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Hundreds mourn Grigorenko at services in New York, South Bound Brook

by Marta Kolomayets
and Roma Hadzewycz

NEW YORK/SOUTH BOUND BROOK, N.J. — Gen. Petro Hryhorovych Grigorenko, a decorated veteran of the Red Army who met his greatest challenge as a defender of human and national rights, was laid to rest at St. Andrew's Ukrainian Orthodox Cemetery in South Bound Brook, N.J., on Saturday, February 28.

Memorial services were held at the Jarema Funeral Home in Manhattan's East Village, and a funeral liturgy was offered at St. Volodimir's Ukrainian Orthodox Cathedral on West 82nd Street.

Hundreds attended services for the repose of Gen. Grigorenko's soul. Among them were Ukrainians, Crimean Tatars, Russians and Jews, and the former general's colleagues from the dissident movement in the Soviet Union.

Present also were activists of human-

Grigorenko recalled at Vienna parley

VIENNA — "Grigorenko is one general who will not fade away," warned Robert Frowick, deputy chief of the U.S. delegation to the Helsinki Accords review conference, after a heated exchange with the Soviets during a February 27 plenary meeting of the ongoing 35-nation East-West conference.

According to observers from the U.S. Helsinki Commission, during the February 27 meeting, Mr. Frowick delivered a statement from U.S. delegation chief Warren Zimmermann in tribute to the recently deceased Petro Grigorenko, whose life, he said, "was closely linked with the Helsinki process." The statement triggered angry protests from the Soviet delegation's deputy chief, Victor Shikalov, who accused the United States of trying to undermine and explode the Vienna meeting.

Mr. Shikalov further contended that the U.S. speech was provocative and contrary to the rules of procedure governing the Vienna meeting, a contention that 10 Western countries, including the three politically neutral states of Switzerland, Sweden and Liechtenstein, staunchly contested. The delegations, which also included Canada, the United Kingdom, Spain, Italy, West Germany, France and Denmark, argued with Mr. Shikalov on the principle that sovereign countries are free to discuss any issues they deem relevant to the important East-West conference, including human-rights issues.

The Soviet delegation apparently

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rights groups in the West, including representatives of the World Congress of Free Ukrainians Human Rights Commission, Smolosky, Americans for Human Rights in Ukraine, the Ukrainian Human Rights Committee of Philadelphia, and the now-defunct Committee for the Defense of Soviet Political Prisoners.

A notable presence was that of Ukrainian veterans groups, ranging from former soldiers of the 1st Division of the Ukrainian National Army and the Ukrainian Insurgent Army to Ukrainian American Veterans and Catholic War Veterans.

It was the veterans who, at the request of Gen. Grigorenko's son, Andrew, acted as pallbearers. The coffin was draped, also at the son's request, with a Ukrainian flag.

During a memorial service on Friday evening, February 27, at the Jarema Funeral Home this champion of human rights was eulogized as a tireless spokesman for human and national rights who

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Survivors' memories appear unreliable in Demjanjuk trial's third week

Special to Svoboda and The Weekly

JERUSALEM — The unreliability of Treblinka survivors' memories was repeatedly underlined by the defense team of John Demjanjuk, the former Cleveland autoworker suspected of being "Ivan the Terrible," during the trial's third week as prosecution witnesses were cross-examined.

During the court sessions (March 2-5), two Treblinka survivors and a member of the Israeli Police's National Unit for Criminal Investigation testified for the prosecution.

Cross-examination of Eliyahu Rosenberg continued on Monday, March 2, as Defense Attorney Mark O'Connor attempted to point out even more discrepancies in the witness's statements and call into question his reliability.

That morning's session was attended by Israeli Prime Minister Yitzhak Shamir, who watched the proceedings from a front-row seat. Mr. Shamir, after spending an hour listening to Mr. Rosenberg's testimony, later told the

press, "I am full of admiration for the witness I heard. I don't know where he derives the strength to be able to discuss the most minute details of the horrors of that camp."

Mr. O'Connor continued to question Mr. Rosenberg about physical details of Treblinka and about when he first arrived at the camp. Mr. Rosenberg could not say exactly when he had arrived. He now says this was before the Jewish New Year (mid-September) of 1942, although he had told investigators in February 1961 that he arrived there on August 20, and at the Israeli trial of Adolf Eichmann the date he cited was June 11. Mr. Epstein gave various dates for his arrival in testimony in 1976, 1978, 1983 and 1984.

Also at the Eichmann trial, Mr. Rosenberg had stated that he was 35 at that time (in 1961), while, in fact, he was 40. Under cross-examination Mr. Rosenberg could not explain the discrepancy in his age and said that this was immaterial. The witness kept returning to descriptions of atrocities at the death camp.

He told the story of the arrival of a group of Jews from Dubno. This group knew that it was being led to its death and the people began running away in all directions in a panic, he said.

And what happened to you? Mr. O'Connor asked the witness. Mr. Rosenberg replied that the Jews from the work gang were chased into the barracks, and the guards began firing at the group of prisoners. Mr. O'Connor asked, "Were they firing from the towers? No, was the answer. The attorney asked, How did you see this if you were in the barracks? I was outside in the yard and I saw everything. Mr. Rosenberg answered. The work Jews were later told to dispose of the bodies.

In answer to the defense questions about whether he and the other work Jews attempted to do anything to help this group of prisoners who were trying to run away, Mr. Rosenberg stood up and began yelling that not even the worst anti-Semites had asked them such a question. He said he could do nothing to help, because if he had tried he would have been killed by the one who is sitting there, he said, pointing to Mr. Demjanjuk.

At this moment, Mr. Demjanjuk called the witness a liar, using the Hebrew words, "Ata shakran" (you are a liar).

"Bear this in the context of a man sitting in a cell for one year, suffering in his own way," the defense attorney interjected. "He said what he said in Hebrew... to show us he's human, to show us he has emotions."

When the judge asked the defense attorney if he wished the defendant's statement to appear in the record, Mr.

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Myroslav Medvid: the final story?

by David R. Marples

In October 1985, Myroslav Medvid made headlines in the United States when he left his ship, the Marshal Koniev, which was docked in New Orleans harbor, ostensibly to seek political asylum. After negotiations with U.S. authorities, he subsequently returned to the ship, although many felt that he had been subjected to coercion by his Soviet superiors.

The Soviets have regarded the event as a provocation on the part of the United States, and have accused the U.S. authorities of deliberately creating the entire incident.

On February 11, Izvestia published an article titled "The Beginning and End of One Sensation," which somewhat surprisingly — given that 16 months has elapsed — focused once again on Seaman Medvid.

In a preface to the article, correspondent V. Vukovich noted that the young seaman had requested watch duty, and was inspecting the ship's lights when he leaned over too far and fell into the water, whereupon he required medical aid and was thus taken back aboard for treatment.

Subsequently, the article began, a representative of the U.S. State Department boarded the vessel and demanded an interview with Mr. Medvid, who, it was stressed, never signed an appeal to request political asylum despite many hours of interrogation. Yet "provocateurs," it was alleged, "continued to spread all kinds of cock-and-bull stories," the most contemptible of which, in the

writer's view, was that the Soviet authorities had detained Mr. Medvid in prison and then murdered him.

After his "fall" from his ship, Seaman Medvid, according to the Soviet version, got caught on a rope and injured his hand. He was hospitalized upon his return to the USSR and after a "complex operation," decided to change his career from that of a seaman to a coal miner (how an injury to his hand should have promoted such a move is unclear).

The Izvestia correspondent visited the Chervonohrad mine in the Lviv Oblast where Mr. Medvid is now employed. The mine director, Stepan Zhirii, noted that like all novices, Mr. Medvid had been sent on a training course, and had now graduated to his apprenticeship. Mining, he stated, was in his blood.

Mr. Medvid himself affirmed that his father had worked at a nearby mine for 30 years before his retirement. However, he had resolved to work at Chervonohrad since it is the home village of his new wife, Lesya, who is expecting their first child. "This is all the more reason to study," stated the director, becoming animated. In his opinion, Myroslav must enter the local technical school, graduate and become a brigadier.

The former seaman is also an accomplished musician, according to the account. A graduate of Lviv music college, he plays in the mine's brass band. Toward the end of this conversation, which was evidently elaborated to demonstrate that Mr.

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A GLIMPSE OF SOVIET REALITY

Ukrainian youth to be 'internationalized'

by Roman Solchanyk

A recent issue of the Ukrainian cultural weekly *Kultura i Zhyttia* reports that the Ministry of Culture in Kiev has adopted a series of measures designed to increase "the patriotic and international upbringing" of Ukrainian youth in light of the decisions of last year's party congresses.

According to the newspaper, cultural and artistic institutions in the republic have been told "to implement a complex of ideological and upbringing measures that are to form an integral component of the multifaceted process of the internationalization of the spiritual life of Soviet society."

The project, as described by the newspaper, has all the earmarks of a massive indoctrination campaign. Workers' collectives, educational institutions, buildings of culture, clubs, libraries, museums, and parks of culture and rest have all been directed to conduct socio-political lectures, thematic evenings, readers' conferences, mass theatrical productions, holidays of international friendship, city and raion festivals, competitions and reviews of patriotic songs, music, poetry and dance of the peoples of the Soviet Union.

The appropriate departments of the Ukrainian Ministry of Culture together with other republican institutions will draw up and implement long-range plans for ties with corresponding institutions in other republics and in the Socialist-bloc states.

"A number of organizational and scientific-methodological steps will be taken in the higher and specialized secondary educational institutions of culture and the arts." These were not specified except for the planned republican students' conference on "The Interconnection and Development of the Fraternal Cultures of the Peoples of the USSR," which is to be held at the Rivne State Institute of Culture, and a competition of pupils' essays on the same theme that will be conducted in the schools. In addition, every educational institution in Ukraine is expected to

conduct "concrete work" aimed at proving the education process, the teaching of social disciplines, the study of Marxist-Leninist classics, the new edition of the party program, the decisions of the 27th Congress of the Communist Party of the Soviet Union and other party documents.

This year, writes *Kultura i Zhyttia*, the Ukrainian Ministry of Culture and the republican Komsomol, together with other institutions and public organizations, will examine the question of organizing a Republican Center for the Military-Patriotic Upbringing of Youth. On the local level, officials responsible for cultural affairs are to provide practical support for the organization of city and raion clubs of international friendship.

Two observations are in order. This latest "internationalization campaign" follows by little more than a week the recent Central Committee plenum at which Mikhail Gorbachev discussed the current state of nationality relations, referring also to the anti-Russian riots in Alma-Ata in December.

Although the report on the decisions taken by the Ukrainian Ministry of Culture does not mention General Secretary Gorbachev's speech at the plenum, it is perhaps not entirely coincidental that the proposed campaign focuses precisely on youth, who were also singled out by the Soviet party leader in the context of the necessity of strengthening internationalism.

Nationalist trends, said Mr. Gorbachev, could only be successfully opposed by consistent, sustained internationalism, which must be promoted in every sphere of life, first and foremost among young people.

Also, it is interesting to note that, in spite of the repeated calls for the "restructuring" of virtually all aspects of Soviet life, there appear to be no innovations in the party's approach to ideological campaigns that are linked to Soviet nationalities policy. And this, too, is a reflection of Mr. Gorbachev's position on the national question.

Grigorenko recalled...

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stood alone in its protest during the exchange, which centered on the U.S. delegation's right to introduce a matter, like the tribute to Gen. Grigorenko, into the Vienna meeting. Tributes or statements on individual dissidents are evidently rare during such parleys.

"The Vienna meeting cannot take place in an ivory tower, divorced from reality," commented Mr. Frowick following the exchange. "Grigorenko's efforts in his native country represent a precursor to current, potentially very important trends related to openness (*glasnost*) and restructuring (*perestroika*.) Just as current initiatives, in particular, those of General Secretary Gorbachev, concerning openness and *perestroika* are directly germane to the CSE process, so also was the work of Gen. Grigorenko. I would submit that Gen. Grigorenko should be regarded as an heroic early champion of these concepts of openness and restructuring — so early that he paid a very heavy price for drawing attention to endemic, structural problems in his native country. Now, under these circumstances, it seems especially paradoxical, inconsistent and thus illogical for our inter-

vention to be questioned in particular by the distinguished representative of the Soviet Union."

During the tribute, Mr. Frowick called the deceased "a great humanitarian whose life was closely linked to the Helsinki process." The U.S. ambassador's statement traced Gen. Grigorenko's personal evolution from a highly decorated general, dedicated Communist and devoted patriot to a well-known dissident. For his exposure of Soviet psychiatric abuse and the plight of the Crimean Tatars forcibly exiled from their homeland under Stalin, Gen. Grigorenko had been confined to a psychiatric hospital and eventually stripped of his Soviet citizenship.

Said Mr. Frowick: "It was the same acute sense of duty and service to country that eventually led Grigorenko down the long and difficult path to open dissent."

Mr. Frowick continued: "Grigorenko was determined that injustices of the past should never be repeated, that the victimized receive redress and that human dignity be respected. Not only did Gen. Grigorenko think this, he said it and suffered terrible consequences. He was deemed mad, to have seen the truth and acted upon it."

