted with the goal of developing the arts sector in this province.

Consisting of four arts areas — dance, music, visual and literary arts — ACUA is planning a major Ukrainian music and arts festival for the summer of 1988, which is tentatively to be located at Edmonton's Northlands Coliseum.

ACUA is also in the process of establishing a Ukrainian arts resource center which would provide professional instruction in fields of Ukrainian arts. Tentative arrangements towards the creation of a pilot project have been established with Grant MacEwan College in Edmonton.

"We're actually breaking new ground in the development of the Ukrainian arts sector," said ACUA coordinator Roman Brytan.

"We've got a dedicated and imaginative group of people who are determined to establish new peaks for our culture."

Elected to the executive were: Rena Harichuk, chairman; Ted McLeod, vice-chairman; Jars Balan, recording secretary; and Helyna Lazurko, treasurer. Mr. McLeod lives in Ardmore, Alta., located 275 kilometers northeast of Edmonton, while the rest are from Edmonton.

Directors are: Nadia Kreptul, Dr. Roman Petryshyn, Michael Savaryn, Irene Smihelsky, all from Edmonton, and Sonia Skibo from Calgary.

ACUA was the first such provincial organization established in Canada. In December a Manitoba council was established using Alberta's model.

ACUA runs under the auspices of the Alberta Provincial Council of the Ukrainian Canadian Committee. Two other sectoral councils within the Alberta UCC's administrative framework include the Alberta Parents for Ukrainian Education and the Alberta Ukrainian Dance Association.

Alberta's UCC holds annual meeting

EDMONTON — The Alberta Provincial Council of the Ukrainian Canadian Committee elected its new executive at its annual meeting here on January 17.

Elected were: Zenon Wasarab, president; Michael Kucher, first vice-president (Edmonton); other vice-presidents are the representatives of the constituent local UCC organizations; Ann Biscoe, secretary; Lena Sloboda, treasurer; Andriy Semotiuk, past-president; Dr. Nicholas Suchowersky, honorary president.

Members of the board of auditors are: Dr. Roman Petryshyn, Rosalia Faryna and Volodymyr Bahniuk.

D.C. groups plan Chernobyl commemoration

WASHINGTON — An ad hoc group of representatives of several Washington-based Ukrainian organizations, as well as interested individuals, met on February 17 to formulate plans for commemorating the first anniversary of the Chernobyl nuclear disaster in Ukraine, which occurred on April 26 of last year.

Present at this first meeting were representatives of The Washington Group, An Association of Ukrainian American Professionals; the Ukrainian Association of Washington; the Washington branch of the Ukrainian Congress Committee of America; the Ukrainian Engineers' Society of America; the Ukrainian Community Network; and the Chernobyl Education Trust.

The participants of the meeting agreed that, during the short two months before the first anniversary of the Chernobyl disaster, they would plan and coordinate several activities for the press, the Ukrainian community and the public in general. It was also agreed

that the importance and magnitude of the project required the involvement of as many other Ukrainian organizations and individuals as possible.

Activities which the participants agreed to put on in the days prior to, and on, April 26, include: a symposium with Dr. David Marples, author of "Chernobyl and Soviet Nuclear Power," and other experts, to be held in a public forum; a lecture in Ukrainian by noted Ukrainian physicist Dr. Oleks Bilaniuk; an ecumenical memorial service; a black ribbon motorcade; contacts with the press; and possible hearings on Chernobyl in Congress.

In addition to ideas and manpower, financial support from the community will also be needed. For more information interested persons may contact Daria M. Stec, president, The Washington Group, at (212) 362-6862, in the evenings. Financial contributions, which are greatly needed, may be sent to: Chernobyl Commemoration, c/o The Washington Group, P.O. Box 11248, Washington, D.C. 20008.

Chernobyl benefit concert held



Daria Telizyn

WASHINGTON — Shortly after the magnitude of the Chernobyl disaster became known, concert pianist Daria Telizyn decided to do something for the victims.

Bearing in mind how quickly disasters

tend to be forgotten or even covered up in our times, Ms. Telizyn began planning a yearlong concert tour of the United States with a concert-a-day schedule. The proceeds of her marathon tour would go to the American Cancer Society on behalf of the victims of Chernobyl — present and future.

Palm Beaches Club elects officers

PALM SPRINGS, Fla. — Natalie Matz has been elected president of the Ukrainian American Club of the Palm Beaches, succeeding Olga Byk.

Also elected are Mrs. Byk, vice-president; Jean Nesgood, secretary; Michael Vennett, treasurer; William Lypowy, assistant treasurer. The following were elected to committees: publicity — Ann Vennett; program — Joseph Karas; hospitality — Jean Karas, Gloria Yedlinsky, Josephine Hedges and Ann Seibert; historian — Vera Pupa; welfare — Mary Gretchen and Gloria Yedlinsky; membership — Fred Hinrichs.

The club meets the first Monday of the month at the Lake Worth High School.

To raise money for the tour she has been giving benefit concerts in auditoriums of the Washington area. On Sunday, February 15, one such preparatory concert was held at the Holy Family Ukrainian Catholic Shrine. The Washington Group of Ukrainian American professionals took care of the concert arrangements: advertising, piano tuning, reception. The church donated the use of the auditorium.

Ms. Telizyn presented an hourlong program of Bach, Mozart, Debussy, Chopin and Liszt.

The audience made contributions to the Chernobyl Education Trust, whose goal is to collect and disseminate information about the social, medical and economic repercussions of the nuclear disaster in Ukraine. The trust also is raising money to help launch Ms. Telizyn's planned marathon concert tour.

The tax-exempt Chernobyl Trust is administered by publicist Andriy Bilyk.

THE UKRAINIAN NATIONAL ASSOCIATION FORUM

Profiles: two new members of UNA Supreme Assembly

Following are biographies of the new members of the Ukrainian National Association's Supreme Assembly. Alexander Chudolij was elected a supreme advisor at the UNA Convention last May, while Myron J. Spolsky was elected in October by the Supreme Assembly to fill a vacancy among supreme advisors when Leonid Fil was elected the supreme director for Canada upon Sen. Paul Yuzyk's death.

Alex Chudolij



Alexander Chudolij was born January 18, 1958 in Pawtucket, R.I., and has been a resident of Rhode Island all of his life. He is the son of Tatiana and the late Dr. Peter Chudolij; he has an older brother, George, a physician.

Being a first-generation Ukrainian American, Mr. Chudolij was raised in a traditional Ukrainian household and at a very early age was exposed to local Ukrainian community activities. As a youngster he attended weekly Ukrainian school, danced in a folk dance ensemble, and became a loyal Soyuzivka-goer since his first vacation there at age 3.

At age 6 he opted to take up playing the accordion rather than the more traditional piano because of its close association which ethnic and folk music. It is this musical association that has played such a large role in Alex's acquaintance with thousands of Soyuzivka-goers and his current name recognition throughout the Ukrainian communities of the eastern and midwest United States. At age 16 he took over as the musical director of the UNA's Catskill resort and remained a permanent fixture there for six summers.

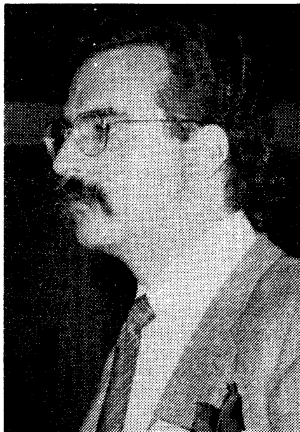
During his teenage years Mr. Chudolij was captain of his high school tennis team and also won a number of awards in state and national accordion competitions.

Following his years with the Soyuzivka Band, he co-founded the Alex and Dorko Band which has been one of the most active Ukrainian orchestras in America for the past seven years. The band has two recordings on the market including one that was just released last year, titled "At the Zabava."

Although Mr. Chudolij is best known in the Ukrainian community for his musical and cultural activities, he is a chemical engineer by profession, having received his bachelor of science in chemistry and recently a master's degree in chemical engineering from Tufts University.

Mr. Chudolij is a member of St. Michael's Ukrainian Orthodox Church in Woonsocket, R.I. He is the youngest UNA district chairman (Woonsocket District) and is a member of Branch 93.

Myron J. Spolsky



Myron J. Spolsky is Manitoba's first multicultural coordinator. In this capacity, he acts as an advisor and administrative resource to Minister of Culture, Heritage and Recreation Judy Wasylycia-Leis.

Prior to this appointment, he was the executive director of the Ukrainian Canadian Committee (UCC) Alberta Provincial Council in Edmonton as well as executive director of the Ukrainian Community Development Committee (UCDC), Prairie Region in Winnipeg. He was also a member of the editorial board of "Building the Future: Ukrainian Canadians in the 21st Century — A Blueprint for Action" which was presented by the UCDC to the 15th National Congress of Ukrainian Canadians on October 12, 1986, in Winnipeg.

From 1983 to 1985 he was executive director of the Ukrainian Community Development Committee, Manitoba Section. This was concurrent with his appointment as executive director of Manitoba Parents for Ukrainian Education and its various agencies, a position which he held from 1980 to 1985.

The prior year, 1983 to 1984, he was a sessional instructor for Project Manage in the continuing education division of the University of Manitoba where he taught courses on resource development to members of the Board of Directors and the staff of not-for-profit organizations.

From 1980 to 1985, Mr. Spolsky was involved in the establishment of the English-Ukrainian bilingual program in Manitoba's public schools and the development of an endowment fund to provide a permanent source for funds for the program. During this period, he was also involved with Dzvin Publishers Inc.

From 1978 to 1980, Mr. Spolsky was the administrator for the Ukrainian Cultural and Educational Center in Winnipeg and from 1977 to 1978 was the assistant executive director for the UCC headquarters.

Mr. Spolsky has been extensively involved in Ukrainian and non-Ukrainian

(Continued on page 9)

UNA helps Stamford seminary



Bishop Basil Losten of the Stamford Eparchy of the Ukrainian Catholic Church greeted two visitors from the Ukrainian National Association at his chancery on January 15. Supreme President John O. Flis and Supreme Secretary Walter Sochan presented the bishop with the UNA's most recent donation toward his Seminary Endowment Fund and the Ukrainian Museum in Stamford.

National UNA bowling tournament to be held May 23-25

by Helen Olek Scott

PORT RICHEY, Fla. — The Derry UNA Bowling Committee chaired by Frank Kozemchak Sr., reports that the committee — consisting of George Moxinchalk, Carol Kozemchak, Frank Kozemchak, Jr., Mary Kozemchak, Fay Kokaska, George Philippi, Jack McFarland and Steve Vince — has scheduled the 19th National UNA Bowling Tournament for Memorial Day Weekend, May 23-25.

The tourney will take place at the 40-lane Hillview Bowling Lanes, located at 827 E. Pittsburgh St., Greensburg, Pa., with singles and doubles rolling off on

Saturday, May 23, while the team events are scheduled for Sunday, May 24.

An awards banquet and dance will be held after the competition at the Derry Ukrainian Society, 315 Dorothy St.

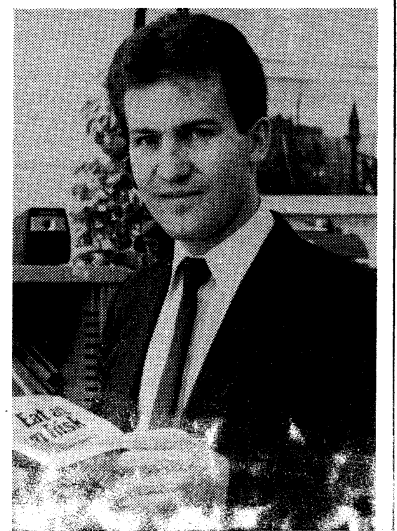
Accommodations for all out-of-town guests will be reserved at the Sheraton Inn, which is about one mile from the bowling lanes, or Knights Inn, which is about two miles from the lanes.

Derry, Pa., is located about 40 miles south of Pittsburgh, Pa.

For further information, please write or call Carol Kozemchak at 326 Ridge Ave., Derry, Pa. 15627; (412) 694-2067.

Bociurkiw reassigned to Canada

Michael B. Bociurkiw, The Ukrainian Weekly's assistant editor for Canada, who had divided his time between the newspaper's office at the UNA headquarters building in Jersey City, N.J., and Ottawa, has been reassigned. Effective February 6, Mr. Bociurkiw was named Canadian correspondent for The Weekly. He will work out of Ottawa, where he has accreditation as The Weekly's reporter at the Parliamentary Press Gallery.



THE Ukrainian Weekly

Gen. Petro Grigorenko

"To tell the world what I know — this is now my main task, my principal responsibility to my people and to God." With these words former Red Army Gen. Petro Grigorenko had summed up his plans in March 1978 after he was stripped of his Soviet citizenship while in the United States for medical treatment. He had planned to return to the Soviet Union where he felt he could effectively continue his fight for human and national rights for all citizens of the USSR, but a decree of the Supreme Soviet forced him into exile.

The Soviet leadership could bear Gen. Grigorenko's rights activities no longer. They had tried everything to silence him. He had been demoted from the rank of major general to private, deprived of his military pension, expelled from the Communist Party. Having been stripped of all his privileges and status as an honored war hero who had been decorated no less than 11 times and having been kicked out of the Communist Party, he had been forced to work as a longshoreman and as a porter.

He had served two terms — totalling nearly six years — in special psychiatric hospitals where dissenters were kept until cured of their "delusions" about the Soviet system, until they recovered from "sluggish schizophrenia," a designation developed by Soviet psychiatrists and conveniently used in diagnosing dissenters.

What had the former general done to deserve such treatment? A loyal Communist Party member, a Soviet patriot — who admitted in his "Memoirs" that "I believed in communist ideas and later served them fanatically" — he had seen the truth. And then, he dared to be honest.

He saw the shortcomings and injustices in Soviet society, and he spoke up about them, attempted to correct them. He formed the Union of Struggle for the Revival of Leninism, he took up the cause of the exiled Crimean Tatars, and he became a founding member of the Helsinki monitoring groups in Moscow and Ukraine and then acted as liaison between the two.

The final punishment was his forced exile; thus, he became the only Soviet general ever to be exiled. He saw only one option upon learning that he would never return to his homeland: to continue his struggle for human and national rights for the peoples of the USSR from the outside.

Gen. Grigorenko used countless opportunities to draw attention to the fates of individuals and nations repressed by Soviet authorities. He met with Western heads of state, testified before Congress and spoke at various hearings. He attended the Madrid Conference held to review implementation of the Helsinki Accords.

He wrote a book of "Memoirs," to which referred as his "confession," and through it attempted to explain his evolution from loyal Communist to political dissident. He addressed audiences of all types — ranging from Ukrainian communities to U.S. military officers.

But his message was always the same: "The defense of human rights is not just an internal cause, but the most important international cause."

This was clearly spelled out in his autobiography: "The West must never forget the Soviet Union's goal — world domination. It must at all times attempt to pull the teeth from the beast of prey. Without war there is only one way to do this, and that is to stand firmly in defense of the human rights defenders in communist countries, not surrendering to demagogic appeals to detente or to provocative screams of non-interference in internal affairs."

Gen. Petro Grigorenko is no longer with us to convey his wisdom and experience, but he has left this earth having accomplished what he had pledged to do: "To tell the world what I know."

May God grant him everlasting peace.

For the record

AFL-CIO on developments in USSR

Following is the full text of a statement on the release of Andrei Sakharov and human rights in the USSR which was adopted on February 19 by the AFL-CIO Executive Council, during its February 16-19 meeting in Bal Harbour, Fla. The Executive Council is the AFL-CIO's top deliberative body; it is composed of 35 members, including the presidents of its largest member-unions.

The AFL-CIO welcomes the release from forced exile of Nobel Peace Prize winner and human-rights advocate Andrei Sakharov. We wish this valiant fighter for human rights, good health and strength in his struggle for justice and dignity.

Last year when he was under virtual house arrest in the city of Gorky, the AFL-CIO invited Dr. Sakharov to come to the United States to receive the George Meany Human Rights Award. We renew the invitation today, and we call upon the Soviet authorities to respect his right to travel and to speak freely, in accordance with the Helsinki Accords.

Despite the release of Dr. Sakharov and other prominent dissenters, thousands of prisoners of conscience languish inside Soviet prisons, forced labor camps and psychiatric hospitals. Their unconditional release would end great

suffering and prevent additional prison deaths, such as those of the dissident worker Anatoly Marchenko and Ukrainian rights advocate Vasyl Stus.

Despite Mikhail Gorbachev's publicity campaign aimed at projecting an image of openness, Soviet society remains closed, its citizens highly controlled and its fundamental totalitarian structure unaltered. Total state control of trade unions, of religious organizations and of the press continues. Soviet workers are nowhere represented in deliberations over the "restructuring" of the economy.

Soviet citizens continue to be denied the right to travel freely or to emigrate. Recent legislation on immigration is more restrictive than the laws which has been on the books. The number of Jewish and other immigrants from the USSR remains a small trickle. The reunification of divided families is an issue the Kremlin refuses to address seriously. Jamming of Radio Liberty broadcasts into the USSR has intensified in clear violation of international law.

Mikhail Gorbachev's stated intention to introduce greater "openness" must be measured by the steps he takes to reduce the suffering of the great masses of men and women — Russians, Ukrainians, the Baltic peoples, Kazakhs and Jews —

(Continued on page 16)

ACTION ITEMS

A virulently anti-Ukrainian movie made for television is to be shown by CBS on April 12. The TV movie, titled "Escape From Sobibor," deals with a mass escape of Jewish prisoners from a Nazi death camp located in Poland during World War II.

According to the Edmonton Journal of January 20, the movie: "emphasizes Ukrainian complicity in the running of a Nazi death camp at Sobibor in eastern Poland during the second world war ... Ukrainian involvement is stressed so repeatedly throughout that 'Escape From Sobibor' is likely to stir some controversy."

The UALF is asking the Ukrainian community to write to the CBS Programming Division, 524 W. 57th St., New York, N.Y. 10019, (212) 975-3247, and demand that a Ukrainian and non-Ukrainian community board be allowed to preview the film before airing.

If the allegations raised in the Edmonton Journal are correct, then it is fitting that the community protest such a defamatory presentation of Ukrainians.

The UALF does not dispute the fact that some Ukrainians were forced to work as guards in Sobibor and other Nazi death camps, some even volunteered to work in these camps along with Poles, Jews and Russians. However, the UALF wants to ensure that the entire Ukrainian nation not be held responsible for these acts. In a previous film on Nazi atrocities, "The Holocaust," Ukrainians were presented as being greater victimizers of Jews than the Nazis, despite the fact that 7 million Ukrainians were killed during the war by the Nazis.

This is an urgent action and the UALF urges all its supporters to respond as soon as possible. Please send copies of protest letters to the UALF, P.O. Box 221, South Orange, N.J. 07079.

Submitted by Ukrainian Anti-Label Fund
South Orange, N.J.

With the passing of the 1986 November general election, the number of congressmen on the Ad Hoc Committee on the Baltic States and Ukraine has decreased. Currently, the membership total is 109.

An effective campaign is needed in order to increase the membership and activity of the Ad Hoc Committee. The Joint Baltic American National Committee (JBANC), has sent a letter to invite all members of Congress and the Senate to join the committee. However, the Congressmen must receive encouragement and support from their constituents before deciding this matter. Therefore, JBANC would like to urge all Baltic and Ukrainian Americans to take up their typewriters or pens and ask their congressman to join the Ad Hoc Committee on the Baltic States and Ukraine.

One letter sent by a constituent accounts for nearly 75 votes. If four to six, or more letters reach the congressman on this issue, then Balts and Ukrainians will have gained a new and informed supporter in Congress.

Show your support and write a short and simple letter to: The Honorable (full name), U.S. House of Representatives, Washington, D.C. 20515.

Please let JBANC know which congressmen have been contacted, by sending a copy to JBANC, P.O. Box 4578, Rockville, Md. 20850. This will enable us to follow up.

Submitted by Joint Baltic American National Committee
Rockville, Md.

Notice regarding mail delivery of The Weekly

It has come to our attention that The Ukrainian Weekly is often delivered late, or irregularly, or that our subscribers sometimes receive several issues at once.

We feel it is necessary to notify our subscribers that The Weekly is mailed out Friday mornings (before the Sunday date of issue) via second-class mail.

If you are not receiving regular delivery of The Weekly, we urge you to file a complaint at your local post office. This may be done by obtaining the U.S. Postal Service Consumer Service Card and filling out the appropriate sections.

LETTERS TO THE EDITOR

Estonians celebrate independence day

Dear Editor:

On February 24, 1987, Estonian Americans and people of Estonian ancestry everywhere in the world — except in their own native homeland — solemnly and publicly commemorate the 69th anniversary of the declaration of independence of the Republic of Estonia in 1918. In Estonia itself, the people can celebrate only in their hearts, although some individuals nevertheless defiantly engage in acts of patriotism and incur the wrath of the Soviet secret police, the KGB.

In Estonia today, the freedom to communicate is severely restricted; even the mail is censored. There are no free and open elections. Trials are mostly for show, as evidenced by the occasions when verdicts and sentences are inadvertently published before the trials are even completed. Religious expression is harshly restricted; parents

may not even take their school-age children to church. Church membership, although technically permitted, may result in loss of employment. Barely 50 percent of the people in Tallinn, the capital, are Estonians.

The fate of Estonia serves as an important lesson. Afghanistan is but a recent example that the Soviet Union has not changed its ways since its troops first marched into the peaceful, democratic and neutral Republic of Estonia in June 1940. The night of June 13-14, 1941, remains indelibly etched on the minds of Estonians — it was then that more than 10,000 men, women and children were herded into boxcars and shipped to Soviet slave labor camps in the gulag. The Soviets carried out other such mass deportations in the Baltic States during and after World War II.

The horrible memory of these mass deportations was rekindled only this past summer, as reports filtered out that Soviet authorities had forcibly conscripted hundreds of Estonians, often in the middle of the night, to clean up the

area near the Chernobyl nuclear power plant disaster. When some of these conscriptees revolted against the inhumane working conditions and the lack of the most elemental safety gear at the site, a number of them were shot to death by the Soviets.

The Soviet Union continues to engage in cultural genocide with its Russification and Sovietization programs; the Soviets are doing everything in their power to destroy the identity of the Estonian people, as individuals and as a group. On July 30, 1940, President Konstantin Pats was taken to parts unknown by Soviet forces. Nearly 40 years later, three messages, written by him while imprisoned in a gulag concentration camp, finally reached the Consulate General of Estonia in New York.

President Pats wrote, "I am ... being subjected to degradation in every way and my life threatened...All my personal belongings which I had along with me have been taken away, I have even been refused to use my own name. Here I am only No. 12." President Pats' words have been echoed recently by leading Estonian dissident Mart Niklus, who was sentenced to 10 years in a labor camp plus five years, exile for demanding independence for the Baltic States on August 23, 1979, the 40th anniversary of Stalin's secret protocol with Hitler. Despite being championed by Andrei Sakharov, Mart Niklus has not been heard from since an April 1986 letter to his mother which he signed, "From your son, who is buried alive."

While under Soviet subjugation, the entire Estonian nation is "buried alive." Creative freedoms in all fields of artistic endeavor are severely curtailed. Russian language encroachment at all educational levels, in the mass media, and in public affairs threatens to undermine the Estonian national identity.

The historical record of the Republic of Estonia during its brief period of independence was a proud one — including universal suffrage, eight-hour work days, land reform, laws protecting the rights of religious and cultural minorities, and significant contributions in the fields of art, music, literature, science and sports.

Today that record of achievement is continually attacked and denied by Soviet historical revisionism and disinformation, much of this aimed also at political refugees from communism who fled to the West. Estonian Americans, therefore, are very concerned that the United States government continue to maintain a steadfast, consistent and logical position regarding the status of Estonia, Latvia and Lithuania as countries occupied illegally, in blatant violation of international law. Most Western nations continue to refuse to accord de jure recognition to Soviet rule in the Baltic States.

In marking Estonian Independence Day, Estonian Americans, Estonians in their occupied homeland — indeed, Estonians and their friends all over the world — reaffirm the dream of restoration of sovereignty, of political and human rights, of freedom from Soviet oppression, and of the universal right of self-determination. These aspirations are shared by freedom-loving people and their governments everywhere. Elagu Vaba Eesti — Long Live Free Estonia.

Juhan Simonson
President
Estonian American National Council
New York

Prepare together for millennium

Dear Editor:

As a member of the Millennium committee in the San Francisco Bay area, I am struck by the fact that each Ukrainian community in the U.S. is going through the same exercise as we are in planning activities for 1988.

We all want: editorial opinions in our local papers; letters to the editor; events which will bring out the TV cameras; support from other religious groups in the form of pastoral letters, sermons, mention in church bulletins; seminars/lectures at universities; proclamations from governors, mayors; library/city hall displays.