Sakharov appeals for recidivists in notorious Perm labor camp

JERSEY CITY, N.J. — Andrei Sakharov, the renowned Soviet dissident and Nobel laureate, and a group of other Moscow dissidents released a list to the public in late February containing the names of 20 Soviet political prisoners who remain incarcerated in the Soviet Union and who, they believe, deserve particular attention. They expressed special concern about their fates, according to Orest Deychakiwsky of the U.S. Helsinki Commission.

Dr. Sakharov focused on a group of 20 recidivists, or repeat offenders, who are all being held in the notorious Perm special-regimen labor camp No. 36-1 near Kuchino. This is the "death camp" where prominent Ukrainian dissidents Vasyly Stus, Oleksiy Tykhy, Yuriy Lytvyn and Valeriy Marchenko all died. All 20 remain imprisoned for "anti-Soviet agitation and propaganda," (Article 70 of the RSFSR Criminal Code), despite the two decrees by the Presidium of the Supreme Soviet in early February that granted selective

pardons to prisoners charged under Article 70.

The list of names includes 11 Ukrainians, among them well-known Ukrainian Helsinki Group monitors Mykola Horbal, Ivan Kandyba, Lev Lukianenko, Ivan Sokulsky, Vasyly Ovsienko and Vitaliy Kalynychenko, as well as other Ukrainian rights activists such as Mykhailo Horyn, Petro Ruban, Semen Skalych, Hryhoriy Prykhodko and Vasyly Mazurak.

Also listed are two Lithuanians, members of the Lithuanian Helsinki Group, Balyas Gajauskas and Viktoras Petkus, as well as Estonian Mart Niklus. Messrs. Niklus and Petkus are also members of the Ukrainian Helsinki Group.

Also included are two Russians, Leonid Borodin and Vyacheslav Ostroglyad, two Armenians, Ashot Navasardyan and Azot Arshakyan, one Latvian human rights activist, Gunars Astra, and another Estonian dissident, Enn Tarto.

More released prisoners identified

JERSEY CITY, N.J. — While the names of three more newly released Ukrainian political prisoners were revealed last week, The Washington Post reported stories of difficulties encountered by dissidents returning home only to be placed on parole or refused residency permits.

The three Ukrainian dissidents, Vasyly Fedorenko, Vasyly Ploskonis and Valentin Pohorily, are now part of a list of some only 60 known Soviet prisoners of conscience released after the Soviet leadership issued two decrees in early February pardoning a selected group of dissidents serving sentences under Article 70 of the Russian criminal code. The Soviets announced the imminent release of 140 political prisoners at that time and then proceeded to add another 140 to make the number of possible releases 280. Western groups monitoring Soviet human rights, however, including USSR News Brief in Munich and the U.S. Helsinki Commission, have been able to come up with only 60-odd names. (Orest Deychakiwsky of the U.S. Helsinki Commission said that the number 140 is viewed by the commission as Soviet propaganda and that the 60-odd names are more realistic.)

Mr. Fedorenko, 58, was released from internal exile after almost 13 years of incarceration (10 years in Perm labor camp No. 36-1 and under three years'

exile) for "anti-Soviet agitation and propaganda" stemming from his authorship of poems criticizing the regime. He was arrested on that charge as well as for attempting to escape to the West via Czechoslovakia in September 1974.

Mr. Pohorily was freed from Perm labor camp No. 35 where he was serving a 10-year term for "anti-Soviet agitation and propaganda" and for possessing a weapon. Mr. Pohorily was arrested 1983 or 1984 in Leningrad.

Mr. Ploskonis, 50, returned to his hometown of Cherkassy, Ukraine, in late February following his release from Perm labor camp No. 36, where he was imprisoned for four years.

Mr. Ploskonis was one of numerous political prisoners profiled in The Washington Post's front-page article on March 2 that revealed many contradictions in official Soviet policies which have not been visible to the West.

The article said that according to the dissident's friends, Mr. Ploskonis had his passport confiscated upon his return to Cherkassy and was informed he was being placed under parole for five years.

The article went on to say that Mr. Ploskonis had been arrested for publicizing his grievances against local authorities, "the same local authorities that Gorbachev sternly chastised in a speech last June."

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Task Force responds to ABA chief

PHOENIX, Ariz. — The Task Force on ABA-Soviet Relations, a national organization seeking dissolution of formal ties between the American Bar Association (ABA) and a Soviet organization, the Association of Soviet Lawyers (ASL), has responded to a statement by ABA President Eugene Thomas that critics of ABA-Soviet ties are people "scarred by the Holocaust" who are focused on "family concerns," while the ABA is focused on "larger issues."

The remark was made to the press by ABA President Thomas at the organization's mid-year meeting in New Orleans.

Patience T. Huntwork, a Task Force leader and spokesperson, responded as follows to the ABA president's statement:

"Mr. Thomas' statement about our group was neither factually accurate

nor pertinent to the issue of the ABA's ties to the Soviets. Furthermore, it was inappropriate and insensitive. The Holocaust is not merely of concern to families of survivors. Its lesson is universal. All people must share in the resolve, 'Never again.' It is a sad state of affairs when the president of the American Bar Association does not appear to understand the full implications of the Holocaust."

Mr. Thomas' remarks, which were reported in the Los Angeles Daily Journal, were apparently directed at a group of picketers marching outside the ABA's convention headquarters at the time of the statement. The group of picketers included: Yigal Bander, executive director of the Jewish Federation of Baton Rouge; Rabbi Paul Caplan of Baton Rouge; Hinda Cantor, leader of

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White House clarifies position

WASHINGTON — The White House has clarified its position on the Declaration of Cooperation between the American Bar Association and the Association of Soviet Lawyers in a February 17 letter to the leaders of the Task Force on ABA-Soviet Relations.

Linas Kojelis, special assistant to the president for public liaison, wrote to Patience Huntwork and Orest Jejna to stress that "the administration has at no time taken an official position supporting this agreement."

This statement is significant because supporters of the U.S.-Soviet lawyers' agreement, including the ABA's former president, William Falsgraf, had gone on record as stating that the White House had responded favorably to the exchange initiative.

"The purpose of U.S.-Soviet people-to-people exchanges is to promote genuine understanding between private American and private Soviet citizens by providing an alternative to official Soviet institutions which serve to promote official positions of the Soviet government and the Communist Party of the Soviet Union," Mr. Kojelis explained in his letter.

"In the case of the (ABA-ASL) agreement to which you refer, the ASL serves functionally as a component part of the Soviet government. Thus, the administration's approval of people-to-people exchanges should not be construed as approval of an exchange between American lawyers and a group such as the ASL."

National Millennium Committee's booth tells religious broadcasters about Ukraine

by Marta Baziuk

WASHINGTON — Almost 5,000 people came to Washington during the first week of February for the 44th annual convention of the National Religious Broadcasters Association, an organization founded to safeguard access to the broadcast media for religious broadcasting.

They came to hear speakers such as Vice-President George Bush and evangelists Jerry Falwell and Jimmy Swagart, to attend workshops, and to check out the myriad booths covering 9,500 square feet and featuring everything from Bible salesmen to satellite services.

The booth of the Ukrainian National Millennium Committee, with its sign flanked by embroidery and icons in wood-carved frames and its large map of Ukraine, was distinctive. It drew a stream of curious visitors asking, "so why are you folks here?"

Gloria y'Edynak, one of the 20 Washington-area volunteers who manned the booth, answered as follows: "In 1988 it will be 1,000 years since Prince Volodymyr declared this area (pointing to map), now Ukraine, Christian. Though he ruled from Kiev which is the capital of Ukraine, the Russian Orthodox Church will hold commemorations in Moscow, Russia. Moscow

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Pastor Olexa Harbuziuk, president, All-Ukrainian Evangelical Baptist Fellowship (far right), with volunteers at the Ukrainian Millennium booth: (from left) Gloria y'Edynak Mace, Volodymyr Pechenuk, Marta Pereyma, Daria Stec, Mykhaylo Bokhno and Marta Baziuk.

Former Soviet dissidents discuss true face of USSR

by Marianna Liss

NEW ORLEANS — Three former Soviet dissidents shared their experiences in the USSR, while attending the weekend demonstrations held here in mid-February to protest the formal Declaration of Cooperation between the American Bar Association and the Association of Soviet Lawyers.

With Patience Huntwork of the Task Force on ABA-Soviet Relations acting as catalyst, questioning them about their lives in the Soviet system, an interesting and lively discussion ensued.

Huntwork: What was it like growing up in the Soviet Union?

Dr. Yuri Yarim-Agaev (a physicist and former member of the Soviet Academy of Sciences): At 3 or 4 years old they teach you songs and poems about the Communist path that make absolutely no sense to you at that age. And when you ask your teachers, they never explain. No one knows why some things are done in a particular way (even when one grows up).

Irina Grivnina (founding member of the Moscow Working Commission to Investigate the Use of Psychiatry for Political Purposes): Yes, I've even heard where 3- or 4-year-olds present a statue of Lenin to a picture of him — quite the primitive religion.

Dr. Nina Strokata (medical doctor and microbiologist, founding member of the Ukrainian Helsinki Group): I remember many friends of my father speaking in the Ukrainian language. I was born in 1920 and remember the beginnings of the 1930s. Before World War II, many friends stopped visiting my father and those who did didn't speak Ukrainian. My father's friends became victims of repression in the '30s. They never returned. Only after Stalin's death did my father begin to reminisce, in my presence, about them and why they never returned.

[Here a discussion ensued on what is most important to bring out in speaking with American audiences.

Some like Dr. Agaev and Dr. Strokata think that personal experiences do not mean anything to audiences who have not known the Soviet system firsthand. Dr. Agaev said he did not have anything very interesting to relate, since he only lost his job as a result of his human-rights activities. Dr. Strokata disagreed with him on this point.]

Strokata: In a normal country, if you lost your job because you spoke your mind within a circle of friends, this is considered persecution. Because I did not repudiate my husband (Sviatoslav Karavansky), my case was discussed at the Medical Council of Odessa, as if I did something wrong. I was not political. I thought differently, but was not politically active.

Huntwork: Why don't individuals, who get official tours see what you have experienced?

Strokata: An individual, a visitor, cannot understand because he is shown only Potemkin Villages. They never meet with people who could freely speak to them. They might see the metro and Russian furs, maybe the Lenin mausoleum.

Huntwork: If you take a guided tour by Soviet lawyers, would you learn about the Soviet system?

Strokata: The case of my husband taught me about the system.

Agaev: One British scientist came to talk to Soviet officials on a personal basis. He visited an official and I interpreted exactly what he said to the official. I was his interpreter. This would never happen with an appointed guide from the Association of Soviet Lawyers.

My experience was most funny. We went directly to the official he wanted to see — most arrogant by Soviet standards — and I translated exactly what each was saying to the other. This confused a secretary working in the office. She whispered to me, "What are you doing?" She was sure that an officially appointed person would not do such a thing. She just couldn't understand the situation; it went against the norm.

The interpreter is the first censor between the Soviet and the American counterparts. It is filtered communication by this primitive and simple method. You

may not be hearing everything someone is saying, even if it is a top Soviet official, if the interpreter thinks he should be censored.

We became investigators of this system, making many experiments upon it. We went very deep into the whole legal system. In a closed society you must go deep inside and challenge it. It is not a matter of simply observing the system.

Huntwork: You have learned more about the system through your own personal experiences?

Agaev: No question about that. We also learned by being involved in other people's cases. You must interact with the system, rather than going sightseeing with the ABA.

Grivnina: Even my lawyer gave me the wrong information. If she would have told me the truth she would have had a lot of problems herself.

Huntwork: Could you tell us about the system of "underground laws" by which the Soviet system works?

Strokata: Yes, there are written instructions which are never published anywhere that deal with how a particular case must be handled. Only those in authority know anything about these additional instructions.

Agaev: You see, some parts of the law are written and published, but other parts of the same law are not published. (For instance, articles 1 through 10 may be published but 11 through 20 are kept hidden).

Grivnina: I was being interrogated by a KGB officer. He had on his table this (secret) set of instructions. Usually it is forbidden to know about them, or to show it to anyone. But he made a terrible mistake, he must not have been aware of the restriction, because he let me see it. According to this book, there are 64 crimes against the state. When in doubt an official can do nothing on his own, especially in regard to political cases, but must consult the KGB first.

A colonel saw me reading it, and went crazy. I pretended I hadn't read anything, and didn't know anything.

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Teachers' workshop on Ukrainian famine to be held in Rochester

ROCHESTER, N.Y. — The New York State Education Department, in cooperation with the West Irondequoit School District, will hold a workshop on the man-made famine in Ukraine and present-day human-rights violations in Ukraine. The workshop will be held on March 12-14 at the University of Rochester.

The project director, Christine Hoshowsky, a former department chairperson of the Social Studies Department at West Irondequoit, in suburban Rochester, planned the program and was instrumental in obtaining the funding for it.

"The program is divided into four parts," Ms. Hoshowsky said. "First there is a chronological presentation of Ukrainian history. It is important to establish Ukraine as a legitimate nation with historical roots lasting longer than those of Russia," she continued.