So that each Ukrainian community doesn't have to "reinvent the wheel," could this paper serve as a forum for an exchange of ideas? Or perhaps some individual or organization could serve as a clearinghouse between committees throughout the country.

For example, if a person in one community wrote a good editorial article, perhaps he/she would be willing to let others use it as a basis for an article to be sent to other newspapers. One set of religious-oriented material could be prepared and shared by the entire country, and so on.

Is anyone interested in working together?

Tamara Horodysky
Berkeley, Calif.

Another response to Epstein

Dear Editor:

An interesting thought occurred to me as I was reading the discussion between Alexander Epstein and other Weekly readers.

As far as John Demjanjuk is concerned, if he is guilty he will and should be found guilty. My only concern is the source of evidence being used. The Soviet Union has produced an ID card purportedly issued to the accused. Is this authentic?

Now, the Jewish population of the Soviet Union has been repressed and persecuted for years. The Israeli nation is, I hope, aware of this fact. If this is true, then why would the Israeli government turn to the Soviet Union for evidence that may or may not be truth? If the Soviet Union can discredit anyone it deems dangerous, all it would have to do is produce an ID card, and then have the person deported to Israel to stand trial for war crimes. I truly hope that the Israeli nation, in its fervent and just cause to bring to justice war criminals, is not being used.

Note this Mr. Epstein: if the Israelis find that they hung an innocent man, the fault will lay not with the Soviets, but with the Israeli nation. The Israelis, not the Soviets, will be the recipients of hate.

George Stecyka
Irvington, N.J.

The Ukrainian Weekly welcomes letters to the editor. Letters should be typed (double-spaced) and signed; they must be originals, not photocopies. The daytime phone number and address of the letter-writer must be given for verification purposes. Anonymous letters or letters signed by fictitious persons will not be published. Please keep letters concise and to the point. The Weekly reserves the right to edit and/or shorten letters.

NEWS AND VIEWS

Re: historical development of Eastern Europe

by Alexander Dombrowsky

The development of the supportive disciplines of history — archeology, ethnography, ethnology, anthropology, linguistics, etc. — broadens appreciably the scope of research of the early historical processes of Eastern Europe, as well as that of Ukraine, as compared to the status of historical science toward the end of last and the beginning of the current century.

Already at that time, there were visible signs of progress in the field of historical research, which evidenced itself, by the way, in the excellent work of Michael Hrushevsky, who, in the third edition of his first volume of "History of Ukraine-Rus'," began tracing our historical past from the Stone Age on, and not from Kievan times, as heretofore had been done. Today, a half century or so after Hrushevsky, historical research has made much headway.

Hrushevsky made the proper start by questioning the old imperial Russian method of East European history and presenting to the historians of his time a new methodology of the history of East Europe: taking note of nationalistic aspects of Ukrainian and Byelorussian peoples, and stressing the factors of a distinct historical development of Ukrainian south vs. the development of the Finno-Moscow north.

In the first volume of his historical work he concerns himself mainly with the Nomad tribes, who came from the East to the Ukrainian territories (Kimmerians, Scythians, Sarmatians), as had been recorded in the historical records of his time.

Today, because of great progress in the field of research of early historical development in Eastern Europe (including the territories of Ukraine), the historian has many more resources at his disposal to trace the economic-social and cultural development of the indigenous agricultural peoples of the Ukrainian territories, who had been settled there from, perhaps, the times of the Stone Age, but definitely from the

time of the Trypillian settlers on (i.e., the Neolithic Age).

As mentioned in Herodotus's writings about the Scythians, the agricultural and probably, pre-Slavic, tribes were the descendants of the ancient Trypillian settlers on the territories of Ukraine. Due to the latest archeological excavations on the territories of Ukraine, growth of ethno-genetic research, sociological and ethnological studies, as well as the application of microanalytical methods to source materials, opens up to us, in great measure, the consequential development of ethnogenesis in the territories of Ukraine, and at the same time, gives the historian the chance to delve deeper into the historic past of our ancestors, i.e., the indigenous inhabitants of the early historic era, from whom stem the Rus'-Ukrainian tribes, mentioned in our early chronicles.

And that is exactly the most important task of the researcher today: to explore the history of the indigenous peoples concurrently with the history of the migratory tribes which kept coming to and going from the territories of Ukraine, as they were being pushed out by other Nomad tribes. Some segments, however, settled down and were absorbed into the pre-Rus'-Ukrainian substrata.

In the south, Rus'-Ukraine was exposed to the Black Sea and the Mediterranean world with its Hellenic culture, and in the north it was shielded by dense forests from the Finno-Muscovite world with its primitive ways of life, which was due at its non-productive and unyielding natural terrain. Therefore, because of these anthropo-geographical conditions, the early history of the two areas developed along different lines in the economic, social, cultural and anthropological aspects. It is for this reason that there is such a vast difference between the characters of a Ukrainian and a Muscovite, including cultural development, as well as manners and customs.

Therefore, to be scientifically objective, a researcher of early European history should take into consideration the above discussed facts concerning early historical processes that took place in Eastern Europe.

Dr. Alexander Dombrowsky is a historian, author and member of several Ukrainian scholarly societies.

The Ukrainian bandura trail leads to South America

by Nick Czorny

The start of our 16-day South American tour on January 15 was unsure — unsure because, traveling from New York to South America, we had more banduras than tourists, and this did not even include the "baby" banduras, tsymbaly, electronic tuners and various bandura materials we were transporting. It was our second trip to Ukrainian communities there; the first was in August of last year.

At the airport, I boldly introduced our tour group as a musical ensemble going to perform in South America. To our surprise, the supervisor of Argentinian Airlines was extremely cordial and helpful. Our instruments were safely packed away into an aluminum container for the flight under my supervision, while the group members were invited to the first-class lounge for complimentary cocktails, coffee, tea, snacks. We were all pleasantly taken aback by such a warm reception. But this was not the end of our "privileged" treatment. Upon arrival in Buenos Aires, we were whisked through baggage pick-up and customs, foregoing all formalities and lines.

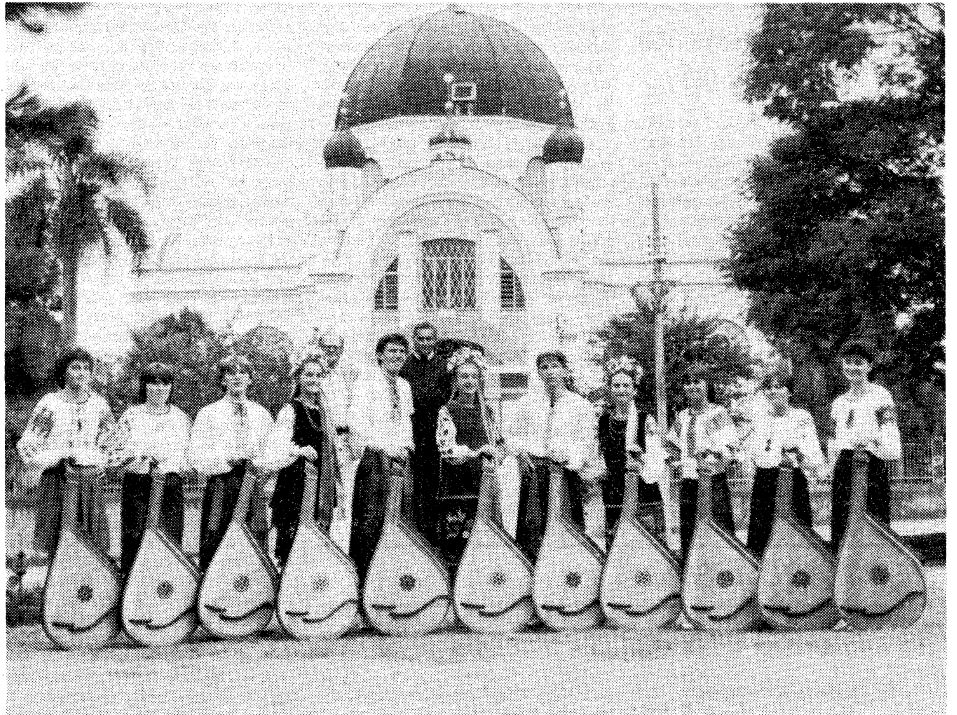
That first evening the combined forces of our Astro Travel tour — the Toronto group and our New York contingent — traveled to the nearby SUM resort, Veselka, where we were treated to a traditional Argentinian cookout. Our winter is Argentinian summer, and most of the children and youth flock to summer camps. The resort itself is beautiful, with lush vegetation. We later learned that the previous owner had sold the property at a great deal, on the condition that the new owners would not destroy any of the trees, all of which he himself had found and planted with care through the years. After having a tour of the tents of the youngest and older "yunatstvo," the campers entertained us by singing songs and Christmas carols. Late at night we returned to our hotel for a well-deserved rest.

After a free morning and afternoon, we set out for another reception, this time at the main "Prosvita." However, this was not just another reception — this was "Holodna Kutia." Clergy, tourists, representatives of various community organizations and area residents sat together for a true "family meal." The next day, a Sunday, we took a bus tour to Ukrainian churches in the area. Our first stop was the Ukrainian Orthodox Church, where more than half of our tour group remained, while the rest rode on to the Ukrainian Catholic Church. Those who stayed witnessed the dedication of the pastor, who, having lost his leg, now served liturgy from a wheelchair and after the service even blessed the water.

Afterwards our bus took us to the Kalyna resort. This vacation resort is a bit smaller than Veselka, but very quaint. Once again, we were treated to a traditional barbecue, and after a few hours of merriment, returned to our hotel for the night. Although we all wanted to also visit the Plast resort during our stay, it was located quite a distance from Buenos Aires, and time did not allow for such a long trip.

The following day was most interesting for me personally, for I attended a very warm meeting with some very enthusiastic bandurists. First, we drove to Lavashol, a suburban area where we transported all the instruments. Here we divided the banduras up — 10 to be left here, while the rest were supposed to

Nick Czorny is the administrator of the New York School of Bandura.



A group of young bandurists from Prudentopolis with Nick Czorny and Father Tsymbalytsky.

go to Oberra and Brazil.

In writing these words, I would like to sorrowfully add that Vasyl Kaczurak, the musical director of the Taras Shevchenko Bandurist Ensemble of Buenos Aires who delivered the welcoming address at the reception, passed away only two weeks after our departure. This was a person of tremendous dedication and sacrifice, spending most of his difficult life trying to preserve and nurture our Ukrainian culture through our national instrument, the bandura. He was a tireless man, who, although in poor health, traveled eight miles on his bicycle with his bandura on his back, to rehearsals. Even though he had several accidents and spent some time in the hospital, he would always recuperate and continue his lifelong trek. May he rest in peace in the Argentinian soil on which he led such a productive, self-sacrificing life.

After my first trip to Argentina, a friend of mine who had lived there for many years said that if I had not visited Misiones, I hadn't seen Argentina. So on the next day, while the rest of the tour went to the famous Iguassu Falls, I flew to Misiones, the "cradle of Ukrainian settlement in Argentina." It was here that at the end of the last century, Ukrainians from Galicia emigrated, at a time when Argentina began to colonize its open, vacant land. At that time, there were dense forests here, and the town was known as a hideout for criminals. The lands given to our Ukrainians were infested by poisonous snakes. Despite these obstacles, however, the Ukrainian settlers toiled, transforming this land into plantations of all sorts.

The scenery here was incredible — mountainous views, some covered by wooded areas. The land is bright red, probably why this area is referred to as the "Red Province." The capital of the province is Pasados, where a great number of Ukrainians reside. However, the bulk of the Ukrainian community lives in Apostoles. The first settlers came here in 1897, building chapels, then churches, national homes, and a home for catechists. The colonies I saw

reminded me very much of the villages back in Ukraine.

Today, Apostoles is the headquarters of the Basilian Fathers — they run an internat, their monastery, and even have their own Ukrainian street names. While visiting the Rev. Dmytro Kaschuk, I found out that due to a tremendous interest among the young, he was organizing a bandura group, his only obstacle being a lack of instruments.

Guided by the Rev. Orest Karpluk, we crossed the wide river of Parana which serves as a boundary between Argentina and Paraguay. Without any difficulty, we crossed the border to the town of Encarnacion, a small town with a large population of Ukrainians. We visited the beautiful Ukrainian Orthodox and Catholic churches, where I met with a small group (since this was during a severe heat wave, and many had fled to the outskirts of town to escape the heat).

Having set the foundation for a bandura group here, we returned to Pasados, where we met with the Rev. Orest Karpluk, the pastor of the

Ukrainian Catholic church. When I mentioned that his name does not sound Ukrainian, he told me he is a German from Cologne, who became interested in our rite and in our heritage; he travels each year to collect money, returning to Argentina to help build our churches. He also promised to send bandura enthusiasts to the already existing nearby group. He also asked me to organize six banduras for those who could not afford them.

In translation, Oberra is the city of trees. The pastor here is the giving, caring, tireless, energetic Father Orest Karpluk. He spent three days driving me around Misiones. One day, as we drove up to the cathedral, I heard the sounds of banduras. As I hurried out of the car, under the spreading branches of a large tree, I found two groups of bandurists practicing — beginners and intermediates — who share a common love and desire to learn and participate in their common cultural heritage. The bandura camp they were all attending had already been running three weeks

(Continued on page 14)



Ivan Boiko in his workshop where he builds banduras.

Ukrainians provide three-bass hit at Metropolitan Opera

by Helen Smindak

NEW YORK — Bass-baritone Andrij Dobriansky, who has been singing at the Metropolitan Opera for almost 20 years, starts the ball rolling. As Nikitich, a police officer, he is the first vocal character in this season's Met production of Modest Mussorgsky's "Boris Godunov."

Mr. Dobriansky is quite active in the opera's first two scenes, at first in the courtyard of the Novodevichy Monastery, then amidst cheering crowds during the coronation scene in the Kremlin in Moscow.

Met star Paul Plishka, with his sonorous basso cantante voice, takes the spotlight in the third scene as the aged monk, Pimen.

And in the fourth scene of Act I, Sergei Kopchak, the Slovak-born Ukrainian basso who has made occasional appearances at the Met in recent years, sings the role of the boisterous vagabond, Varlaam. Mr. Kopchak and Mr. Plishka appear again later in the opera, in Act III.

Performing in the cast of "Boris Godunov," the three artists are making great music at the Met. Though Mr. Dobriansky and Mr. Plishka have appeared in a "triple Ukrainian bill" at the Metropolitan Opera before (in 1979, with baritone Yuri Mazurok in "Eugene Onegin"), this is the first time that three Ukrainian basses have been featured in the same Met production.

With James Conlon conducting the orchestra, and with the three Ukrainian singers plus a large cast and the Met ensemble, "Boris Godunov" had its first performance of the season on Monday, February 23. It was repeated on Friday, February 27, with six performances scheduled for March — March 2, 6, 9, 14, 19 and 23.

The March 14 performance, a matinee, will be broadcast on radio as part of the Texaco-Metropolitan Opera radio broadcasts. It will be heard in the New York area on WQXR (96.3 on the FM dial, 1560 on AM), beginning at 1:30 p.m.

Mussorgsky's opera, "Boris Godunov," based on the drama of the same name by Alexander Pushkin, combines brilliant pageantry and magnificent choruses. The action is carried forward through the medium of recitative and musical dialogue, supported by a complex orchestral accompaniment. The opera is sung in Russian.

Set in Russia and Poland between 1598 and 1605, the opera tells the tragic story of Boris Godunov, an ambitious minister in the court of Tsar Feodor, who becomes tsar after Feodor's death and the murder of Dimitri, the last legitimate offspring of the reigning family. Boris rules well for six years, but hearing of the activities of a young monk who has won popular support as the pretender to the throne, he succumbs to a guilty conscience. Half-mad and consumed with remorse, Boris dies and the pretender becomes tsar.

Debut as Boris

Mr. Plishka, who sang the title role in "Boris Godunov" several times during the Met touring company's 1983 spring tour, will make his official Met debut as Boris in the last two performances of the season, on March 19 and 23. He will replace the Finnish basso, Martti Talvela.

Although he has sung Boris on tour, Mr. Plishka maintained that he would not do the role at the Met itself until he was 45 (he will be 46 this summer). "It's a role for an older person, it requires a



Taking a break from final dress rehearsal on Friday, February 20, are (from left) Sergei Kopchak, Andrij Dobriansky and Paul Plishka.

great deal of maturity," he told this reporter during a recent backstage interview at the Met.

Mr. Plishka is well acquainted with the opera, since he has sung the roles of Pimen and Varlaam in previous Met seasons. The year he did Boris on tour he also sang Pimen and Varlaam at the Metropolitan Opera house.

Earlier this season, Mr. Plishka appeared at the Met as Friar Lawrence in "Romeo and Juliette" and Ramfis in "Aida," and sang the role of Alvisse in the Chicago Lyric Opera Company's production of "La Gioconda."

On March 12, during the Met's run of "Boris Godunov," he is scheduled to perform the role of Timur, an exiled Tatar king, in the Met's premiere performance of Puccini's "Turandot." He has a full calendar of engagements through the spring and summer in the United States and Europe.

Born in Old Forge, Pa., Mr. Plishka came to the Met in 1967 and has sung more than 30 roles with the company, including Banquo in "Macbeth," Leporello in "Don Giovanni," Fiesco in "Simon Boccanegra" and Prince Gremin in "Eugene Onegin." He has sung in four operas which have been telecast: "La Boheme" (the role of Colline), "Rise and Fall of the City of Mahagonny" (Alaska Joe Wolf), "Don Carlo" (King Philip) and "Les Troyens" (Narval).

Native of Slovakia

Cast as Varlaam in "Boris Godunov,"

of the Slovak National Theatre's opera in Bratislava since 1974. He made his Metropolitan Opera debut as Prince Gremin in the 1984 season premiere of "Eugene Onegin."

As Dosifei in the Met's 1985 production of Mussorgsky's "Khovanshchina," he was commended by critics for his "dramatic power and vocal presence" and for his firm grip on Dosifei's humanity and mysticism.

Mr. Kopchak has sung with the Royal Opera, Covent Garden, the Paris Opera, the Vienna State Opera, the Zurich Opera and others. He has also been heard in "Dom Sebastian" with the Opera Orchestra of New York and as Varlaam in "Boris Godunov" with the Chicago Symphony Orchestra.

Chatting in Ukrainian during a photo session in Mr. Plishka's dressing room at the Met during the "Boris" dress rehearsal, Mr. Kopchak said he has been signed to appear in the Met production of "Macbeth" next season.

Born in Ukraine

Mr. Dobriansky, who has been heard in more than 30 roles at the Met since his debut there in 1970, was born in Ukraine and studied at the Lysenko Music Institute in Lviv. He was a soloist with the Dumka Chorus before making his operatic debut with the Philadelphia Lyric Opera in 1964.

Considered to be the longest continuously running Ukrainian artist at the Met, Mr. Dobriansky has never cancelled a performance. He often serves as a "cover" for Met singers, is a popular guest artist on the Ukrainian scene, has many private teaching commitments and directs the choir during the noontime liturgy at St. George's Ukrainian Catholic Church in New York.

Mr. Dobriansky appeared recently with the Berkshire Opera Company as Don Pippo, the familiar old fool from Italian comedy, in Mozart's "L'Oca del Cairo" ("The Goose of Cairo"), drawing praise from several critics. Among them was Ron Emery of Musical America, who wrote that Mr. Dobriansky sang effectively "with a dark, lustrous tone and virile ring to his voice."

Tickets for performances of "Boris Godunov" may be purchased at the Metropolitan Opera box office at Lincoln Center, Broadway and 64th Street in Manhattan. For telephone sales, the number to call is (212) 362-6000.

Profiles...

(Continued from page 5)

nian community activities in Canada. Among them are chairperson of the Manitoba Action Group, Civil Liberties Commission of the UCC in 1985. During this period he helped launch a concerted lobbying effort with members of parliament from Manitoba and organized a seminar about the possible effects on the Ukrainian Canadian community because of the Commission of Inquiry into Nazi War Crimes.

In 1985 he was also a member of the Board of Governors of the University of Manitoba and an alternate member of the executive in 1986. He was also a member of the advisory committee to the certificate program of Nonprofit Organization Management, Management Studies Branch of the continuing education division of the University of Manitoba in 1985.

From 1983 to 1984 he was founding president of the Manitoba Association for the Promotion of Ancestral Languages. The organization is a coalition of over 30 ethnocultural communities in

Manitoba which have an interest in heritage language and cultural heritage programs.

From 1983 to 1986, Mr. Spolsky was a member of the executive board for the Manitoba Association for Multicultural Education. He has also been a member of the National Council, Canadian Council for Multicultural and Intercultural Education, Manitoba 23, the planning and Implementation Committee of the Department of Cultural Affairs and Historical Resources of the Government of Manitoba, the Mayor's Arts Policy Review Committee for Winnipeg and, Audience and Program Committee of the Winnipeg Symphony Orchestra.

He has been active in the Ukrainian Canadian Students Union, serving as its national president in 1974-1975, Plast and other Ukrainian organizations.

Mr. Spolsky received his bachelor of arts in political science from Glendon College at York University. He was born and raised in Toronto, and now lives in Winnipeg. He is a member of UNA Branch 440.

Cooperative spirit: an overview of the credit union movement

by Tamara Denysenko

Part I of a four-part series

The historical origins of cooperative credit can be traced to the early 19th century in England, but the first true credit cooperatives were organized in Germany, where in 1864 Friedrich Wilhelm Raiffeisen started the first credit union society. He believed that self-help was a much superior solution to the financial and social problems of the poor than reliance on the rich. His credit society was based on some of the same fundamentals as the cooperative credit society organized for urban craftsmen and shopkeepers by another German, F. Hermann Schulze-Delitzsch, in 1852.

Both societies followed a democratic structure with each member having only one vote regardless of the number of shares owned. Loans were granted for productive purposes and granted on the basis of the borrower's character. This was considered the most important security for a loan.

In Ukraine the cooperative ideals and self-help associations first began in Kharkiv, eastern Ukraine, with the organization of a consumer cooperative in 1868. Mykola Ballin and Victor Kozlov, the pioneers of the Ukrainian cooperative movement, helped to popularize the ideas of West European associations in Ukraine.

The first charter was ratified in Kharkiv on October 6, 1868. The cooperative had 64 members with full shares of 50 rubles each and 292 members with incomplete shares. Besides conducting trade in consumer products, it ran its own dining facilities, bakery and fruit juice factory. A cooperative school and publishing firm were also planned.

The earliest Ukrainian credit cooperative was organized in 1869 in the town of Hadiach, Poltava region. Scant documentation exists as to the initiator, but the first leaders were Khochlowkyj, Boyko, H. Shevchenko and Makayuda. The most successful credit union was founded in the town of Sokoryntsi, in the Poltava region also. Its operations and ideals served as examples for other financial cooperatives until it was liquidated by the Soviet collectivization policies in the 1930s.

The Sokoryntsi credit union was organized by Hryhorij Halahan, a jurist. Born in 1819, he was a descendant of several generations of Kozak leaders. He worked for the betterment of the Ukrainian peasant and was a benefactor of Ukrainian folk culture. Wishing to improve the lot of the Ukrainian "folk," Halahan organized and supervised the first meetings, prepared the charter and by-laws, obtained the necessary permission from St. Petersburg and donated the first 3,000 rubles for working capital. Members received 6 percent on fixed term

savings and 4 percent on regular shares. Loans were given at 9 and 10 percent. By 1908 the credit union had 12,000 members and served 25 villages.

In the 1870s more consumer and credit cooperatives were organized by the nationally conscious landowners in Kiev, Kherson and Kharkiv regions to serve the needs of the villagers, farmers, townspeople and craftsmen. They were later joined by the local intelligentsia, clergy, doctors, teachers, agronomists and others.

However, both the consumer and credit cooperative movement stagnated in central and eastern Ukraine because of restrictive government policies, tsarist anti-Ukrainian decrees, as well as apathy and mismanagement. The first organizers were idealists and had little practical experience in running cooperatives. No new associations were organized until the late 1890s.

In western Ukraine, under Austro-Hungarian and Polish rule, the cooperative movement was initiated by the Ukrainian clergy in the mid-1870s. They were seen as a means of economic self-help and self-preservation in the midst of an economic depression. The first cooperatives were organized by churches and later by reading societies called Prosvita.

Prosvita was organized in 1868 in Lviv. Its goal was to "aid the people in reaching national, moral, material and political enlightenment; to circulate inexpensive publications on historical and economic themes, ... on how to combat usury, organize lending associations, shops, etc." In 1874 it published several examples of statutes and by-laws for use in organizing worker and farm cooperatives. These served as blueprints for the establishment of numerous co-ops in western Ukraine until World War I.