"Moreover," Mr. Hoshowsky stated, "it is important to distinguish between Russia and Ukraine, not only in the historical setting, but also to show the authoritarian-totalitarian nature of Russian-Soviet imperialism."

The second part of the program will focus on the man-made famine itself. Dr. James Mace, staff director of the U.S. Commission on the Ukrainian Famine will be the principal speaker for this part



Organizers of Rochester's workshop on the Ukrainian famine of 1932-33 (from left): Valentina Makohon, Dr. George Gregory, Dr. Donald Bragaw, Christine Hoshowsky, Edward Lawler and Martha Shmigel.

of the program. The award-winning documentary, produced with the assistance of the National Film Board of Canada, and aired recently on PBS, "Harvest of Despair," will be shown.

The fourth session will be a curriculum workshop, using Ukraine as a case

study, led by Dr. William Lowe, professor, Graduate School of Education at the University of Rochester.

The project, made possible through the initiative of New York State Sen. John D. Perry, will be the first in a series of workshops to be sponsored by the

New York State Education Department in other major cities of New York. Attending the Rochester session will be members of the New York State Education Department and Social Studies Council.

In addition to Dr. Mace, other speakers in the Teachers' Workshop will include Dr. Taras Hunczak, professor of history at Rutgers University, author of various books on Ukrainian history and executive director of Ukrainian Heritage Council; Christina Isajiw, executive director of the Human Rights Commission, World Congress of Free Ukrainians; Dr. George Gregory of the State Education Department, Bureau of Curriculum Development and director of the Holocaust Studies Project; and Leonid Heretz of the Ukrainian Research Institute of Harvard.

This in-service teachers workshop is open to all teachers in the greater Rochester area, and participating teachers will receive a stipend and in-service-credit. For more information contact Ms. Hoshowsky, (716) 544-1015.

An evening session featuring the invited guest speakers will also be held for the community on Thursday, March 12, at West Irondequoit High School in the Large Group Instruction Center (260 Cooper Road) at 7-9 p.m.

Hundreds mourn...

(Continued from page 1)

had vowed to "tell the world what I know," about the Soviet regime and continued to do so until his death.

He was a man who knew the meaning of the word "glasnost" before it became an integral part of General Secretary Mikhail Gorbachev's vocabulary, said Roman Kupchinsky, the president of Prolog Research Corp., and a long-time supporter of Gen. Grigorenko's human-rights campaigns, who spoke after the panakhya.

These sentiments were echoed throughout the evening in public statements offered by Oryp Holynsky, speaking on behalf of the Ukrainian veterans and the Rev. Serhij Kindzeriavij Pastukhiv, who spoke on behalf of the clergy, which included Ukrainian Orthodox Revs. Wolodymyr Bazylevsky, Konstantin Kalinowsky, Ivan Tkachuk, and Ukrainian Catholic Rev. Petro Ohirko.

The general was remembered as a warm, open human being in private conversations overheard during the evening. Some remembered him during his days in Moscow, some knew him only since his arrival in the United States, where he obtained political asylum in April 1978, after being stripped of his Soviet citizenship during a visit for medical treatment.

During the daylong viewing at the funeral home on Friday, hundreds of mourners paid their last respects and expressed condolences to Gen. Grigorenko's widow, Zinaida, and their son, Andrew.

The funeral parlor was filled with floral arrangements that further testified to Gen. Grigorenko's wide circle of interests and friends. The Crimean Tatars, whose case was taken up by the general, sent an arrangement which highlighted the shape of Crimea, their homeland. Crimean-Tatar human-rights activist Mustafa Dzhemilev, who was recently freed from a Soviet labor camp, also sent a floral tribute. The External Representation of the Ukrainian Helsinki Group, which had been headed by the general, sent an arrangement of blue and yellow carnations, the colors of the Ukrainian flag.

A miniature Ukrainian flag and an Eastern cross lay in the coffin next to Gen. Grigorenko's body, which was dressed in a dark navy blue suit.

On Saturday morning, February 28, a funeral liturgy took place at St. Volodimir's. More than 150 mourners attended the service during which Gen. Grigorenko was recalled as a soldier — both in the military and in the struggle for universal rights. The officiating clergy were the Rev. Bazylevsky, pastor of St. Volodimir's where Gen. Grigorenko had been a parishioner since his arrival in the United States, and the Revs. Tkachuk and Kindzeriavij Pastukhiv. After the hourlong service, and a homily delivered by the Rev. Kindzeriavij Pastukhiv, letters of condolences sent from Metropolitan Mstyslav, head of the Ukrainian Orthodox Church in the United States and Bishop Antony were read. The coffin was closed, draped with the flag of independent Ukraine and carried to the waiting funeral procession, which made its long trek to South Bound Brook.

There, Metropolitan Mstyslav led the clergy in offering a requiem service at St. Andrew's Memorial Ukrainian Orthodox Church; the metropolitan also eulogized Gen. Grigorenko. The church was filled to capacity and many of the 300 mourners — among them a busload of Crimean Tatars and another busload of New Yorkers — were forced to wait outside.

A panakhya at the grave followed. As the coffin was lowered into the ground, Ukrainian veterans gave their final salute, an honor guard of American veterans fired a gun salute and taps were played.

There were three principal speakers during the ceremony at the burial site: former Soviet dissident Pavel Litvinov, who spoke in Russian; Nadia Svitlychna of the External Representation of the Ukrainian Helsinki Group, who spoke in Ukrainian; and Mubyyin Altan of the National Center of Crimean Tatars, who spoke in English.

Ms. Svitlychna, in a moving eulogy, spoke of the general's achievements and recalled those rights defenders who were still imprisoned in special-regimen camps, and in special psychiatric hospitals. Addressing herself to her fallen

comrade, she said, "the light of your soul will help us fight for their freedom."

Ms. Svitlychna sprinkled a handful of soil from Ukraine on the grave. In turn, Mr. Altan, who likened Gen. Grigorenko to an "elder" of the Crimean Tatars, sprinkled salt from the Crimea on the grave.

Some 200 persons stayed for the "tryzna" (memorial dinner), and numerous tributes were delivered by representatives of various Ukrainian community organizations and colleagues of Gen. Grigorenko in the human-rights movement.

Andrew Grigorenko read a tribute to his father that was delivered by the U.S. delegation to the Vienna review conference on the Helsinki Accords (See page 7 for full text.), and Zinaida Grigorenko recalled her husband's early "career" as a dissident. She noted, as well, that her husband was very pained

by the internal strife within the Ukrainian community and called for solidarity among all Ukrainians.

Among former Soviet dissidents present at services for Gen. Grigorenko were Vladimir Bukovsky, Yuri Yarim-Agaev, Aishe Seitmuratova, Victor Borovsky, Vladlen Pavlenkov, Arkady Polishchuk and the wife of Valentin Turchin (Mr. Turchin himself was ill).

Telegrams were received from all over the world, including Moscow and Tashkent. Among those offering condolences via telegrams were: Volodymyr Malynkovich (Munich), Mustafa Dzhemilev (Tashkent), Malva Landa, Sergei Kovalev, Aleksandr Podrabinek, Yuriy Shikhanovich, Larissa Bogoraz (wife of the late Anatoly Marchenko), Sofia Kalistratova, and the Sakharovs, Abramkin, Kosterin, Ternovsky, Nekipelov, Lavut and Serebrov families, all from Moscow.



Metropolitan Mstyslav at gravesite of Petro Grigorenko.

For the record: eyewitness testimony before Commission on Famine

Following is testimony of eyewitnesses to the man-made famine of 1932-33 in Ukraine who appeared at the Warren, Mich., regional hearing of the U.S. Commission on the Ukraine Famine on November 24, 1986.

Anastasia Kh.:

My name is Anastasia Kh. I was born in Kharkiv Oblast. My recollection of the tragedy of the Ukrainian nation begins at the age of 7. Around the year 1930, I returned from school one day to discover strangers taking away our wagon, horses and cow.

My mother, who survived the famine of 1932-33, only to die of hunger in 1946, was crying out and begging them to leave the cow for the children for a village cow was a second mother to small children, but my mother's pleas went unheeded.

This happened three times, as I recall. On the third time, they took away our chest of clothes and all the grain. Mother sat us little ones on top of a sack containing about 20 kilograms of grain which was lying on the kitchen stove, but they pulled us down from the stove and removed the grain to the last kernel. That's how the horrible tragedy began in our village.

First, the villagers were divided into three classes — kulaks, middle peasants and poor peasants. They were considered middle peasants, because the kulaks as the wealthiest peasants were called, had already been dispossessed of their property in 1929.

My mother worked in the city of Kharkiv which was 65 miles away from our village. Workers at that time were given, or more accurately permitted to buy 300 grams of bread, while children, as I recall, were allotted 200 grams. But, poor father had to work such long hours that he was unable to come home every evening with our bread. After waiting in line for many long hours, he often missed the last train back to our village, and was forced to transmit the bread to us through village acquaintances.

This was still during the years 1930-31. The following years, 1932-33, were truly a horrible time for our family. The winter was extremely cold. There was no firewood. The house was cold inside. Worst of all, there was nothing for us to eat.

I remember how I and my two youngest brothers, one was 7, the other 5, would crawl up to the loft where some sort of chaff was stored. In it, we found some kidney beans which we proceeded to pick out one by one.

Mother soaked them and made some kind of broth out of them, and we were immeasurably happy that we had discovered such treasure in the loft, but it was impossible to subsist on bean broth forever, since with each passing day, there were fewer and fewer beans to eat, and the day came when we were unable to find any more.

When spring came, we would go to the forest to pick sorrel. In the summer, we would go to the pine forest to pick mushrooms. As time went on, hunger began to torment us more and more. At the time, I was the oldest of four children in our family. One younger brother had died in 1930. I was often forced to miss school, because of trips to Kharkiv to take father's place in the bread lines.

But, whenever the time came for me to take my bread, I would generally be told either that there was none left or that I was too small to be buying bread. You can imagine how pitiful I felt, having waited long hours for the bread, only to return empty-handed.

The train cars were filled with many swollen children whose parents were either no longer living or who unable to endure the sight of their dying children threw them out the window of the train cars.

Those children who were still alive after such treatment were taken away to some kind of shelter. I generally hid under the benches, because I was afraid they would take me away as well. In addition, I was already swollen from hunger, and it was difficult for me to drag my legs which had grown very heavy.

I was not yet 10 years old. In school, as I recall, orphans were given some sort of broth to drink and some bread to eat. I am ashamed to say that I envied them, because they were orphaned and were able to get food.

God forgive me, I was small myself and very hungry. In the beginning, there were 30 children in the first grade. Then 25, 20, 15 and finally only a few remained. I, too, was no longer able to attend school for I no longer had the strength.

Once in the spring of 1933, I was fortunate enough to obtain a kilogram of bread on Zmiyivsky Street in Kharkiv. I hid my bountiful treasure in the lining of

my coat. I wanted to eat it so badly, but realized that if I began to nibble it, I would be unable to stop, and there would be nothing left for my brother, sister and mother who was breast feeding a baby at the time with blood instead of milk, because her breasts had gone dry from hunger.

I often saw how my mother prayed to God to be allowed to die, for she could no longer endure the sight of her child suffering. To this very day, I can see my poor little sister before my very eyes. She was all skin and bones, like the children in Ethiopia.

Once, I managed to obtain two kilograms of bread. This happened in the following way. There were two merchants selling bread in the store. I came up to one of them and he gave me one kilogram. Then I squeezed into another line and got more bread from another merchant.

I was so afraid that my treasures would be taken away from me as I left the store. Walking through the door, I took care to hide the bread under my arm, so that no one would notice that I had any and seize it.

I saw many unfortunate souls who were close to death. I recall walking past a young woman with a baby on her breast. She begged me to give her some bread in the name of Christ, but I refused, because I myself had not eaten any of it yet.

I thought that if I gave the bread to all the hungry people I met, there wouldn't be any left for me. No sooner had I walked away than the unfortunate woman keeled over and died. Fear gripped my heart, for it seemed that her wide open eyes were accusing me of denying her bread. They came and took her baby away which in death, she continued to hold in a tight grip.

The vision of this dead woman haunted me for a long time afterwards. I was able to sleep at night, because I kept seeing her before me. When I related my experience to my mother, she tried to cheer me up by saying that I would not have been able to save the woman even if I had given her an entire loaf of bread, for her system had already been undermined by hunger.

At the time, bread was the most vital form of sustenance. I recall how father on several occasions took us to Kharkiv to a so-called cafeteria. The cafeteria must have been only for party workers, because father was unable to buy anything for us to eat, although we saw others eating and even leaving scraps on their plates which we ate after the people had left.

Once when we were at the restaurant, a well-dressed man came to father and began screaming at him. They threw us out of the restaurant, and we never again returned.

The summer of 1933 brought with it a good harvest. We children would go in twos and threes with bags and scissors to cut down sheaves of wheat for which one could be severely punished, if caught.