In the 1870s the Rev. Andrij Voyevidka organized one of the first successful farm cooperatives in Karliv, near Sniatyn, the Pokuttia region of Galicia. First organizing a Temperance Brotherhood, he encouraged villagers to learn community cooperation and thrift. Under his direction, a portion of public grazing lands was set aside for village profit. Half of these were used to establish a savings fund, the other, to repay villagers' debts, in particular, to repurchase land used as collateral in village taverns.

An exemplary credit cooperative was founded in 1894 in Peremyshl by Dr. Teophil Kormosh, a well-known pioneer of the Ukrainian cooperative movement. Based on the ideals of Schulze-Delitzsch and adapted to the needs of the Ukrainian population, it not only provided a savings and loan service for the townspeople, local intelligentsia and farmers, but also gave financial support to many Ukrainian social and cultural community endeavors.

At the turn of the 20th century, consumer, trade and farm cooperatives were most popular in western Ukraine. The most prominent being the dairy cooperatives — the Maslosoyuz. The first one was organized in 1904 by the Rev. Ostap Niszankiwskyj in Stryi. A dedicated priest, a renowned composer and choirmaster, he decided to set aside his music and serve his people's cultural and national needs through the betterment of their economic position.

During the Ukrainian independence struggle (1918-1921) many cooperatives helped in rebuilding the Ukrainian economy, trade and industry, fulfilled

(Continued on page 12)

IN THE PRESS

N.Y. Times letters about dissidents

NEW YORK — Two letters to the editor of The New York Times were published in response to an article by Serge Schmemmann that stated Anatoly Marchenko was "the first well-known dissident to die in prison" in the USSR.

George Zarycky, research director of the A. Philip Randolph Institute in New York, noted that "over the last three years, five prominent Soviet human-rights activists have died in prisons and labor camps: three Ukrainian Helsinki Group Members, Yuri Lytvyn, 50, a suicide in September 1984; Oleksy Tykhy, teacher, died of medical neglect May 6, 1984, and Vasyl Stus, 47, poet, died September 9, 1985, from illnesses exacerbated by incarceration; Valery Marchenko, 37, died of kidney failure in a labor camp October 6, 1984, and Aleksei Nikitin, an independent trade union activist, died in 1983. Yuri Kuk, an Estonian historian and dissident, died in 1981."

Mr. Zarycky also pointed out: "One reason these men are not 'well-known' is that Western press coverage is too often Moscow-centered. Scores of Soviet dissidents, including poets, writers and historians, seriously ill in the Soviet penal system, will continue to suffer in obscurity if Western journalists fail to look beyond Moscow at the other Soviet republics."

Another letter published was that of Richard Schifter, assistant secretary for human rights and humanitarian affairs at the U.S. State Department. As quoted in The Times, Mr. Schifter pointed out the deaths in the last two years of "Mark Morozov, a labor activist who died last August in the same Chistopol prison where Anatoly Marchenko died, and the Armenian activist Iskhan Mkrtchyan and the Estonian activist Johannes Hint, both of whom died in 1985."

"Not to recall the many other Soviet citizens who have given their lives for human rights and dignity in their homeland would be a disservice to the cause Mr. Marchenko fought so long to defend," he stated.

However, in editing Mr. Schifter's letter, The New York Times deleted his mention of "Vasyl Stus, a leader of the Ukrainian Helsinki Monitoring Group (who) died in prison," as well as "three Ukrainian human-rights activists — Oleksy Tykhy, Yuriy Lytvyn and Valery Marchenko — (who) died while in Soviet prisons."

A copy of Mr. Schifter's original letter was sent to The Ukrainian Weekly to point out the difference between what Mr. Schifter wrote and what was published in The New York Times.

'Soviet,' 'Russian' not Ukrainian

SYRACUSE, N.Y. — In his article "Don't Call Ukrainians 'Russians,'" printed in The Post-Standard, Andrew Zaplatynsky reprimands the American press for using "Soviet" and "Russian" as interchangeable terms when, in fact they are not.

He writes:

"The USSR stands for Union of Soviet Socialist Republics — note the plural in 'republics.' The dominant entity, the Russian Soviet Federated Socialist Republic, is only one of 15 constituent republics — consequently, 'Soviet Union' and 'Russia' are not interchangeable terms. It is predicted

that ethnic Russians will constitute a minority in the Soviet Union by the year 2000."

"Is this not merely a label of convenience for Americans who do not want to be bothered with the complex particulars of a multinational state, consisting of more than 100 distinct national groups and languages, 15 union republics, 20 autonomous republics, eight autonomous regions, etc.?"

But Mr. Zaplatynsky also does not entirely blame the press. He continues:

"Yes, it is a label of convenience for the West — but an even greater convenience for the Kremlin. Mere convenience pales beside the mountains of bodies and rivers of blood that have been shed by those fighting to retain their national and cultural identity. 'Russification' has not been a gentle process of persuasion. It has been implemented by brutal measures, and it did not end with the death of Josef Stalin."

Mr. Zaplatynsky goes on to mention Yuriy Lytvyn, Mykhailo Melnyk, Vasyl Stus, Oleksy Tykhy and Danylo Shumuk. Ukrainians who have died for "human dignity and national rights" in the Soviet Union.

"Outside of occasional communiques from the State Department and efforts by Amnesty International, the plight of these prisoners of conscience is ignored by the Western media. On the rare occasion that a Ukrainian dissident is allowed to emigrate to the West, that individual is promptly dubbed 'Soviet' or 'Russian'..."

"There can be no doubt that Soviet authorities view Ukrainians as a serious threat to Russian control of the Soviet Union. While Ukrainians constitute 20 percent of the Soviet population, they constitute 40 percent of all Soviet political prisoners," he noted.

Ukrainians featured in Gourmet

NEW YORK — The internationally renowned magazine, Gourmet, published an article featuring the food of New York's Lower East Side in its October issue, in which Ukrainians and their various foods were highlighted.

Reporter Fred Ferretti wrote of the Lower East Side: "The area is a shetlet where Eastern European Jews create a shopping bazaar out of a street named Orchard; where Italian and Sicilian immigrants keep the cafe and pasticceria of the grandfathers open...where Ukrainians patiently paint their eggs at Easter, those exquisite pysanky, as intricately as if they were designing for Faberge, and pray only in the language of their old country among the icons in St. George's Church on East Seventh Street on Sundays."

Mr. Ferretti stated that the Lower East Side uniquely mixed the galleries of avant-garde artists and the headquarters of the Ukrainian Liberation Front and the Ukrainian Sports Club.

Among the gourmet shops featured was Kurowsky Meat Products where "you will usually find two generations of Kurowskys behind the counter of one of the finest meat purveyors around. The shop, which produces more than a dozen varieties of cured and smoked meats, was begun by Erast Kurowsky, who escaped from Ukraine after it was overrun successively by the Nazis and the Soviets. His son, Jaroslaw, was brought into the business, and Jaroslaw

(Continued on page 15)

Tamara Denysenko is editor of *Credit Union Opinion (Koooperatyvna Trybuna)*, a magazine published by the Rochester Ukrainian Federal Credit Union.

This overview is based on documentation compiled by Illia Vytanovych, Ph.D. in the *History of Ukrainian Cooperative Movement*, published by the Ukrainian Economic Advisory Association, New York, 1964; J. Carroll Moody, Gilbert C. Fite, "The Credit Union Movement Origins and Development, 1850-1970," published by University of Nebraska, 1971.

FOCUS ON THE ARTS

Kurelek work in New York

NEW YORK — An exhibition of 32 paintings and drawings by William Kurelek, titled "The World of William Kurelek," will open at The Ukrainian Museum on Sunday, March 8, and will be on view through May 3.

Canadian born of Ukrainian descent, Mr. Kurelek (1927-1977) rose to be one of the most prominent and beloved artists in Canada. Hailing from Whitford, Alta., he studied art at the University of Manitoba, graduating in 1949 with a bachelor of arts degree. He later attended Toronto's Ontario College of Art. He had his first one-man show in 1960 at the Isaacs Gallery in Toronto which established him in the Canadian art world.

Mr. Kurelek is known for his unique paintings of Canadian landscapes and of many of the ethnic groups comprising the mosaic of Canada — Ukrainian, Polish, Jewish, Eskimo, Irish and French Canadian — as well as for his paintings dealing with religious themes.

The 32 paintings on exhibit are an attempt to show strong examples representative of his work, ranging from nostalgic anecdotal scenes from his prairie childhood to strongly realistic depiction of sin and corruption.

His body of work numbers thousands of paintings and drawings, thereby contributing tremendously to the recorded history and art of Canada. He was also an author and illustrator. Films based on his work were produced by the National Film Board of Canada, Canadian Film-makers Distribution Centre and others.

The awards bestowed on the artist include the Order of Canada, 1976, and the Christian Culture Award, 1977. In May of 1978 the Pro-Life Award was re-named the "William Kurelek Award." Mr. Kurelek's paintings are in many museums and private collections.

Organized by The Ukrainian Museum, the Kurelek exhibit is curated by Joan Murray, director of the Robert McLaughlin Gallery in Oshawa, Ont. Ms. Murray has previously organized a

traveling exhibit of Mr. Kurelek's works in Canada.

The paintings on exhibit are on loan from the Art Collection Society of Kingston, Ont.; Art Gallery of Greater Victoria, B.C.; Art Gallery of Toronto; Hirshhorn Museum in Washington; Isaacs Gallery of Toronto; Niagara Falls Art Gallery — "Passion of Christ" Kurelek Collection; London Regional Art Gallery of Ontario; Montreal Museum of Fine Arts; Museum of Modern Art in New York; Pegurian Gallery of Toronto; The Robert McLaughlin Gallery of Oshawa, as well as from private collections.

Accompanying the exhibit is an 80-page catalogue illustrated by 39 reproductions. The catalogue was written by Ms. Murray with an introductory essay by George Y. Shevelov, professor emeritus of Columbia University. The design of the catalogue and of the exhibition poster was executed by Graphika Plus of New Jersey. It is published in the English and Ukrainian languages.

At the conclusion of its New York run, the exhibit will travel to Chicago and will be on view at the Ukrainian Institute of Modern Art on May 15 through June 30. In September of this year it is scheduled to open at the Robert McLaughlin Gallery in Oshawa.

The Ukrainian Museum is located at 203 Second Ave. (at 12th Street), New York, N.Y. 10003; telephone: (212) 228-0110. It is open Wednesday through Sunday, 1-5 p.m.

This exhibit has been funded in part through public funds of the New York State Council on the Arts.

POSITION AVAILABLE

Small law firm needs secretary/paralegal, full time, must be able to type 30 wpm, able to work with public, and capable of working without close supervision. Knowledge of Ukrainian language helpful.
(212) 477-3002

PERTH AMBOY, NEW JERSEY — DISTRICT COMMITTEE UKRAINIAN NATIONAL ASSOCIATION

announces that

ANNUAL DISTRICT COMMITTEE MEETING

will be held

on Sunday, March 29, 1987 at 2:00 p.m.
at the

Church Hall, Alta Vista Place, Perth Amboy, N.J.

All members of the District Committee, Convention Delegates, Branch Officers of the following Branches are requested to attend without fail:

26, 104, 155, 168, 209, 294, 312, 332, 342, 349, 353, 372

PROGRAM:

1. Opening
2. Election of presidium for annual meeting
3. Minutes of preceding meeting
4. Reports of District Committee Officers
5. Discussion on reports and acceptance
6. Election of District Committee Officers
7. Address of UNA Supreme Advisor WILLIAM PASTUSZEK
8. Question and answer
9. Adoption of District Program for 1987
10. Discussion and Resolutions
11. Adjournment

Meeting will be attended by:

William Pastuszek, UNA Supreme Advisor

Michael Zacharko, pres. — Sofia Lonshyn, secr. — John Babyn, treas.

Wirsta exhibit in Philadelphia

PHILADELPHIA — On the weekend of March 6-8 the Ukrainian Educational and Cultural Center of Philadelphia will host an exhibition of the works of Parisian artist Themistocles Wirsta, an outstanding figure in contemporary art who has garnered many awards.

Foremost among them are the Medal of the City of Paris (1968) and the Silver Medal of Arts, Science and Letters (1969), and the very coveted medal of the French Society of the Encouragement of Progress which Mr. Wirsta received together with co-recipient undersea explorer Jacques Cousteau in 1973.

A painter of the New Parisian School, Mr. Wirsta was born in Bukovina in 1923. He studied painting, sculpture and architecture in Chernivtsi and at the Academy of Arts in Bucharest.

In 1951, escaping from the threat of concentration and labor camps, Mr. Wirsta arrived in Paris via Trieste, and made the French capital his permanent residence. There he completed his artistic training at the various art academies and gained particular guidance from renowned master painter J. Aujame and sculptor Clement de Lapeyriere.

Mr. Wirsta also met with many emigre Ukrainian painters and in 1969 hosted the visit of sculptor Alexander Archipenko in Montparnasse. It was this pioneer and genius in contemporary art who encouraged Mr. Wirsta to continue his own path in becoming a master of abstract painting.

At first a figurative painter, Themistocles Wirsta soon abandoned the concrete form and created his own distinc-

tive mode of artistic expression. Today his works represent the essence, rather than the outline of things, as if Mr. Wirsta were endowed with a special ability to perceive unknown things and to convey feeling through the medium of poetic and artistic expression. He frequently paints imagined landscapes and spaces, streams of energy and light, cosmic perspectives and bodies, matter in motion or in explosion.

As one critic wrote in "Arts Contemporains":

In Wirsta's unique technique, the various stages of his abstract creations call forth one another until they unite in a final phase that suggests a lyrical universe. As he views Wirsta's works, the spectator can easily translate the themes and adapt them to his own imaginative universe. In his present compositions, which are animated by an upward or outward movement, Wirsta overcomes the limitations of canvas. Splintered forms, executed in primary colors, frequently evoke images of floral scenery sprung spontaneously from the spirit."

Mr. Wirsta displays his works in exhibits and artistic events of Paris, alone or in group exhibitions as well as in galleries throughout Europe, the United States, Canada and Japan.

In 1983 he opened his own studio near Montsouris Park, an area of Paris inhabited by artists, where he periodically informs the press and art enthusiasts of his newest works.

The Philadelphia showing of the unique works of Mr. Wirsta will begin with an opening reception on Friday, March 6, at 8 p.m.

LEHIGH VALLEY, PENNA. DISTRICT COMMITTEE UKRAINIAN NATIONAL ASSOCIATION

announces

ANNUAL MEETING OF THE DISTRICT COMMITTEE

will be held

on Sunday, March 15, 1987 at 2:00 p.m.
at the

Ukrainian Catholic Church, 1826 Kenmore Avenue, Bethlehem, Pa.

AGENDA FOR MEETING:

1. Opening of meeting
2. Election of presidium
3. Reading of Minutes of Prior Annual Meeting
4. Reports of outgoing officers and auditing Committee
5. Discussion of reports
6. Granting of vote of confidence to outgoing officers
7. Election of Officers and auditing Committee for 1987
8. Address by Supreme President DR. JOHN O. FLIS
9. Acceptance of plan of work for 1987
10. Miscellaneous — Questions and discussion
11. Adjournment of meeting

Invited & obligated to attend, are officers of the District Committee and convention delegates of the following Branches

44, 46, 47, 48, 124, 137, 143, 147, 151, 288, 318, 369, and 438

Present at the meeting will be:

Dr. John O. Flis, UNA Supreme President

Anna Haras, UNA Supreme Advisor

Reception will follow.

FOR THE DISTRICT COMMITTEE:

Michael Kolodrub
Honorary Chairman

Anna Haras
President

Anna Pypiuk
Honorary Chairman

Anna Strot
Secretary-English

Walter Zagwodsky
Treasurer

Stefan Mucha
Secretary-Ukrainian

News analysis...

(Continued from page 1)

notice to the membership of the ABA signed the arrangement at the request of the ASL.

The Association of Soviet Lawyers has a tarnished reputation, and having a formal relationship with this organization is increasingly difficult for the ABA to defend. The ABA has had to explain this relationship to human-rights activists, placing the bar association in an embarrassing position, since it has traditionally upheld human-rights concerns in the U.S. The ASL, in contrast, has published an anti-Semitic, libelous book and other literature defaming members of Helsinki monitoring groups and other human-rights activists.

ABA leadership's mistake

Critics of the agreement point out that the ABA leaders made a further mistake by consenting to phrasing that equates the two organizations. The Declaration of Cooperation, which was initially signed on May 2, 1985, states that the ABA and ASL are "mutually pledged to advance the rule of law in the world," and it was signed by the executive director and chief operating officer of the ABA, Thomas Gonser, and the vice-president of the ASL, Rafael Saakov.

Morris Abram, a leader of the established Jewish American community, stated, "We need to give this (agreement) a chance. We need to see if it will work for human rights, but if it doesn't work for human rights then we should not hesitate to terminate the agreement."

This statement may have led to an uncritical attempt on the part of the ABA to take credit for the Soviets' highly touted new immigration law. In the West, however, this law has been criticized by noted former Soviet dissident Natan Sharansky and Soviet Jewry activists who say it is more restrictive of Jewish emigration.

Human-rights concerns ignored

Despite guarantees at last August's ABA general meeting, the leaders are not placing human-rights concerns on their primary agendas. At the first ABA/ASL joint seminar in Dartmouth, little was said about human rights, contrary to officially published reports. According to witnesses who were present, the human-rights questions were deemed inappropriate for a first meeting with the Soviet organization.

Questions about human-rights abuses presented to the ABA by Ukrainian American attorney Orest Jejna were not forwarded, but returned with a note a month later saying that these concerns should be directly addressed to the ASL, though the ABA promised to be a conduit for such discussions.

Many delegates still unaware

Delegates to the midyear meeting in New Orleans still seem unaware of the issue. About half interviewed by The Weekly in front of the Marriott Hotel denied knowing or having read the ABA-ASL agreement. The rest seemed evenly divided pro and con.

Those for the agreement wanted to have dialogue with the Soviets, and those against the accord felt that the Soviets would only use the ABA. One attorney was especially taken aback by what she felt was the extent of the commitment the ABA had toward the ASL, expressed in the declaration's opening phrase.

Eventually, the rhetoric about the Bicentennial of the U.S. Constitution and the concept of the rule of law may force the ABA to reconsider the exact nature of the declaration in light of its traditional role as a defender of human rights.

Secretary of State George Shultz found it appropriate to speak of the ethical concerns in the Nicaraguan conflict to the delegates of the ABA, because such questions have always interested that organization.

In a similar vein, Chief Justice William H. Rehnquist of the Su-

preme Court, commemorating the anniversary of the U.S. Constitution, spoke on February 16 to the ABA delegates reminding them of the role the legal profession has had in preserving the constitutional rights of the American citizen.

"They (the framers of the Constitution) realized," he said, "that an independent judiciary was essential to give life to the conditional guarantees (of the Constitution), and they provided for one. During this year we, as lawyers, should be in the front ranks of those who are celebrating this great event."

Demonstrators' counterpoint

While ethics were discussed inside the hotel, outside the building demonstrators provided a visible counterpoint to Justice Rehnquist's statement that the legal profession has always defended the rule of law.

The fliers handed out bore the names of two Ukrainian attorneys, Lev Lukianenko and Ivan Kandyba, who were persecuted by Soviet authorities for acting on the Soviet Constitution's guarantees of free speech, human rights and the legal right of the Ukrainian SSR to secede from the Soviet Union.

Serving as yet another tangible witness to the ABA's growing dilemma was Dr. Nina Strokata. The former research microbiologist and founding member of the Ukrainian Helsinki Group was imprisoned for human-rights activities in the Soviet Union. She stood frail in the New Orleans winds, telling of her surprise at the pro-Soviet attitude in the West.

Dr. Strokata said she was appalled at the ABA attitude that Moscow must not be irritated by any demand or by any action taken in the defense of human rights. She explained, "Only those who have not experienced the Soviet legal system. First hand can talk this way. Prisoners have an understanding of a different reality."

The difference between Soviet pronouncements and reality can only be fully understood in their penal system and legal system, she stressed. In contrast to the ABA's attitude of not rocking the boat, she pointed out that it was the continued demand and world outcry to release Iosif Begun that had compelled the USSR to release him. "But people who should defend Begun sign cooperative agreements with his persecutors," she commented.

"Our people," she concluded, "(in order) to protest, give up their free-

dom and health, but they do not say, 'Let us cooperate with our persecutors.'"

Jewish community response

Yigal Bander, executive director of the Jewish Federation of Greater Baton Rouge, who took part in the demonstration of Jewish and human-rights groups on Thursday, February 12, and joined in with Ukrainian groups who were picketing on February 16-17, said he considered the accord with the ASL a slap in the face of those suffering for human-rights in the USSR.

He said "It's a total abandonment of morality and of those working for the advancement of human rights." Furthermore, he characterized the Soviet Union as, "the most repressive regime on the face of the earth and the number one oppressor of our (Jewish and Ukrainian) people, and many other peoples."

Mr. Bander also told The Weekly that the Ukrainians' and Jews' demonstrations in New Orleans "may be an historical beginning of cooperation on issues of mutual concern between the Ukrainian American and Jewish communities."

He added, "I think that whatever our past is, and whatever distances from each other we have had in the past, and whatever difficulties there were in the past, now, in 1987, we have to look at the present problems and the issues of the present."

"We're on the same side, and we face a common enemy. We can work together against that common enemy and for human-rights for everyone," he stressed.

In the final analysis, however, while it is significant that there are influential critics on the ABA's board, the inability of such critics to publicly step forward against the ABA-ASL agreement, as well as the fact that issues such as the rights of tobacco advertisers took precedence over human rights at the midyear ABA meeting, may signal that it will take other kinds of pressures to bring about abrogation of the agreement.

The real force behind any review of the issues is the Task Force on ABA-Soviet Relations, spearheaded by Attorneys Huntwork and Jejna within the ABA. Meanwhile, public pressure of human-rights groups on the outside also has contributed toward turning the tide against the declaration of cooperation. Such pressure is gaining momentum.



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1. Opening and verification of the quorum
2. Reading and approval (or correction) of the minutes of the last meeting
3. Report of the Board of Directors
4. Report of the Treasurer
5. Report of the Credit Committee
6. Report of the Supervisory Committee
7. Discussion
8. Election of three members of the Board of Directors
9. New business other than election
10. Adjournment

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Cooperative spirit...

(Continued from page 10)

the social needs of the populace, and supported many Ukrainian educational and cultural activities. Some prominent activists of the period were Borys Martos, Ch. Baranowskyj, M. Tuhau-Baranowskyj, K. Macjjevych, M. Stasiuk and F. Kryzaniwskyj.

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Ukrainians, Jews...

(Continued from page 1)

paper, on February 17.

Later, Ukrainian groups protested near the entrance to the hotel on Sunday, February 15, and held a demonstration and prayer vigil on Monday, February 16. Among the groups represented were the Ukrainian National Association, The Washington Group of Ukrainian American Professionals, the Ukrainian National Center: History and Information Network (UNCHAIN), Americans for Human Rights in Ukraine, the Ukrainian Congress Committee of America, and others.

Sunday brought heavy winds and rain in front of the hotel, and protesters and photographers had a hard time with picket signs and umbrellas. Undaunted by the weather, however, they waited out the storm and displayed their signs calling for abrogation of the agreement and citing the persecution of Ukrainian attorneys and human-rights activists Lev Lukianenko and Ivan Kandyba.

Approximately 30 participants from Chicago, Boston, Detroit and various parts of New Jersey formed an orderly group despite the discomforts of the weather.

In man-on-the-street interviews, they shared their feelings about the issues. Mary Wojtechko of Chicago expressed her frustration with the ABA, saying: "I don't understand how this agreement could be made. Do they (ABA) know who they signed the agreement with?"

Daniel Marchishin, a civil engineer from Round Brook, N.J., and a public member of the U.S. Commission on the Ukraine Famine, said that the agreement tends to legitimize the Soviet legal system. "By the ABA signing the agreement with Soviet lawyers," he reasoned, "it tends to lend legitimacy to the Soviet legal system, which is absolutely false. The Soviet system is not a system of justice."

Another Chicagoan, Ivan Szalewa, said he believed that if Americans were exposed to how the Soviet system really operates they would have a better understanding of the situation.

On Monday, February 16, Brother Ronald Specht of the Roman Catholic Trinitarian Friars and founder of the "Chain of Prayer for Persecuted Believers," a prayer league, and three members of the organization prayed with Ukrainian groups in front of the hotel.

Msr. William Bilinsky, a psychotherapist and priest working in New Orleans, stated that the Declaration of Cooperation is "ridiculous and showed an incredible naivete — something akin to expecting to get a genuine Omega watch on the streets of Naples for only \$10."