I went to an area near another village, Novo-Andriyivka and Petrovske, to collect the sheaves. At the village, I heard that a mother had killed her own child near the shocks of wheat. The little girl's name was Halya. The mother stabbed her with scissors, and took the meat home to feed her sons. The little boys said the cooked meat was so good that some went mad. She ran out of the house and began screaming that she had eaten her own child.

Returning home with the sheaves we had cut, we met three young men who were members of the Komsomol Youth League. They took away our sheaves and beat us so severely that there were bruises on my shoulders and lower legs long afterwards.

It was generally so difficult to reach the train that people would climb on tops of the train cars. The conductor who sold tickets would chase the people out of one side of the train, only to have them crawl back through the other side. I was so terrified of the conductor that for a long time afterwards, I kept hearing his cry, "Show your tickets." And so, swollen though we were, we still went to the forest to pick mushrooms and other plants, such as nettles and sorrel, and anything else we could find which would soothe the pain in our stomachs.

Thanks be to God who saved us from death during the famine of 1932-33.

Mrs. Kardynalowska:

In 1932, I lived in Kharkiv. Suddenly, rumors began to circulate throughout the city that there was a famine in the Ukrainian countryside. There were no official confirmations of the rumors nor was there any newspaper reporting on the subject. Very soon thereafter, peasants began filtering into the city. They

came one by one, not in groups or families.

They were mostly young mothers with babies or small children. Occasionally one would see teenage boys. A typical picture I observed many times was of a mother with a baby coming into town and looking for a busy street. She would spread her kerchief on the sidewalk, place her baby on it and leave. Sometimes she would go only as far as the street corner, stop there and watch if anybody would pick up her child. No one would.

After a while, she would return, pick up the baby and proceed to another street corner and try again. Never did I see anyone stop and pick up the babies. At first, for about the first two or three months, these were sporadic instances, but gradually they increased until there was a steady stream of starving peasants coming to the city.

The children and the mothers began to die first. The dead and the dying were being picked up by special trucks which regularly patrolled the city streets. The trucks drove them out of town to special barns set up as collection points.

Those who were still breathing were simply left there to die. There was no medical service or food provided at these centers. The city folk knew about it, but the peasants did not. They assumed the trucks were provided by the authorities to take care of them, and many mothers gladly put their children on those trucks and climbed there themselves thinking they would be fed.

The brutal truth about the fate of those being taken away soon became known to the peasants, and many a time one could hear a piercing cry of a mother who upon her return to the street corner where she left her baby discovered the baby was gone. In vain, the passers-by tried to comfort her saying that perhaps someone had taken in her child out of compassion.

After a while, the peasants arriving in the city could barely walk. I remember one scene in which a young boy, emaciated to the point where he had to be supported on each side by adults, probably his parents who themselves were barely able to walk, was coming towards me.

From afar, it appeared as if the boy were grinning. I was chilled with horror at the sight. When the group came near, I realized that the grimace on the boy's face was caused by the taut skin pulled up and baring his teeth.

I remember leaving a drama theater and finding starving children, barely five years of age, curled up in the niches near the entrance slowly dying. Every time I went out in the street, I took bread and other soft food with me and gave it to the mothers, but soon their children were so starved they could no longer consume any food.

The city folk began to feel the squeeze, too. There was scarcity of food everywhere. My husband, Serhii Pylpenko, along with other prominent writers and members of the Communist Party, was issued a book of special coupons or meal tickets for the privileged dining room at the Sovnarkom, Council of People's Commissars. When we went to eat there for the first time, we discovered that it was permissible to take out the meals.

The next time we came equipped with bowls, filled them with food, soup, meat, vegetable, and stepping outside where a large crowd of hungry children was waiting, began to distribute it. The children had no dishes, so we just sat down among them and fed them from our bowls.

There were also some mothers there who helped us. Some of my husband's colleagues, seeing what we were doing, began feeding the children also. I must say that very few writers were privileged enough to obtain food coupons for the Sovnarkom dining room, and out of those, even fewer decided to share their food with the hungry.

I also must add that the food we gave away was not our only food. We all received additional special distribution package, Paiki, so that we were not going hungry.

In the summer of 1932, the Union of Writers of Ukraine, organized for its members and their families a trip to Skadovske, a resort on the Black Sea, near the city of Dnipropetrovske, I was also a member of that union.

The sea shore near the resort was barren, sandy and overgrown with low brush wood. There were no buildings there of any sort. The whole area looked rather desolate.

Further up the shore at the mouth of the River Dnieper, we saw hundreds of dug-outs made by the

(Continued on page 12)

THE Ukrainian Weekly

Promises, promises

Last month's new gesture by the Soviets, their promised release of 140 political prisoners and later 140 more, was a welcome move no matter what the motives behind it were. Since then, however, confusion as to the actual number of dissidents released and what is happening in the Soviet Union in regard to political dissenters has clouded over numerous contradictions and inconsistencies that have prevailed.

This cloud of confusion has obviously worked toward the Soviets' advantage and they have been able to get away with much that often goes unnoticed in the West.

While the Soviet leadership claims to be working on reforming its policy toward open dissent and purportedly trying to empty some of its dungeons, prisons and camps by issuing such pardons as decreed by the Presidium of the Supreme Soviet last month, hundreds still remain incarcerated and many questions are left unanswered.

The releases that have actually taken place have been extremely select and the official number of 140 by far does not represent reality. In real life, according to such monitoring groups as the U.S. Helsinki Commission and USSR News Brief, only 60 or so have been freed under this so-called pardon for those serving terms for "anti-Soviet agitation and propaganda" (Article 70 of the Russian SFSR criminal code). These prisoners were forced to sign statements promising to stay out of trouble.

And even these 60-odd dissidents, short of half the original promised number, have encountered difficulties and even harassment upon finally returning home, according to an article in *The Washington Post* last week. Several were refused residency permits in their hometowns, passports were confiscated and some were informed they have been put on parole.

Is this how former political prisoners are going to fit into General Secretary Mikhail Gorbachev's new open society?

If the Soviets are anxious to empty out their dungeons, then why hasn't the leadership approached the notorious Perm labor camp No. 36-1, known as the "death camp," which is just bursting with political prisoners serving terms for "anti-Soviet agitation and propaganda"? What about the *psykhushkas* — the special psychiatric hospitals? And, if Ukrainians constitute 40 percent of the political prisoner population, then why are there so few of them among the released?

As one human rights observer warned this week, while we should welcome every individual release for the individual suffering it relieves, we really should be cautious and monitor what is actually happening. Promises are one thing and reality another. As far as dissent in the Soviet Union goes, the two have yet to be reconciled.

TO THE WEEKLY CONTRIBUTORS:

We greatly appreciate the materials — feature articles, news stories, press clippings, letters to the editor, and the like — we receive from our readers.

In order to facilitate preparation of *The Ukrainian Weekly*, we ask that the guidelines listed below be followed.

- News stories should be sent in not later than 10 days after the occurrence of a given event.
- Information about upcoming events must be received by noon of the Monday before the date of *The Weekly* edition in which the information is to be published.
- All materials must be typed and double-spaced.
- Newspaper and magazine clippings must be accompanied by the name of the publication and the date of the edition.
- Photographs submitted for publication must be black and white (or color with good contrast). They will be returned only when so requested and accompanied by a stamped, addressed envelope.
- Full names and their correct English spellings must be provided.
- Persons who submit any materials must provide a phone number where they may be reached during the work day if any additional information is required.

Faces and Places

by Myron B. Kuropas



A glorious 50th jubilee

It is 1936.

In Europe, the Spanish Civil War erupts. Germany's Adolf Hitler occupies the Rhineland.

In the Soviet Union, old Bolsheviks Grigori Zinoviev and Lev Kamenev, close associates of Vladimir Lenin, are tried as Trotskyites. They "confess" to plotting with enemy powers against Joseph Stalin and are summarily executed.

In Africa, Italy conquers and annexes Ethiopia.

In the United States, President Franklin Delano Roosevelt defeats Republican Alf Landon in a landslide victory capturing 523 electoral votes out of 531. The eight-hour day and 40-hour work week are established for employees of companies with U.S. government contracts. Margaret Mitchell's soon-to-become best selling novel "Gone With the Wind" is published.

And St. Nicholas Ukrainian Catholic School opens its doors in Chicago.

Celebrating its 50th anniversary with a yearlong commemoration, St. Nicholas Cathedral School opened the year last spring with an exciting cultural dance concert at the Auditorium Theater. The renowned Chicago SUM-A dance troupe *Ukraina* performed before an audience of some 2,500 enthusiasts earning St. Nicholas School over \$18,000 in revenue.

The 50th anniversary commemoration will end with an alumni banquet and ball on Saturday, May 9, at the Chicago O'Hare Marriott Hotel. Some 800 alumni, guests and friends are expected to attend the \$50-a-plate gala.

St. Nicholas School was not the first Ukrainian school in the United States. That honor belongs to Shenandoah, Pa., which organized America's first Ukrainian school in 1888 under the leadership of the Rev. Ivan Volansky.

Nor was St. Nicholas the first Ukrainian day school in the United States. It was the Rev. Pavlo Tymkevych who established the first such school in America, a "bursa," in Yonkers, N.Y. in 1940.

St. Nicholas can't even claim to be the only Ukrainian day school opened in 1936. Schools were launched in New Kensington, Pa., and Hamtramck, Mich., that same year.

Establishing full-time Ukrainian schools in America was a long and arduous process.

The second serious attempt to establish a Ukrainian day school was initiated by Bishop Soter Ortynsky in 1911. With the help of Basilian nuns recruited in Europe by Metropolitan Andrey Sheptytsky, a Ukrainian Catholic orphanage was founded in Philadelphia in 1912. Within three years, the institution housed 131 orphans. Later, summer camps for the youngsters were established in Chesapeake, Md., and in Fox Chase, Pa. Our Ukrainian American who grew up in the Philadelphia Ukrainian orphanage was the late Metropolitan Joseph Schmondiuk.

Two full-time elementary schools were established in 1913 by the Rev. Volodymyr Spoltitakevych in Chester, Pa., and the Rev. Volodymyr Lotovych in Wilkes-Barre, Pa. Both, schools, however, eventually folded.

The first successful parochial day school was established by Bishop Constantine Bohachevsky in 1925 in Philadelphia. First known as St. Joseph's, the school name was later changed to St. Basil's to avoid confusion with the many local Latin-rite schools bearing the same name. No new day schools were founded for the next eight years.

Organizing full-time Ukrainian schools was no easy task. The initial decision to construct St. Nicholas School, for example, was made by the church council as early as 1923. The decision was reaffirmed in 1925 and by the following year some \$12,000 had been collected for construction. Significantly, however, the school didn't open for 10 years and even then it took an extraordinary effort on the part of the pastor to convince parents to pull their children out of public or Latin-rite Catholic schools and to enroll them at St. Nicholas.

With the arrival of the post-war immigration, St. Nicholas had to expand its facilities. A new building was completed in 1954 and enrollment soon peaked at 1,240.

During the 1970s, St. Nicholas began to suffer a substantial decline in enrollment dropping to a post-war low of 145 students. The split which resulted in the creation of Ss. Volodymyr and Olha parish only two blocks away siphoned off much-needed revenue from the parish, now faced with a \$90,000 annual schools deficit.

Two years ago, St. Nicholas began a comeback. A determined and dynamic school board was created and within a year a new constitution guaranteeing Ss. Volodymyr and Olha a direct voice in school affairs was accepted by both parish councils. St. Volodymyr and Olha agreed to absorb some of the school costs and is already providing significant financial and human resources to the St. Nicholas renaissance. School enrollment has increased to 186 this year and is projected at 230 next year.

Hundreds of alumni are expected at the May 9 gala banquet including State Sen. Walter Dudydz and State Rep. Myron Kulas. Special room rates have been arranged at the Marriot Hotel for out-of-towners wishing to renew their ties with St. Nicholas.

Interested alumni are urged to contact Oleh and Maria Sajewych, 2215 W. Cortez, Chicago, Ill. 60622 for more information.



PRESS REVIEW

The Phoenix Gazette on Demjanjuk "drama"

PHOENIX, Ariz. — "Justice appears to be taking a back seat to drama in Israel's trial of John Demjanjuk, the retired Cleveland autoworker accused of sending 900,000 Jews to their deaths as a World War II prison camp guard known as 'Ivan the Terrible.'"

So begins the February 25 editorial, "Justice and the Holocaust," of *The Phoenix Gazette*. The editorial was highly critical of how the state of Israel has been handling the trial of Mr. Demjanjuk thus far.

"Being conducted in a converted concert hall in Jerusalem, the trial is taking on the trappings of theater more than courtroom. Spectators as well as witnesses are hurling emotional verdicts of guilt at the defendant, who denies the charges and says he is a victim of mistaken identity.

"You're a liar. You killed part of my family," screamed a man in the gallery on opening day.

"There he is, there he is, there he is. That is 'Ivan the Terrible,'" cried the first Holocaust victim to testify. "I see him every night. I dream about him each night. The memories are unforgettable. He is engraved in my memories."