He noted that the ABA seemed to have no historical perspective, rather, the organization believed the Soviets, "Soviets don't give up towards their goals," he said, reminding people of Khrushchev's promise that the Soviets will "bury" the Americans.

Msr. Bilinsky led a minor litany for the participants, offered prayers and led the singing. An icon of the Virgin of Perpetual Help, a votive candle, placards and flags were held by demonstrators.

Participating in the demonstrations was Bozhena Olshaniwsky, member and co-founder of UNCHAIN. Asked what the demonstration had accomplished, she replied that the media was informed, the ABA was reached, much literature was distributed, and many new contacts with local Jewish organizations were made. Plans have been formulated to contact Ukrainian lawyers and to have them actively partici-



Panelists (from left) Michael Tryson, Irina Grivnina, Yuri Yarim-Agaev, Martin Colman, Patience Huntwork, Ginte Damusis, Borys Antonovych and Nina Strokata.



Ukrainian demonstrators and, on the right, Brother Ronald Specht with "prayer chain" members.

pate in the debate on the ABA/ASL agreement. Of particular interest to Mrs. Olshaniwsky is the plight of two Ukrainian lawyers, Messrs. Lukianenko and Kandyba. She said she wants to publish articles and to press for their defense through the ABA and the U.S. Congress.

"It is a terrible situation," she said, "when an attorney (Lukianenko), an honest human being... expresses his opinion and gets arrested for it. He could not even defend himself properly — he was interrupted 49 times during his defense by the judge. He was not allowed to consult his notes when defending himself in Soviet court."

Though not averse to personal contacts and visits by private individuals, such as those sought by VISA, an organization in California founded by a Ukrainian couple, Danilo and Tamara Horodysky, Mrs. Olshaniwsky expressed misgivings about official contacts between organizations. Trials which are set up for review by American lawyers are no more than Potemkin Villages, propped up to mislead foreigners, she said.

In addition to the demonstrations, the Task Force on ABA-Soviet Relations, with Ms. Huntwork, as moderator, held a forum to air critical views of the ABA/ASL agreement.

Held on the final day of the midyear ABA meeting, Tuesday, February 17, it attempted to attract lawyers from the ABA for a discussion of the issues. Though the ABA denied it advertising space, the forum did draw a few attorneys from the general meeting who managed to find the room where it was being held.

Martin Colman from Resistance

International was on the panel as were as Ginte Damusis of the Lithuanian Information Center; Dr. Nina Strokata, a founding member of the Ukrainian Helsinki Group; Dr. Yuri Yarim-Agaev, a member of the Moscow Helsinki Monitoring Group; Irina Grivnina of the Monitoring Group on Soviet Abuse of Psychiatry; and Michael Tryson of the South Florida Conference on Soviet Jewry.

They concluded that the agreement had been an ill-planned one, with little concern for the consequences to human-rights groups within the USSR. Mr. Colman contended that instead of influencing the Soviets, the ABA was in effect being compromised by having to effect its signing of the agreement via disinformation about various aspects of its talks with the ASL. Though the ABA promised to bring up human-rights concerns and claims to have done so, there is hard evidence to the contrary.

Dr. Agaev pointed out that there is no incentive for the Soviets to change everything they ask from American organizations is given to them. Dr. Strokata advised the ABA to make demands on the ASL.

There was a challenge from one of the lawyers attending, who said that there had been plenty of time at the ABA's August 1986 annual meeting to discuss all these issues. Ms. Huntwork stated that it only seemed that the issues had been covered and that, in fact, the Task Force's presentation had been interrupted at the August meeting.

The panel was summed up with a suggestion that instead of there being one formal agreement binding the ABA to certain actions, there should be informal contacts with unofficial, not hand-picked, attorneys from the Soviet Union as an alternate approach to communications with segments of Soviet society.

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The Ukrainian bandura...

(Continued from page 8)

and was scheduled to run three more so that the youths will have the basics down pat by the time Julian Kytasty comes to work with them in a few weeks. From afar, I recognized the instructor as one of the more advanced bandurists in the area. In his advanced group are students of theology and catechism who are also eager to learn to play the bandura.

At this point, I would like to tell you a little more about the Rev. Karpluk. He is the guiding force behind Ukrainians of Oberra and of Argentina. Having arrived in Brazil in 1938, he began missionary work throughout the country, travelling by wagon, on horseback, and even by mule. In 1942, he travelled to Apostoles and oversaw the construction of a small seminary, while the parish center was transformed into a monastery. At the same time he had a building constructed in Encarnacion for the children of St. Olha's Catechism School. It was due to his initiative that a road in Oberra was named Ukraine Avenue and a monument was built honoring the Ukrainian poet Taras Shevchenko. He also ordered banduras from the well-known woodcarver Chaban, for which the Ukrainian bandurists are very grateful.

This article would not be complete without mentioning the former cultural advisor for the Taras Shevchenko Bandura Ensemble of Buenos Aires and artist, Kaplun, who is presently repainting the Ukrainian cathedral there. He is an instructor at the Ukrainian school, and is now cultural advisor in Oberra. He was also editor of Osa magazine.

After delivering five banduras to Oberra, I expressed my gratitude to Father Karpluk and bid him farewell, as I left for Curitiba, Brazil.

In Curitiba, I was welcomed by the familiar faces of bandurists whom I had met during my first trip here: I visited the workshop of Ivan Boiko, who is the director of the Curitiba bandurists. He has built a total of 38 banduras, each unique in design and construction.

After lunch I met with Bishop Efraim Krevey who takes an active part in his community's cultural life, with special interest in the bandurists. He is truly tireless in his efforts to preserve Ukrainian culture in this Brazilian city. The next morning, we left at 5:30 a.m. for Prudentopolis. Bishop Krevey asked me who the banduras were for, so I told him they were for Myrosława, his sister, who is also the director of the internat. The bishop informed me that there was going to be a problem since the Rev. Tsybalytsky understood that he was getting the banduras, and he was right, as we soon found out. After the reception and photo session at the internat, the Rev. Tsybalytsky was ready across the street with a group of Ukrainian

youth dressed in our traditional Ukrainian costumes. He told me to bring the banduras over, and added that although there were 120 students at the internat, he had even more and all were waiting for bandura instruction. I gladly took pictures with his group and promised to find more banduras for his students as well.

Returning to Curitiba and the Poltava Club, another group of bandurists was waiting to greet me as well as a group of young flutists, Fialky, who are under the guidance of Bishop Krevey's younger sister, Isabel. I have already twice delivered "sopilky" to the children, but they still need at least 30 more — I think I'll have no trouble finding them for the children. It was really thrilling to see all of this youth actively involved in preserving their Ukrainian identity.

As fellow Ukrainians, faring better here in the United States and Canada, we are obligated to help our South American brothers preserve that identity. The work has already begun; many have adopted or financially support Ukrainian orphans from South America. Mykola Boychuk of Somerset, N.J., alone supports 60 children. He has also financed 10 banduras for Prudentopolis, while in Curitiba he has purchased a building which is being renovated for eventual use by Ukrainian students. It will be called the Mykola Boychuk Educational Building.

At this time I would like to thank all those who answered my plea for support. I believe that a benefactor will be found to donate the 12 banduras needed for the Rev. Tsybalytsky in Prudentopolis. He has so many talented youths, that an ensemble of 50 could easily be established. Often we are unable to help our own children because they don't want to be helped. Here, however, is a prime opportunity to help our fellow Ukrainians who are ready to represent our nation before the world. I recall the saying, "A nation lives only as long as its culture thrives."

We should assure that this talented youth can flourish. By securing education for them, we assure our nation a respectable place in the world. While the situation of our youth in the United States and Canada is declining, the youth of South America is ready to answer our call with hundreds of enthusiastic bandurists and dancers, who are ready to defend our Ukrainian culture and name. An investment in the Ukrainian community of South America is an investment in the future of our Ukraine.

Banduras are needed for new bandura groups in Prudentopolis, Pasados, Apostoles, Encarnacion and in the Chako province near Buenos Aires. Please give generously to the following accounts: Self-Reliance (N.Y.), 108 Second Ave., New York, N.Y. 10003, Account No. 12855; Ukrainian Orthodox Federal Credit Union, P.O. Box 160, Cooper Station, New York, N.Y. 10276-0160, Account No. 32220.

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Lithuanian...

(Continued from page 2)

Rev. Tamkevicius was reported to have been pressured by the KGB at least twice to confess and recant. Both times he refused on grounds that he did not feel he was guilty of any criminal offense. Subsequently, he was sent back to prison camp in prison uniform, to the same cell in Perm Camp 37.

According to Soviet authorities, the Rev. Tamkevicius engaged in "illegal and unlawful activity, the main purpose of which was to discredit the Soviet state and social system...and incited young people to take part in anti-social acts."

At his trial, the prosecution spent about two and half hours reading the indictment against Father Tamkevicius. The offenses included: organizing the Catholic Committee for the Defense of Believers' Rights; drafting its documents and sending them abroad and to the underground Chronicle of the Catholic Church in Lithuania; delivering sermons of an incriminating nature; group instruction of children; organizing an All Souls Day procession to the cemetery; assistance to prisoners; and organizing a Christmas party for children.

One year before his arrest, Father Tamkevicius composed an open letter, prompted by threats of arrests, which declared: "More and more often... I believe that the KGB threats can become a reality.

"Perhaps the security organs will try to force me, as they did the Orthodox priest, Dmitri Dudko, to recant my activities as a crime against the state and the people. Who can guarantee in advance that he will be able to resist all of the means available to the KGB, and will not break? In the gulag hell, thousands have caved in! Therefore, while I am free, I wish to express my credo...

"In prison, I will always pray for...the struggle for the freedom of the Church, and for basic human rights. Do not believe it when propagandists for government atheism say that such activity is political. It is not politics, but a matter of life and death for all of us. And if it is politics, then it is Church politics, it is papal politics."

Father Tamkevicius is serving a sentence of six years' strict-regimen camp, which he is due to complete in May 1989, to be followed by four years' exile.

Terelia release...

(Continued from page 2)

decrees issued by the Presidium of the Supreme Soviet in early February.

In a report issued last month titled "Soviet Repression of the Ukrainian Catholic Church," the State Department stated that the independent Polish labor union Solidarity and the election of Pope John Paul II, a Slav, played "an important factor in the steady growth of interest in Catholicism in Ukraine," the Times said.

According to the Times, the report also stated that Ukrainian Catholicism was "the strongest...exponent of cultural and religious ties with the West and that it "remains an obstacle to the Soviet goal of creating a single Soviet people."

The pope's expressions of concern about the plight of Ukrainian Catholics have caused displeasure for the Kremlin, the Times said, as evident, for example, by a 1982 article in the Ukrainian anti-religious journal "Liudyna i Svit," (Man and the World). In it the Soviets warned that the pontiff "gives his support to the emigre hierarchy of the so-called Ukrainian Catholic Church and states that he is not only the first pope of Polish origin, but the first Slavic pope, and he will pay particular attention to the Christianization of all Slavic nations."

"The Soviet leadership is concerned about both nationalist unrest in Ukraine, scene of last year's nuclear disaster at Chernobyl, and a religious upsurge coinciding with the 1,000th anniversary of the arrival of Christianity" in Kiev, capital of Ukraine, the Times wrote.

"Mr. Gorbachev clearly would like to defuse political unrest with a papal visit approved by the Soviet leadership."

Enter Unita in Rome, which has been publicizing Soviet religious policy reform, which it said, would allow the publication of more religious texts and lift the ban on priests' baptizing children and distributing first communion in church, the Times wrote.

Vatican leaders are waiting to see if the Kremlin follows through.

The pope said in November that he would only consider a "spiritual visit" for meditation and prayer with Soviet Catholics and never a "political visit."

Arranging a "pastoral visit" would also pose difficulties because it would involve meeting the faithful, the Lithuanians and the Catholic Ukrainians. The pope said he did not see how he could do it, the Times said.

Ukrainians featured...

(Continued from page 10)

subsequently brought Jaroslaw Jr."

He continued: "Go an avenue away, to Second Avenue, and amble uptown past Veselka, past the Kiev International Coffee House Restaurant, which serves a tangy stuffed cabbage, past the Ukrainian Restaurant, where two people can dine, Ukraine-style, on a platter that consists of stuffed cabbage, four varieties of pierogies [varenyky], bigos, which is a mixture of sliced kielbasa and beef in sauerkraut, and garlic-laced kielbasa [kovbasa]. On second thought, don't pass them; stop in. Little of what they serve even vaguely resembles spa cuisine, but what



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In the face of such a hopeless situation, the Ukrainian American Coordinating Council has always stressed the need for one strong central organization of Ukrainians in the United States and has worked toward the realization of this goal. Unfortunately, through no fault of the UACC, these attempts have thus far been fruitless.