Such is the "tearful outburst" of a man who says he escaped from Treblinka in 1943 during an inmate uprising. His statements "drew scattered applause from spectators," *The Gazette* editorial stated. It continued:

"One wonders here if the purpose of this trial is not so much to convict and hang 'Ivan the Terrible' as it is to remind the world once again of the unspeakable horrors of the Holocaust. A year ago, when Demjanjuk was extradited from the United States, an Israeli attorney indicated as much."

Noting that 25 years have passed since Adolf Eichmann was convicted and hanged in Israel for his crimes against humanity, chief prosecutor Gideon Husner stated: "A new generation has arisen. It is important that the young generation in Israel and in the world be able to get a grasp of the atrocities of the Holocaust."

The *Gazette* responded:

"The world certainly must be reminded of the Holocaust, and of subsequent genocide, if mankind ever is to make good on the promise, 'Never again.' If, however, this is the prime motive in the Demjanjuk trial — and the spectacle so far strongly suggests that it may be — any findings of guilt would be marked.

"While the United States revoked Demjanjuk's citizenship and handed him over to the Israelis for trial, we surely didn't intend for him to be treated as guilty unless he can prove himself innocent," concluded *The Phoenix Gazette*.

Winnipeg Free Press on Ukraine's "butcher"

WINNIPEG — Erich Koch, 90, the former reichskommissar of Ukraine, also known as "The Butcher of Ukraine," died in Barczewo, Poland, recently. Captured in the West, he was turned over to Poland in 1950, but was not tried for war crimes until 1959, and then only for those committed while gauleiter of East Prussia. Although he was sentenced to death in Poland in 1959, he was spared because of "ill health."

In an article which appeared in the *Winnipeg Free Press* recently, Lubomyr

Y. Luciuk wrote about Mr. Koch's imprisonment and his Nazi war crimes. Since 1959, Mr. Koch had been kept under house arrest, but according to Dr. Luciuk, rumors had circulated that conditions of his imprisonment were not severe.

"That Koch should have been so mercifully treated is surprising," wrote Dr. Luciuk, "for his direct involvement in crimes against humanity, and war crimes, is beyond dispute.

"Under the Nazi occupation regime he headed in Ukraine, over 750,000 Ukrainian Jews were exterminated and over 2.5 million Ukrainians were rounded up and deported as slave laborers to the third Reich, where many of them perished.

"Curiously, the Soviet Union never asked for his extradition."

In light of his crimes, Dr. Luciuk asked how it is that "this major Nazi war criminal was allowed to spend nearly half his life...under reportedly comfortable conditions?"

"Was it because, as the historian James Lucas has suggested, Koch knew where the Amber Room, looted by the Nazis from the palace at Tsarskoye Selo, near Leningrad was hidden? Or had Koch perhaps been a Soviet agent all along, planted early on in the ranks of the National Socialist German Workers Party, (NSDAP or Nazi) later to be specially employed in Ukraine where his brutalities repelled a population that had originally welcomed the Germans as liberators from the Soviet yoke?"

It is unlikely these questions will ever be answered as Mr. Koch was the last Nazi war criminal known to be alive, Dr. Luciuk wrote. He continued:

"The details of his career in Ukraine are, however, relatively well documented. Considered by Hitler to be a loyal servitor, Erich Koch was appointed to head the Reichskommissariat Ukraine in July 1941. In his inaugural speech Koch described himself as a 'brutal dog' determined to implement the fuhrer's colonial policies in Ukraine. He went on to point out that his duty was to 'suck from Ukraine all the goods we can get hold of, without consideration for the feeling or the property of Ukrainians.' The Ukrainian people were, for Koch, 'Negroes...who should be handled with the whip;' he observed that 'If I find a Ukrainian fit to sit at my table I must shoot him.'

"During his tenure Ukraine was pillaged. As a United Nations Relief and Rehabilitation Administration report noted, the damage wrought in Ukraine during the war was worse 'than any comparable destruction in western Europe.' Soviet statistics published in the immediate postwar period indicate that 714 Ukrainian cities were totally destroyed, including some 2 million major buildings and some 540,000 lesser structures. According to the same Soviet sources between 40.0 percent and 42.0 percent of the total damage suffered by the USSR during the war took place in Ukraine. More recently, Soviet historians had concluded that some 7.5 million Ukrainians perished under the Nazi occupation."

Despite Soviet claims that they are allies of the West in pursuing Nazi war criminals, "they made no effort to have Koch extradited to stand trial for war crimes." Millions of Ukrainians were deprived of having a Nazi war criminal brought to justice, Dr. Luciuk stated.

"An old, feeble man may have gone, peacefully, and unlamented, to his grave. But, far more critically, what was squandered was an opportunity to place

(Continued on page 15)

Petro Hryhorovych Grigorenko: memorial tributes

Following is the full text of a statement on the death of Gen. Petro Grigorenko issued by the External Representation of the Ukrainian Helsinki Group in New York on February 23.

His life was complex and difficult. He grew up and reached adulthood under the Soviet regime, and tightly interwove his fate with the regime's fate. Until the 1960s Petro Grigorenko's military career was very successful due to his hard work — he went from an ordinary village boy to a major general in the Soviet Army.

However, having become convinced of the defects of the system that he had faithfully served, Petro Grigorenko found within himself the courage to take a critical look at the system and his role within it. As a result, he saw that the Soviet regime is not only defective, but criminal as well — and he bravely spoke out against the regime.

The authorities did not accept his honest challenge. Petro Grigorenko was declared insane and underwent seven years of forcible treatment in psychiatric prisons — that is, the authorities attempted to destroy the human within him. But his will

overcame this as well.

Rights defense activity became for Petro Grigorenko a tangible expression of his strivings for justice. In 1977 the authorities once again demonstrated their perfidy: having permitted Petro Grigorenko to travel to the United States for medical treatment, they stripped him of his citizenship and forbade him to return to his homeland.

But he did not lay down his arms before this force of evil. He continued to indefatigably defend the trampled rights of individuals and nations.

What was of utmost importance for a nation, he believed, was to be rid of fear. But he was no less concerned about what would replace this fear, what kind of spiritual atmosphere would arise in its place. What would happen to the spirit, which, having rid itself of fear, remains empty? He had the courage to pose questions even when he did not have the answers.

The tragic and magnetic epitome of the restless searcher and defender of justice, Petro Hryhorovych Grigorenko will remain for many an example of virtue and responsibility for the world's fate.

Below is the full text of the U.S. statement on the death of Gen. Grigorenko that was made public in Vienna at the Helsinki Accords Review Conference on February 27.

Last Saturday a great humanitarian, Gen. Petro Grigorenko, died in the United States. Gen. Grigorenko's life was closely linked with the Helsinki process. A founding member of both the Moscow and Ukrainian Helsinki monitoring groups, Gen. Grigorenko championed many of the human-rights causes that the West has sought to advance at this meeting. The proposals that the West has put forward regarding Helsinki monitors, the rights of persons in confinement and psychiatric abuse, the rights of national minorities — all embody objectives for which Gen. Grigorenko fought.

Gen. Grigorenko worked tirelessly to bring the plight of the Crimean Tatars to world attention. Himself a victim of the cruel practice, Grigorenko sought to bring about an end to the abuse of psychiatry for political purposes. It was a blessing that the general lived long enough to see the release from confinement of his old friends Crimean Tatar leader Mustafa Dzhemilev and of psychiatrist Anatoly Koryagin.

Formerly a highly decorated Soviet general, dedicated Communist and a devoted patriot, Grigorenko distinguished himself in defense of his homeland in the second world war. It was this same acute sense of duty and service to country that eventually led him down the long and difficult path to open dissent. He was a dissident in the true sense of the Russian word (inakomyslyashchiy), meaning, one who thinks differently.

As a young man, Gen. Grigorenko watched in horror as the artificial famine laid waste to his native Ukrainian village and killed millions of his fellow countrymen. Having lived through the terrible years of Stalinism, he welcomed Khrushchev's call for reform at the 20th Party Congress. In the disappointing years that

followed, Grigorenko continued to sense with a keen eye and a compassionate heart the conditions under which people in the Soviet Union were living. A man of integrity and strong conviction, he responded with honest protest. Grigorenko was determined that injustices of the past should never be repeated, that the victimized receive redress and that human dignity be respected.

Not only did Gen. Grigorenko think this, he said it and suffered terrible consequences. He was deemed mad to have seen the truth and act upon it. After years of psychiatric confinement, in 1977 Gen. Grigorenko was permitted to leave the Soviet Union to join his son in the United States. Shortly thereafter, he was stripped of Soviet citizenship. In the United States, the general and his wife, Zinaida, continued their humanitarian work.

Grigorenko was of great height and straight of bearing, befitting a general. But his physical stature only reflected the inner man, a man of strength and courage, who stood tall for what he believed. Ambassador Zimmermann and other members of my delegation recall that when Gen. Grigorenko came to Madrid at the opening of our CSCE Review Conference in 1980, he was by then well advanced in years and slow of gait. Yet, he determinedly and painstakingly made his way up to the podium at a press conference and delivered a resounding address on the need for Helsinki compliance.

Another vivid image of Grigorenko comes to mind, a picture described by his colleagues in the human-rights movement. It is six o'clock in Pushkin Square on Constitution Day, December 5, 1976. A small group of intrepid human-rights advocates has made their way to the monument to remove their hats in silent protest according to tradition. Grigorenko's bald pate towers above the little group. But, for the first time, the peaceful demonstration does not

(Continued on page 15)

BOOK REVIEW

On Minister Harold Macmillan's role in "mistaken" repatriations to USSR

The Minister and the Massacres by Nikolai Tolstoy. Century Hutchinson, 1986. 399 pp. \$29.95.

by Jeffrey D. Stephaniuk

There were holocausts committed during World War II, and there were war crimes committed as the surrenders were being negotiated. Count Nikolai Tolstoy, in his seventh major publication, presents his research on the repatriation of some 40,000 Cossacks (Kuban and Don), and White Russians to the Soviet Union in 1945.

This book is his second on the topic of repatriation, addressing the unanswered questions from "The Victims of Yalta." In total, more than 2 million refugees who were stranded in British occupation zones, or had given themselves up to Her Majesty's or American forces were repatriated between 1944 and 1947.

The plight of the Cossacks and White Russians was perplexing, because many of them had never been Soviet citizens: the terms of the Yalta Conference in 1945 which decided the matter stated that only Soviet citizens could be repatriated — willingly or forcibly. Further, their repatriation was in direct contradiction to the official British proclamation on the matter: "...any person who is not (repeat not) a Soviet citizen under British law must not (repeat not) be sent back to the Soviet Union unless he expressly desires to be so." Many of the Cossacks and White Russians emigrated at the time of the Russian Revolution.

A standard evaluation of the situa-

Jeffrey D. Stephaniuk, a student at the University of Saskatchewan, holds a B.A. in philosophy and a master's degree in theology.

tion attributes the "mistaken" repatriation to the confusion, the haste of the moment, and the following of orders. In opposition to this, Mr. Tolstoy found that the fate of those who put their trust in the "so-called civilized and Christian West" had been "planned and implemented throughout with great care and forethought in deliberate contravention of orders from above."

The "Minister" in the title refers to the one man the author implicates as being responsible for the unauthorized repatriations and subsequent deaths. His name is Harold Macmillan, minister resident in the Mediterranean in 1945. He is the man Mr. Tolstoy suspects, and to whom his research points, but Mr. Tolstoy withholds final judgment, choosing to present the material and let the reader decide for himself. Mr. Macmillan was still alive when Tolstoy was doing his research, but declined to be interviewed on all occasions. Thus, his side of the story and motives for his actions during the war can only be extrapolated from other sources. The author feared that Mr. Macmillan might take his secrets to the grave with him. This is what appears to be the case, as Mr. Macmillan died on December 29, 1986.

In regard to the sources which Mr. Tolstoy bases his work on, he emphasizes the reliability of the "direct evidence" which fleshes out more fully his previous account, "The Victims of Yalta."

Through narrative form, based on eyewitness reports of survivors, the initial chapters of "The Minister and the Massacres" explains how the various refugees and troops surrendered to the

British forces.

The Slovenes were fleeing from civil war in Yugoslavia, anxious to reach the British before Tito's Communist partisans caught them. The Cossacks, too, would only surrender to the British, knowing their certain fate if the Communists caught them.

What the Slovenes, the Cossacks and the White Russians also had in common was their alliance with the Germans, which would prejudice their position in the eyes of the West. The Cossacks were anti-communists fighting with the Germans for what they viewed as the liberation of Russia from Stalin. The Slovenian Home Guard cooperated with the Germans in order to obtain arms with which to fight against the partisans, using fascist Italian weaponry. On this collaboration, Mr. Tolstoy cautions that the context within which they occurred be understood: "International law accepts that civil authorities in occupied territory should continue their functions in accordance with the laws in force."

The troops that surrendered to the British and Americans were surprised to find that there were no plans to fight against communism. The Slovenes, Cossacks and others were expecting to rest for a while under British protection, then all go off together to resume the battle. The British and Americans were equally surprised at the resistance to repatriation. The Americans knew nothing of the massacres of returned Russians by Soviet security forces, and what was known of the Soviet Union in general came from sympathetic Allied propaganda.

In a chapter on the beginning of Macmillan's involvement, the author cites the minister's known accounts of his involvement, and then proceeds to show their historical inaccuracies. At this point, Mr. Tolstoy also elaborates on his notion that it was Macmillan, because of his "immense prestige," who swayed the other authorities into re-

turning the Cossacks to the Soviets, all the while "concealing what he was doing from the Foreign Office."

Ukrainian readers will be drawn to the pages where Mr. Tolstoy mentions "SS Galizien" which surrendered around the same time as the White Russians did. "SS Galizien" was not given over to the Soviets, because they had taken the "sensible precaution of claiming to be a Polish force." The only explanation Mr. Tolstoy sees for the repatriation of one group but the release to freedom of another group at this time, is Mr. Macmillan's involvement.

In the next chapters, the surrenders, the personalities, the massacres of Croats and others by Tito, and the circumstances around the repatriation are documented by Mr. Tolstoy. He repeats his conclusion that the British and American governments had declared that the Yugoslavs and the Cossacks could not be repatriated against their will. That they were repatriated meant that they were betrayed to their deaths. In the process of building his argument against the silent British collaborators, Mr. Tolstoy also clears the names of others who may have been implicated. He also writes how the repatriation came to an end, saving some of the soldiers and civilians who were supposed to be handed over.

Thus, Mr. Tolstoy presents an investigative historian's account of bizarre events during the eve of World War II. He details the circumstances of the repatriation, and seeks to answer the question of who among the British would do such a thing, especially since the Soviets and the Yugoslavs had much to gain, but the British had nothing to gain. He concludes that former British Prime Minister Macmillan set the repatriated soldiers and civilians up for what he himself knew awaited them: "To hand them over to the Russians is condemning them to slavery, torture, and probably death."

Former Soviet...

(Continued from page 3)

Agave: People cannot know about these laws, but must obey them — if you violate them, you are punished.

Huntwork: Do the lawyers know about these laws? **Agave:** No, unless you have clearance.

There's a totally secret system of special courts, which should not exist according to the Soviet Constitution. There are secret lawyers, secret judges — they get a government salary. All proceedings of these courts are secret.

There is an entire secret system of courts. Who decides who goes where? There are no constitutional provisions. Most people don't know about the secret system, even in the Soviet Union.

[Agave then discussed his own experiences with the secret system when he tried to sue in order to get his job back.]

My job was not secret, but where I worked there were several labs and one of them was considered secret by the regime, so the entire institute was considered secret. It all fell under the secret system.

The end of this story is very interesting. I refused to go (to have my case heard) to the special court. I actually did see the court, the address and the judge. I asked him if he could show me the existence of his court, according to the Soviet Constitution. I asked him, "What will I do with your decision, with your papers? I have to know why you exist."

(He appealed his case to the Moscow City Court.) They refused to take jurisdiction over my case. So I have in my possession proof with the seal of ministry, the chairman of the Moscow City Court, which referred me to the first department of my institute, which is the KGB. I have a paper that shows that such special courts exist.

[Dr. Agave has shown many foreign correspondents and some scholars this document, but has not had much response from either. He attributes this to the West's indifference in openly challenging the Soviet system.]

[Next the discussion turned to the difference in ideology and what effect that has on interpreting a phrase, such as the one which begins the ABA/ASL Declaration of Cooperation — "Being mutually pledged to advance the rule of law in the world."]

Agave: Lenin stated a revolutionary law, a perspective, which said that one must do everything in the interest of the revolution, or in this case the party. It comes out to the same thing.

Huntwork: Would the perspective allow extermination of people, or deportation.

Agave: Yes. That is how they understand that law.

Huntwork: Would they hesitate to lie, or is it a different concept?

Agave: Both. They are shrewd.

Huntwork: So there is a linguistic distinction?

Agave: There are terms established by traditions of democracy. We (in the West) think in relationship to civilized law.

Huntwork: To me, though, it is a lie (the Soviets' use of language according to the revolutionary perspective). I interpret it as a lie.

Agave: The Soviets reserve the right to their own interpretation in regards to human rights or the rule of law. It is a lie for Americans — absolutely.

Grivnina: Interpretations can change from year to year, too.

Strokata: (She discusses the reason some Americans are so ill-equipped to negotiate or talk with official Soviets.)

Among the officials the regime sends, there are no public disagreements. They will vote unanimously (if necessary). Their ideas will all be the same, regardless of the forum — juridical or non-juridical. They tire people out. They stubbornly adhere to one position.

Americans come from the point of compromise (that is their tradition), so even if only one member from the American delegation leans toward the Soviets' position, there develops a majority for the Soviets' case.

In that way the Soviets overcome the American delegation, and influence it.

[The former dissidents agreed that the more one signs formal agreements with the Soviets, the more one is forced to justify their actions to be able to defend the agreement. The example of the Soviets being forced to resign from the International Psychiatric Association was given to show that Soviets need to contact Western professional societies, and communication will not suffer. They pointed out that there are still contacts between Western and Soviet psychiatric professionals, without the West legitimizing torture through psychiatry.]

Huntwork: How can the ABA help those suffering in the Soviet Union.

Agave: First, abrogate the agreement. Second, establish personal contacts with (genuine) Soviet lawyers. Third, there must be involvement of American lawyers in dissident cases — it will help the dissidents and it will educate the American lawyers. Lastly, demand to attend dissident trials — one must get involved as directly as possible.

[Lastly, the group discussed the general effort of the Soviet Union under General Secretary Mikhail Gorbachev to appeal to Western sensibilities. Dr. Strokata felt, as did all of the discussion participants, that the apparent updating of the Communist system was merely cosmetic. She attributed their moves to the need for Western trade, technology and the investment of Western capital in the Soviet economy.]

Strokata: For the West to go along with their (the Soviets') plans, the Soviet Union has to have a "human face" — Gorbachev is a human face. And the ABA is helping create that human face.

Ukrainian scientist in forefront of AIDS research efforts

by Natalie Sluzar

WASHINGTON — AIDS (Acquired Immune Deficiency Syndrome), although a newly identified disease, has already been labeled by some as the black plague of the 20th century. According to the National Center for Disease Control in Atlanta, there are about 29,000 persons who have AIDS in the U.S., 16,000 have already died from the disease, and another 2 million persons are infected with the AIDS virus. Worldwide, over 37,000 cases have been reported to the World Health Organization, with about 5 to 10 million persons infected.

Playing a significant role in the global research efforts on AIDS is Ukrainian microbiologist and epidemiologist Dr. Maria Motyl, associate director of the Clinical Microbiology Laboratory at Montefiore Hospital, a 900-bed medical facility in the North Bronx. Dr. Motyl divides her time between administrative and management responsibilities and research, the "best of two worlds," she says.

As manager, she is responsible for a staff of 45 technologists and other personnel, prepares budgets and is a liaison with the hospital administration. In her research capacity, Dr. Motyl is part of a research team on AIDS comprised of physicians, nurses, technicians, AIDS patients and their families.

AIDS was first identified in the U.S. as a unique phenomenon in 1981, when numerous relatively young, healthy men in the San Francisco area began to die from a series of infections and their complications. The AIDS virus was eventually identified (two world renowned research institutes claim credit for this discovery — the National Institute of Health in Washington, and the Pasteur Institute in Paris).

As the term AIDS implies, once a person has the AIDS virus, certain



Dr. Maria Motyl at work.

other viruses take advantage of the person's weak, debilitated condition and attack. The victim's natural immune system is no longer able to defend itself, succumbs to a multitude of infections and ultimately death.

Certain segments of the population, however, have been identified as being more susceptible to the AIDS virus than others. These include homosexual males, drug addicts of both sexes, persons having multiple sex partners and those persons who have had blood transfusions. There is no cure for AIDS.

This past summer Dr. Motyl and her colleagues presented a paper in Paris to an international conference on AIDS. Their findings were both major and surprising. Through a study of AIDS

patients at Montefiore, it was found that there was a different rate of infection between men and women. About 50 percent of AIDS patients succumb to mycoacterium avium-intracellulare bacteria. Of those infected with this bacteria 45 percent were males and 75 percent were women. The prognosis for women was much worse than for men. The study showed the necessity of looking more closely at women's immune systems, and a separate study is now projected.

In another study conducted by Dr. Motyl and her colleagues, numerous AIDS victims and their families were closely monitored to determine if AIDS can be transmitted by various casual contacts, such as kissing, hugging,

shaking hands and even sharing eating utensils. After two years, although still inconclusive, the study revealed that AIDS is not transmitted through these daily, ordinary contacts.

Various major health centers through the United States are now recommending that persons who are anticipating surgery bank their own blood for future use rather than risk the chance of getting AIDS through transfusion. Although blood screening has minimized the risk of getting AIDS through transfusions, it screens for only one virus, while the potential for other AIDS viruses exists.

There is a general hysteria in the population about AIDS, although most people believe that "it won't happen to me." The fear of AIDS has greatly altered the casual "pick up" encounters, and resulted in behavior modifications in people's sexual habits. The gay community has undertaken extensive education programs to prevent the spread of AIDS within their own community.

Originally from New York City, Dr. Motyl received her B.S. from the City College of New York, and her Ph.D. from Cornell University in microbiology. She did her post-doctoral work in clinical microbiology at Mt. Sinai. In addition to her research in microbiology, Dr. Motyl did extensive research in virology, completing her dissertation on the Venezuelan encephalitis infection, which infects horses but not people.

Besides her busy research career, Dr. Motyl is involved in several Ukrainian organizations including The Washington Group, the Young Professionals at the Ukrainian Institute and Club Suzie-Q. She was also a member of the National Plast Command and continues to be active in that organization, and is a member of Branch 194 of the Ukrainian National Association.

Survivors'...

(Continued from page 1)

O'Connor said, yes.

In further questioning, Mr. Rosenberg stated that he heard moans and screams from the gas chambers, while during his testimony in the previous week he had said that he could not hear such sounds over the noise of the generators and other machines.

Under cross-examination Mr. Rosenberg acknowledged that he had described "Ivan" to Israeli investigators as dark-skinned. Mr. O'Connor thanked him, nodding in the direction of Mr. Demjanjuk, who is light-skinned with rosy cheeks.

In concluding his cross-examination, Mr. O'Connor showed Mr. Rosenberg a photograph from the newspaper *Molod Ukrainy*, which is published in Ukraine, and asked if he recognized the person. The witness said he did not. The photo was one that accompanied an article purportedly about John Demjanjuk and identified him as "bloody Ivan" of Treblinka. The photograph appeared on a reproduction of the controversial Trawniki ID card, but it

Correction

In "Ukrainians provide three-bass hit at the Met," it was incorrectly stated that Sergei Kopchak will sing in next season's production of "Macbeth." The Ukrainian singer who is scheduled to appear in "Macbeth" is tenor Viacheslav Polosov, from the Black Sea town of Zhdanov, Ukraine, who made his Met debut last summer as Pinkerton in "Madame Butterfly."

was not the photo previously seen on that card.

Several questions were also asked of the witness by the judges. Judge Dalia Dorner asked which physical traits had led him to identify Mr. Demjanjuk. He replied, "his mug, eyes, ears."

Third survivor testifies

The third treblinka survivor to testify was Josef Czarny, 60, who spent 10 months at the death camp; his three sisters perished there. In his testimony on Tuesday, March 3, Mr. Czarny identified Mr. Demjanjuk as "Ivan the Treblinka" after looking at a photo album and pointing to a 1951 photo of Mr. Demjanjuk.

He told the court that he had first identified the former autoworker as "Ivan" in 1976 in testimony before Miriam Radiwker, having picked out his photo and that of Feodor Fedorenko from an album titled "Ukraine IA" (there is another album called "Ukraine IB").

It was revealed during the defense's cross-examination, however, that Mr. Czarny had not in fact picked out the Demjanjuk photo, but only identified it to himself in his own mind. Yoram Sheftel, the defense co-counsel, reminded the witness that he had testified twice on September 21, 1976, before Ms. Radiwker, and that at 1 p.m. he identified only Mr. Fedorenko. Later, at 2:30 p.m., he identified "Ivan." (Ms. Radiwker is slated to be called as a witness for the prosecution.)

The defense succeeded in bring out various other inconsistencies between the testimony of Mr. Czarny on that day

and his previous statements. Another example was Mr. Czarny's recollection of an especially brutal German nicknamed Lalka (Doll). Lalka was "worse than the Inquisition and Khmelnytsky," the witness said. In 1965 Mr. Czarny had testified that Lalka was always accompanied by a dog named Bari, at the current trial he did not recall the dog.

Mr. Czarny also testified that among others he remembered from Treblinka were a German from America nicknamed Amerikaner and the "chief guard," Fedorenko. He said he saw "Ivan," who was five to six years older than him and recalled that he shot a girl as she was attempting to escape over a fence.