The UACC has studied the possibilities of establishing, on the basis of the Canadian experience, a special committee which would take charge of gathering materials and mustering the appropriate manpower to prepare an analysis of the Ukrainian immigration to the United States and publish its findings.

The UACC cooperated in the efforts to gain New York State Education Department approval of a volume on genocide that contains information about the Great Famine in Ukraine, and which will be incorporated into the curriculum of schools in the state of New York.

The UACC executive committee actively participates in the work of the National Committee to Commemorate the Millennium of Christianity in Ukraine.

In external political matters, the executive continued its contacts with government officials as well as ethnic organizations, and supported those policies which benefitted the Captive Nations and especially Ukraine.

The executive committee made interventions in regard to the U.S. Consulate in Kiev and supported actions of the Ukrainian Helsinki Group. A representative of the UACC participated, within the delegation led by the World Congress of Free Ukrainians, in the Conference on Security and Cooperation in Europe that opened in November 1986 in Vienna.

In order to enable the UACC to continue fulfilling its goals, as well as its financial obligation toward the WCFU, which amounts to \$37,500, the executive committee thanks all its past supporters and appeals to the public to continue supporting the Ukrainian Community Fund established three years ago to help cover the costs of UACC activity.

The Ukrainian Community Fund dues are as follows: \$250 from national organizations; \$50 from their branches; \$25 from employed persons; \$15 from retired persons; \$5 from students.

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THE MANAGEMENT

March 5

MONTREAL: The Ukrainian Canadian Professional and Business Association and McGill University Ukrainian Students' Club will sponsor a lecture on "The Internment of Ukrainian Canadians in World War I" by Prof. John Herd Thompson of the history department, McGill University. The lecture will take place in Room 232, Leacock Building, McGill University at 7:30 p.m. Donation \$3; students, free. For further information contact Zorianna Hrycenko, (514) 481-5871.

March 6

NEW YORK: The Young Professionals of the Ukrainian Institute of America will screen actor-director Sergei Bondarchuk's moving characterization of "Taras Shevchenko" at 7:30 p.m. The 1951 Soviet-made film has English subtitles. All Shevchenko poetry is read in Ukrainian. A discussion about Shevchenko's life

and work will follow the screening. A reception will also be held. Suggested donation: \$5. The UIA is located at 2 E. 79th St. For more information, please call the UIA, (212) 288-8660.

March 8

PERTH AMBOY, N.J.: The Boyan Choir of the Ukrainian Catholic Church of the Assumption (Alta Vista Place and Merdith Street) and the students of Assumption School will present a concert honoring the memory and literary works of Taras Shevchenko, at 3 p.m. in the school auditorium. Prof. Roman Lewycky, director of the Boyan Choir, will also perform musical selections of Shevchenko's works with his own bandura accompaniment. The Assumption School students will be under the direction of Miroslava Moriak and the Missionary Sisters of the

Mother of God.

March 12

OTTAWA: A talk, discussion and hands-on demonstration of an IBM-PC system will be given by Andrii Monchak of Key-Co. Enterprises. The purpose of the talk, "Ukrainian-English Bilingual Computer System," is to create a Ukrainian computer users group in Ottawa. It will be held at the Ukrainian Community Center, 911A Carling Ave. For more information call Orest Dubas, (613) 224-6171, or Irena Bell, (613) 236-4725. The event is sponsored by the Ukrainian Canadian Professional and Business Association, Ottawa Branch.

March 14

NEWARK, N.J.: The Mother's Club of the St. John the Baptist Ukrainian

Catholic Church School will sponsor a service and goods auction at 7:30 p.m. Admission is \$3, which includes wine, cheese, coffee and desert. All proceeds will go to the parish's school.

NEW YORK: The Ukrainian Institute of America in conjunction with the Ukrainian Engineer's Society will present a symposium, "Chornobyl: One Year Later," at 5:30 p.m. Participants will include experts in their field of nuclear engineering. A donation is suggested. UIA is located at 2 E. 79th St.

ONGOING:

PHILADELPHIA: The Heritage School at the Ukrainian Educational and Cultural Center, 700 Cedar Rd., is offering courses in Ukrainian arts and crafts, music (bandura) and language. For further information call (215) 635-5339 or (215) 379-0223 (evenings.)

Treblinka survivors'...

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many times on television and in person during proceedings in Cleveland.

Under cross-examination Mr. Epstein could not recall who operated the generators at Treblinka: Ivan, or Nikolai, or a German named Schmidt.

Mr. O'Connor continued the cross-examination on the next day, Tuesday, February 24. Mr. Epstein revealed that a group of Treblinka survivors was under the constant supervision of Israeli police and that the chief police investigator of the Unit for the Investigation of Nazi Crimes, Martin Kolar, had told him two years before U.S. hearings against Mr. Demjanjuk that he would be testifying for the prosecution. Only then did Mr. Kolar show him a photo spread and ask him to identify Messrs. Demjanjuk and Fedorenko.

Also, it became evident during the questioning that the same group of Treblinka survivors participated in legal proceedings against Franz Stangel in Germany in 1970; Mr. Fedorenko in Fort Lauderdale, Fla., in 1978, and Mr. Demjanjuk in Cleveland in 1980. Mr. Epstein admitted that the group traveled together, stayed at the same hotels, dined together, compared notes on their testimony and exchanged recollections of Treblinka. They also participated in reunions of Holocaust survivors.

Mr. Epstein, who had been one of the witnesses on the basis of whose testimony in Dusseldorf a 1964 map of Treblinka had been drawn up, contradicted some of the map's details.

In response to Mr. O'Connor's question about why he did not point out Mr. Demjanjuk as "Ivan of Treblinka" during proceedings in Cleveland, Mr. Epstein said no one had asked him to do so. Did anyone asks you to do so here? Mr. O'Connor asked. Mr. Epstein replied, no. Then why did you? the defense attorney asked. Mr. Epstein replied, In Cleveland I did not dare to look in his face; he was sitting to the right of me. Here I dare, I am facing him. I am convinced he is "Ivan the Terrible."

During the prosecution's redirect, Mikhail Shaked introduced into evidence a photograph that was in the files of the Immigration and Naturalization Service — the photo is the same as the one on the controversial Trawnicki ID card. Mr. O'Connor protested this move, contending that the prosecution was attempting to introduce the ID photo "through the back door," while the ID itself had not yet been admitted.

The judge nevertheless permitted the prosecution to proceed.

[Informed sources told The Weekly that the ID card would not be introduced as evidence until March 15 unless there is agreement from both the prosecution and the defense. The court and the prosecution are not opposed to a forensic examination of the card by internationally known expert Albert Leiter, however, the Israeli Foreign Ministry continues to say this is not permissible.]

Mr. Shaked also attempted to have Mr. Epstein state that the reason there is a discrepancy between his 1960 deposition and his testimony in this case is that Mr. Epstein had testified in Hebrew and the statement was recorded in Polish. The judge rejected this argument and asked the witness to examine the original and his own signature. Mr. Epstein declined to do so.

At the conclusion of his testimony, Mr. Epstein turned to the judge and apologized for stating that the hair of Ivan was similar to that of one of the judges. The judge responded, "If this were the only problem in this matter [the witness's testimony] we would be satisfied."

The Wednesday, February 25, sessions were devoted to testimony by another Treblinka survivor, Eliyahu Rosenberg, 65, formerly of Poland and now an Israeli. He, too, was at Treblinka for 11 months and had fled during an uprising in 1943.

Prosecutors asked the witness to identify the accused. Mr. Demjanjuk was asked to take off his glasses, and the witness approached him. Mr. Demjanjuk extended his hand and Mr. Rosenberg began shouting: "I have no shadow of a hesitation or a doubt. It is Ivan from Treblinka... how dare you give me a hand, you murderer." Mr. Rosenberg then cried for 10 minutes, and his wife, who was seated in the audience, fainted. Judge Levin called for order.

During six hours of testimony, Mr. Rosenberg spoke of the 11 months he spent in the upper camp of Treblinka removing bodies from the gas chamber, burying them and throwing them into an incinerator. He said he, his mother and sisters were taken from the Warsaw ghetto by "Ukrainians who spoke Russian"; this was what his mother had told him.

The witness testified that although in a 1947 deposition he had said Ivan the guard was killed, this was not true. He said he had only heard about the killing from others who were hiding in the forest where he had fled.

Attorney O'Connor began his cross-

examination by presenting a plan of Treblinka recreated in 1964. Mr. Rosenberg responded by saying he did not want to discuss the physical layout of the camp.

Mr. O'Connor brought out discrepancies between the testimonies of the first eyewitness, Mr. Epstein, and Mr. Rosenberg. Among them were: Mr. Epstein said the bodies were burned only during the day; Mr. Rosenberg said they were burned night and day. Mr. Epstein said the prisoners were assembled only at night; Mr. Rosenberg said this occurred in the morning and at night. Mr. Epstein said the generator at Treblinka was run by someone named Schmidt; Mr. Rosenberg said it was someone named Szlamek. Mr. Epstein said two German guards, Mates and Muentzberger were very similar in appearance, almost twins; Mr. Rosenberg cited distinct differences.

The cross-examination continued on Thursday, February 26, with Mr. O'Connor asking detailed questions about the visibility of the upper camp from the lower camp, the voices of the guards and the locations of various facilities. Once again, discrepancies were evident between the two survivors' recollections.

In addition, Mr. O'Connor's questioning pointed out inconsistencies in Mr. Rosenberg's own depositions given at various times.

Mr. Rosenberg stated that a 1944 deposition he had given to two women, one of them a Polish official, was later used in war crimes trials in Poland. However, he said he does not know what happened to that deposition.

He was questioned at length about an eight-page deposition he had given in 1947 to Tuvia Friedman, a Nazi hunter in Vienna, elements of which he had refuted during his testimony the previous day. In that deposition Mr. Rosenberg had said that Ivan of Treblinka was killed.

Under questioning by the defense, the witness revealed that he had recently spoken to Mr. Friedman, had told him that he was lying about the 1947 deposition, and had threatened Mr. Friedman and asked him how much the defense was paying him.

Mr. O'Connor also pointed out that a copy of the 1947 deposition which Mr. Rosenberg now disputes was given in 1983 in connection with the Fedorenko case and in 1986 for the Demjanjuk trial; both times it was given to Mr. Kolar.

The cross-examination also focused on the fact that Mr. Rosenberg had

birth is listed in some documents as 1921 and in others as 1924, and that he was a member, under a different name, of an unnamed underground group in Austria. The judge ruled that none of this was relevant to the case, however.

The defense is to continue its cross-examination of Mr. Rosenberg on Monday, March 2.

In other developments in the Demjanjuk case, the State of Israel Government Press Office issued a press bulletin on Monday afternoon, February 23, cautioning the press on use of the term "Ivan the Terrible."

After itself referring to "Ivan Demjanjuk who is known as 'Ivan the Terrible,'" the statement said: "As long as no judgement had been handed down asserting that the accused is in fact 'Ivan the Terrible,' whose deeds are being described in the trial, it is neither just nor fair to refer to him by any other appellation than 'the accused.' The media are requested and are obliged to follow this rule."

Of note also was a statement made the previous week by Holocaust historian Yitzhak Arad. At the end of the first week's session, Dr. Arad had asked the court's permission to make a statement, but this was not permitted. He later told the press that he had wanted to stress that not all Ukrainians were as bad as "Ivan the Terrible."

"Hundreds of thousands of Ukrainians fought loyally in the Red Army to defeat Nazism, and many gave their lives. Even in the camps there were other Ukrainians, I feel that I have to say this," he said.

This story is based on information provided over the telephone by Maria Skorupsky, who left Israel early on Wednesday, February 25, and by a contact in Jerusalem who is attending the trial. The contact requested anonymity.

AFL-CIO...

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who are denied the right to their own independent organizations and who are punished for simply expressing a desire to live freely and in dignity. The threat of the gulag, where millions remain trapped in slave labor, continues to hang over any who challenge the monopoly of power by the Communist Party.

While any relaxation of repression in the Soviet Union is to be welcomed, there is still no evidence of structural change in the Soviet totalitarian system, which is incompatible with free trade unionism.