About "Ivan" he said that this man oversaw the generators, the gas chambers, the motors. In answer to a question about how he knew this, since he himself was a prisoner in the lower camp, not the upper camp where "Ivan" was stationed, Mr. Czarny replied that everyone knew this. He described "Ivan" as follows: "Tall, broad, large eyes, somewhat elongated face, very tall. He had a black, peaked cap with the skull that was the insignia of the SS. He had a belt across his chest with a pistol."

Mr. Czarny could not recall under cross-examination that he had once testified that he wore a yellow ribbon and knew his prisoner's number.

During his testimony Mr. Czarny also described the round-up of Jews in the Warsaw ghetto and the trip to the death camp with people crammed inside boxcars.

His response to many questions from

the defense was, simply, "I don't remember."

Treblinka barber testifies

Gustav Boraks, 85, a native of Poland who was a barber charged with shaving women's heads before they were gassed at Treblinka, was called to testify on Wednesday, March 3. His recollections of the death camp turned out to be muddled under questioning by both the prosecution and defense attorneys.

Like all the previous Treblinka survivors, Mr. Boraks identified Mr. Demjanjuk as "Ivan." He said he recognized him by his "full face, high forehead and small eyes." A day earlier, Mr. Czarny had said "Ivan" had large eyes.

As did the previous three survivors, Mr. Boraks admitted that the Israeli witnesses had traveled together to various court proceedings, dined together and exchanged recollections of Treblinka, and that they were always escorted by two Israeli policemen, one of them always being Martin Kolar.

Additional difficulty during Wednesday's sessions arose because Mr. Boraks testified in Yiddish. His remarks were then translated, in a highly unusual setup, by Judge Zvi Tal into Hebrew. These, in turn, were translated into English for Mr. O'Connor and into Ukrainian for the defendant. Several misunderstandings occurred as a result of this arrangement.

For example, Mr. O'Connor queried the witness about a guard named Sukhomil who, according to Mr. Boraks, had saved him from death. Mr. O'Connor asked whether the witness would be

(Continued on page 16)

Cooperative spirit: an overview of the credit union movement

by Tamara Denysenko

Part II of a four-part series

The cooperative ideals of self-help, self-sufficiency, member control, productivity and thrift, promulgated by Reiffeison for farmers and by Schulze-Delitzsch for urban craftsmen and merchants, made a significant impact on many European countries.

In Italy, Luigi Luzzatti, greatly attracted by the ideals of Schulze-

Tamara Denysenko is editor of Credit Union Opinion (Kooperatyvna 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.

Delitzsch, expounded on the ideals at the University of Padua and in 1866 opened the first cooperative bank in Milan. Working capital was provided from small shares and deposits, officers worked without compensation. The principle of "character credit" was closely adhered to in the lending operations. The bank's motto was "capitalization of honesty" and by 1909 it was the largest banking institution in Italy.

The Austrians organized their first cooperative in 1858 and the farmers of France had several cooperative societies in the latter part of the 19th century. Surprisingly, in England the cooperatives were not very popular despite the efforts of Henry W. Wolff, chairman of the International Cooperative Alliance and a strong advocate of cooperative banking.

The "cooperative spirit" first reached the United States in 1864. German craftsmen, enthusiasts of Schulze-Delitzsch, organized "Arbeiter-Bund" societies in New York City. These inspired political economists and socially conscious individuals to write

about the necessity of "banks of the people, by the people, and for the people," which would help independent craftsmen, reduce conflict between capital and labor and provide non-usurious credit to the average man.

Cooperatives became permanently established on the North American continent first in Canada through the activities of Alphonse Desjardins, a journalist from Levis, on the St. Lawrence River. He became a firm believer in cooperative banking after observing the devastating effect of high-rate money lenders and loan sharks on the average wage-earner. He was determined to establish a self-help association when he learned of individuals being charged 1200 percent interest on small loans.

The "LaCaisse Populaire de Levis" was organized by Desjardins on January 23, 1901. Its goal was to encourage economy and financial responsibility, promote Christian and humane values, combat usury, provide capital for local individuals and their enterprises and to help borrowers achieve economic independence through self-help. Members subscribed to a \$5 initial share and members in "good standing" received loans at 8 percent and savings earned 4 percent.

The philosophy of cooperative credit was popularized in the United States by Pierre Jay and Edward Albert Filene, both of Boston, Mass. However, the first credit union was established by Alphonse Desjardins, the great cooperator from Canada, at St. Mary's Catholic Church parish in Manchester, N.H., on November 22, 1902.

Pierre Jay, a direct descendant of John Jay, the first chief justice of the U.S. Supreme Court, upon reading Henry Wolff's "People's Banks" in 1906 began promoting the credit union movement in Massachusetts. He achieved the passage of the first state credit union act in the State April 15, 1909. It defined a credit union as a "cooperative association formed for the purpose of promoting thrift among its members."

The most influential promoter was Edward Filene, a wealthy Jewish department store owner who shared a deep concern for others and for whom business and public service consumed his life. He, was not only the "father" of the American credit union movement, but was also instrumental in organizing the Boston Chamber of Commerce and later the U.S. Chamber of Commerce

and the International Chamber of Commerce. He was a progressive reformer who believed that new approaches were necessary to solve old problems.

The movement did not receive popular acceptance or experience any substantial growth until the mid-1920s and then mostly through the dedicated and constant moral and financial support of Filene. Seeing that the U.S. cooperative credit movement was stagnating, experiencing public scepticism, facing increased hostility from state bank commissioners and various financial institutions, Filene searched for the man who would revitalize the movement and spearhead its organizational work. Such a man was Roy F. Bergengren.

An attorney by profession, Bergengren, the son of a Swedish immigrant physician, was drawn to the humanitarian aspect of the movement. In 1920 he embarked with Filene's financial backing, on a mission to bring credit unions into the stream of American economic life. His first success was the establishment of the Massachusetts Credit Union League, and then the organization of the Credit Union National Extension Bureau — a forerunner of the present-day Credit Union National Association (CUNA).

Bergengren believed that credit unions represented the best principles of Americanism and that their primary purpose was to help alleviate poverty, promote "applied" democracy, aid citizens in achieving a better life and contribute to strengthening the nation's economy by encouraging thrift and discouraging usury.

He did not, however, see credit unions as an integral part of the entire cooperative movement, only as a supplement to it, because they were a type of banking institutions and had to fulfill their duties in a businesslike and conservative manner.

The Great Depression, ironically, helped the credit union movement. Numerous bank failures, industrial stagnation and widespread unemployment shook the public's faith in established institutions and increased the desire to try new systems and approaches.

During this period Bergengren helped establish credit union laws in most states, promoted effective leagues, set up organizational district offices and most importantly worked for the passage of a federal credit union bill.

It was signed into law by President Franklin D. Roosevelt June 26, 1934, after intense lobbying and finally through the personal intervention of Filene. The Federal Credit Union Act recognized credit unions as non-profit, democratically controlled self-help societies and among other provisions exempted them from taxation.

Bergengren's organizational skills also led to the establishment of the Credit Union National Association (CUNA) whose principal purpose was to foster the movement and to support its expansion abroad. Madison, Wisc., became CUNA's headquarters in 1935, and Bergengren served as its managing director from 1934 to 1945.

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
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Receives award for patriotism

WASHINGTON — Dr. Michael S. Pap of John Carroll University received a national patriotism award from USIC Educational Foundation October 30 in Cleveland.

Dr. Pap is director of the Institute for Soviet and East European Studies at John Carroll University, where he has been professor of history since 1958.

The award is the American Values Award, given annually to an American citizen who has shown an outstanding commitment to advancing and protecting the values of our free society.

Michael Pap is the fourth recipient of the American Values Award. He is a nationally-known lecturer on democracy and totalitarianism, Soviet dissent, American-Soviet relations, and ethnicity in America. In 1985, his institute celebrated its 25th anniversary.

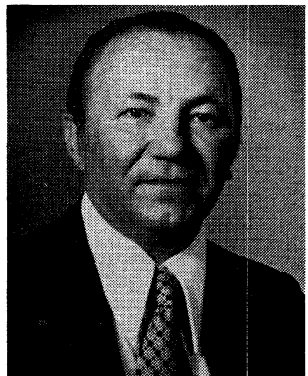
Born in the Carpatho-Ukraine, Dr. Pap graduated from Heidelberg University in Germany in 1948, and became a U.S. citizen in 1952. He was professor of political science at the University of Notre Dame from 1950 to 1958.

Dr. Pap is currently president of the Ukrainian American Association of University Professors, trustee for the Cleveland Chapter of the National Conference of Christians and Jews, member of the Cleveland/Cuyahoga County Private Industry Council, and Executive Committeeman of the Nationalities Movement of Cleveland. In 1972-74, Dr. Pap was director of the Department of Human Resources and Economic Development for the City of Cleveland.

He is the recipient of the Shevchenko Freedom Award, Cleveland's Most Outstanding Naturalized Citizen Award, and the John Carroll University Distinguished Faculty Award.

The Washington-based USIC Educational Foundation, established in 1967, is a private, non-profit organization that promotes and defends traditional economic principles and the national values that support them. It is primarily concerned with bringing to college campuses and the media an understanding of private enterprise, individual liberty, and the traditional values that underlie our society.

Dr. Pap is a member of UNA Branches 328 and 364.

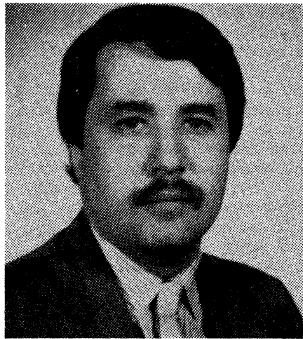


Dr. Michael S. Pap

Teaches courses on business law

BUFFALO, N.Y. — Michael L. Hanuszcak, a former resident of Buffalo is now an attorney associated with the firm of Rinaldi and Rinaldi, P.C., in Syracuse, N.Y., in addition to being an adjunct professor at Onondaga Community College. He teaches business law.

Notes on people



Michael L. Hanuszcak

Mr. Hanuszcak is a member of the American New York State and Onondaga County Bar associations. He holds a J.D. degree from the State University of New York at Buffalo.

He is a member of UNA Branch 127 in Buffalo and the Ukrainian American Youth Association (SUM-A). He is a former recipient of UNA scholarships.

His parents are Dmytro and Eva Hanuszcak. He and his wife, Mona, have a son, Peter.

Selected miss at state fair



Tanya Osadchuk

CHERRY HILL, N.J. — The New Jersey State Fair, the largest fair of its kind in the country, was highlighted by the Miss New Jersey State Fair Beauty Pageant. Eighteen girls, representing the different counties in the state, were judged on their beauty, poise, a question-and-answer session, and a bathing suit and evening gown competition held on stage.

The winner was Tanya Anna Osadchuk, 18, of North Wildwood, N.J. The prizes included \$500 and a modeling scholarship.

The new winner toured the fair grounds the following day with New Jersey Gov. Tom Kean, and greeted many dignitaries in the following days, among them Attorney General W. Gary Edwards, as well as other heads of the different departments in the state.

Miss Osadchuk is a member of UNA Branch 172 of which her grandfather, William Osadchuk of Whippany, N.J., is secretary.

The State Fair was held last fall.

School essay cited by teachers

TROY, N.Y. — Seven-year-old Christian Spiak was chosen last year to be the only student from the entire Troy School District to have his essay on the Statue of Liberty submitted as entry in a nationwide contest held on the occasion of Lady Liberty's Centennial.

Christian, a second-grader at Public School 16, wrote that the Statue of Liberty symbolizes freedom.

"My grandparents came to America from Ukraine, and when they saw the statue they cried because they had found a free country. We should thank God and be proud to live in a country that is free," he wrote.

The essay was an assignment given to students from kindergarten through sixth grade. Christian's essay was sent to the contest sponsors in New York by the Troy School District.

At the end of July, Christian and his parents, Jacob and Daria Spiak, visited the Statue of Liberty.

The entire Spiak family, as well as Christian's grandparents, Eugene and Anna Nabolotny, are members of UNA Branch 191.

Christian is also a student at the local school of Ukrainian studies as well as the St. Nicholas Parish religious education program. He is active in SUM-A and the Zorepad dance ensemble directed by Roma Pryma Bohachevsky.

Presents seminar on Soviet policy

WASHINGTON — Prof. Bohdan R. Bociurkiw of Carleton University in Ottawa, presented a seminar lecture on December 15, 1986, at the Kennan Institute of the Woodrow Wilson International Center for Scholars.

He spoke on "Soviet Religious Policy under Gorbachev and the Approaching Millennium of Christianization of Rus'."

Dr. Bociurkiw is a member of UNA Branch 492.

Pilots solo air flight

PRINCETON, N.J. — Christopher Otrok, a junior at The Hun School here, recently celebrated his 16th birthday by piloting his first solo airplane flight.

The teenager is also on the school's cross country team. At a recent meet he led his team to victory over George School by completing a 2.8-mile course in 16:15.

He is the grandson of Michael Otrok, secretary of UNA Branch 14 in Newark, N.J., and is himself a member of that branch.

Notes on People is a feature geared toward reporting on the achievements of members of the Ukrainian National Association. All submissions should be concise due to space limitations and must include the person's UNA branch number. Items will be published as soon as possible after their receipt, when space permits.

FEBRUARY-MARCH — FUND-RAISING MONTHS FOR UKRAINIANS IN THE U.S.

Dear community members, Ukrainians in the U.S.:

The brutal repression and great suffering endured by our nation in Ukraine, including the horrible aftereffects of radiation following the nuclear disaster in Chernobyl, as well as the mighty campaign of enemy forces, the defamation of our name and accusations of alleged war crimes, demand from us a consolidation of all our national forces to counteract this slander.

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.

We ask that, if feasible, you contribute more than these minimal sums. Checks should be made payable to Ukrainian American Coordinating Council, and mailed to:

UKRAINIAN AMERICAN COORDINATING COUNCIL
142 Second Avenue, New York, N.Y. 10003

UACC Executive Committee

For the record...

(Continued from page 5)

peasants who fled from the famine. They dug those holes in the ground and lived there with their families, perhaps hundreds of them. They survived by catching fish. Many of them came from far away. It was late summer, and the peasants wanted to find out how the crops which they planted earlier were doing.

They sent their scouts to their native villages. The scouts returned with the news that the crops were excellent, but that there was no one left to harvest them. However, the authorities have brought the factory workers from cities, and had imported Russians to do the harvesting for them. So far as I know, those dug-out dwellers were not discovered by the authorities and were saved.

One day that summer, my husband was returning from work. He worked as the editor-in-chief at the State Publishing House. We lived in the cooperative apartment building called Slovo, The Word, [The Slovo building was reserved for the most prominent Communist writers in the Ukrainian SSR. — Famine Commission staff.] on the outskirts of town. There was a small marketplace nearby.

Passing through it, my husband noticed a young woman wandering aimlessly and looking lost. She had nothing on but a long peasant skirt and was barefoot. He asked her what she was looking for, and she

answered that everyone in her village was starving to death, that she had no one and nowhere to go.

She looked so pitiful that my husband told her to follow him. He brought her to our apartment where our cook took her to the kitchen and offered her some food. The young woman burst out crying and confessed that she had not had any food for four days. We washed and scrubbed her, gave her some clothes and let her stay with us.

The poor woman was beside herself with joy and tried to show her appreciation in every way she could, doing all kinds of chores around the house. She literally worshipped my husband. She stayed with us for six months, and then my husband found her work in some factory.

This woman was not the only person my husband managed to save. There were many others. Being the head and founder of the Peasant Writers Association called Pluh, The Plough, he was aware that most members of his organization tried to help their starving relatives in the villages, and he gave them assistance in every possible way, especially by finding jobs for those peasants.

As a party member, my husband had firsthand knowledge of the open protest against the man-made famine by the communist writer Mykola Khvyliovy. Khvyliovy had asked the party to dispatch him to the country to help confiscate the grain, believing that the grain was being withheld by the stubborn wealthy

kulak peasants.

Upon his arrival in the country, he found the entire village starving to death. In horror, he immediately wired the Central Committee saying, "The village is starving. We must send food there, not confiscate it from the peasants."

In response, the party officials ordered Khvyliovy to return from his assignment. When he arrived in Kharkiv, he was told that everything proceeded according to the party directive. Within a short time thereafter, Khvyliovy committed suicide. [Mykola Khvyliovy, the most popular Soviet Ukrainian writer of the 1920s, committed suicide to protest the artificially-created famine in May 1933. — Famine Commission staff.]

In 1933, my husband was arrested and our family was exiled from Ukraine. We settled in Kalinin, a city north of Moscow. There the local people were astonished to hear my story about the famine in Ukraine. "How could that be," they said, "when we see Ukrainian bread and sugar being sold in our stores?"

Equally amazed were my friends in Moscow. "So that's why we saw all those Ukrainian peasants wandering in the streets of Moscow. We were all puzzled by what was going on," they told me.

I never thought I would live to hear that anyone could claim that the so-called famine never took place in Ukraine in 1932.



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PAUL ROBERT MAGOCSI is Professor, Department of History, Department of Political Science, and Chair of Ukrainian Studies, University of Toronto. He is the author of eight books and numerous articles. His books include *The Shaping of a National Identity: Subcarpathian Rus', 1848-1948* and *Galicja: A Historical Survey and Bibliographic Guide*.

GEOFFREY J. MATTHEWS is chief cartographer of the Department of Geography, University of Toronto. He is the cartographic designer of the internationally award winning *Economic Atlas of Ontario*, and also of the forthcoming multivolume *Historical Atlas of Canada*.

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Binghamton community recalls children in Ukraine

by Maria K. Zobniw

BINGHAMTON, N.Y. — On January 6, in order to spiritually unite on Christmas Eve with Ukrainians in Ukraine, Vlodia Zalusky of the Binghamton Ukrainian Youth Association of America (SUM-A) branch organized the children of Sacred Heart Ukrainian Catholic Church for a special Christmas event.

On that evening all the children gathered outside Sacred Heart Ukrainian Catholic Church. Two Christmas trees were decorated with Christmas cards symbolically meant for children in

Ukraine, especially for children of Ukrainian political prisoners and children who had suffered in the nuclear disaster in Chernobyl, Ukraine.

While parents, parishioners and children sang carols, candles were lit around the trees for all those in Ukraine who were not able to light Christmas candles on Christmas Eve.

The local press and TV stations had been invited to cover the event and during a TV interview Mrs. Zalusky explained why such an event had been planned:

"Since children are a nation's resource and hope of continuity for the future, they should be especially trea-

sured. The children of Sacred Heart parish decided to bring attention to the tragic plight of Ukraine by focusing on the children of Ukrainian political prisoners who are deprived of the care and nurturing of their parents, and on the children who suffered and will continue to suffer the effects of the nuclear disaster in Chernobyl, Ukraine."

The local newspaper carried a story and picture of the event. The story described Ukrainian Christmas traditions and carried a photo of the children singing carols against the background of Sacred Heart Ukrainian Catholic Church.

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O RUSALKA II 18 Days escort STEFA KOWKOVYCH	July 23-August 9 Lufthansa (ITLH10718)	BUDAPEST TERNOPIL LVIV YALTA KIEV/KANIV	July 24-25 July 26-29 August 2-5 August 5-9	\$2000.00 \$250.00 Single Suppl.
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Q LASTIVKA 22 Days escort BOHDAN KOZBAR	August 1-29 Swissair (ITSSRIEWR029)	BUDAPEST LVIV YALTA KIEV/KANIV MOSCOW LENINGRAD HELSINKI	August 9-10 August 11-15 August 15-18 August 18-21 August 21-23 August 23-26 August 26-28	\$2500.00 \$350.00 Single Suppl.
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Myroslav Medvid...

(Continued from page 1)

Medvid is alive and well, the correspondent brought up again what he described as "the anti-Soviet show that occurred in the United States around his name," Mr. Medvid's face darkened, he writes, before he replied:

"At this time I wrote to these trans-Atlantic mourners over my 'sad fate,' so that they would leave me in peace. That I live, in good health, have acquired a family, and am preparing to be a coal miner you already know..."

The "embittered" protesters, the article continued, would not let Mr. Medvid alone even when he had returned to his native village in the Sokaly Raion of the Lviv Oblast. Consequently, Mr. Medvid wrote a letter to the editor of the New Orleans newspaper, the Lawrence Eagle Tribune, in which he allegedly wrote that he was compelled, like Mark Twain, to declare that "rumors of my death have been greatly exaggerated."

He compared the "distortions of truth" printed in that newspaper to those of Hitlerite Fascism and maintained that the entire incident had

been a deliberate provocation.

The Izvestia article is cleverly written, and it appears that Mr. Medvid is alive and healthy. But some questions arise nevertheless.

For example, were the injuries that necessitated the "complex operation" during Mr. Medvid's hospitalization evident to the U.S. authorities who questioned him at length? This should be relatively easy to answer.

Second, isn't there a significant difference between a young sailor who later decides to follow his father into a coal-mining career — a novice, now graduated to an apprentice — and a relatively sophisticated man who quotes Mark Twain when attacking U.S. authorities, and throws in references to Hitler's Germany for good measure? The entire letter, as cited in this report, was written in a professional style; in its Russian version, it appears both eloquent and defiantly satirical.

Finally, was Medvid's change of career voluntary?

This writer does not expect to discover the answers to the second and third questions. But they should be raised nevertheless. After all, it is Izvestia that has regurgitated the issue of Seaman-turned-coal-miner Medvid, and not the Western media.

National Millennium...

(Continued from page 3)

did not even exist in 988. Russian Orthodoxy is the only tolerated religion and is used by the Soviet government to suppress other Churches and to give the impression of freedom of religion. Ukrainian Catholics, Orthodox and Protestants have been brutally persecuted for the entire history of the USSR and these religions continue to be banned. As 1988 approaches, we want you to be aware that the Soviet government, through the Russian Orthodox Church, will use the Millennium to impress foreign delegations while Ukrainians continue to be persecuted."

Dr. yEdynak said she feels that a Ukrainian presence at the event was important and that Ukrainians succeeded in getting their message across. "This has been a great opportunity to inform broadcasters who reach millions of people who are concerned about Christians everywhere. In light of the Russian Orthodox Church's plans, it was essential that we present the truth, and we were able to do that by distributing brochures like "Ukrainian Churches Under Soviet Rule" by Bohdan Bociurkiw and "The Ukrainian Orthodox Question in the USSR" by Frank Sysyn, both published by the Harvard Ukrainian Studies Fund. It is essential that we have high quality materials such as these."

Andrij Bilyk of the National Millennium Committee added, "We talked to so many interested people, and we have their addresses so we can follow up by sending more information."

One of the visitors to the booth and a participant at the workshops on international broadcasting was Pastor Olexa Harbuziuk, head of the Ukrainian Evangelical Baptist Church. He says he was "thrilled" to see the booth. Pastor Harbuziuk has had Ukrainian-language programs broadcast into the Soviet Union since 1966. He currently broadcasts over World Harvest Radio International out of South Bend, Ind., and Transworld Radio out of Monte Carlo with headquarters in New Jersey. "There is no reason why more Ukrainian groups could not broadcast in Ukrainian to Ukraine, except at \$200 for half an hour, it is not cheap," said Pastor Harbuziuk.

Nicholas Leonovich, director of radio ministries for the Slavic Gospel Association and a panelist in a workshop on international broadcasting, agreed with Pastor Harbuziuk, adding, "People in the Soviet Union need to hear what the Bible has to say. Ukrainians in the West can help their own by supporting radio programs of the gospel in Ukrainian. All you need is someone with a good voice and a contemporary accent."

The booth was a result of cooperation between the National Committee to Commemorate the Millennium of Christianity in Ukraine, the Harvard Ukrainian Studies Fund, and Washington Ukrainians from groups such as the local Harvard Project Committee and The Washington Group.

Комітет Української Громади Метрополітальної Філадельфії — Відділ УАКРади

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will hold an

ANNUAL DISTRICT COMMITTEE MEETING

Sunday, March 29, 1987 at 2 p.m.

Scrufford Motel, corner 309 — 54 Hwy, Hometown, Pa.

Officers, Convention Delegates and Representatives of the following UNA Branches are invited to attend:

Berwick, 164, 333
Frackville, 242, 382
Freeland, 429
Lehighton, 389
Mahanoy City, 305

McAdoo, 7
Minersville, 78, 129, 265
Mt. Carmel, 2
Shamokin, 1
Shenandoah, 98
St. Clair, 9, 31, 228

PROGRAM:

1. Opening
2. Election of presidium for annual meeting
3. Minutes of preceeding 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, ANDREW KEYBIDA
8. Question and answer
9. Adoption of District Program for 1987
10. Discussion and Resolutions
11. Adjournment

Meeting will be attended by

Andrew Keybida, UNA Supreme Advisor

J. Sedor, Hon. Chairman

T. Butrey, Chairman, A. Slovik, Treasurer, H. Slovik, Secretary

BOOK

THE OTHER HOLOCAUST:

Many Circles of Hell By Bohdan Wytwycky

Preface by Michael Novak

This work brings together for the first time in English the sources which document the systematic killing of millions of Polish, Ukrainian, Belorussian and Gypsy (Rom) civilians at the hands of the Nazis. Although the suffering of the Jews under Hitler is well-known, the destruction of nine to ten million — or more — Gypsy and Slavic civilians who were also singled out for annihilation for racial reasons is virtually unknown the United States.

The Other Holocaust: — \$8.95 each.

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"It is the first study ever to deal in an informed and level-headed manner with an issue of such great importance not only to Ukrainians, Poles and other Slavs, but also to Jews..."

The Ukrainian Weekly

Task Force...

(Continued from page 3)

the South Florida Conference on Soviet Jewry; Howard Cantor, treasurer of the Union of Councils for Soviet Jews; Lillian Hoffman, leader of the Colorado Committee of Concern for Soviet Jewry; William J. Wolf, a lawyer affiliated with Arizona Action for Soviet Jewry; as well as Ms. Huntwork, the Arizona lawyer who with fellow Arizonan Orest A. Jejna has led the opposition to the ABA-Soviet ties.

The Association of Soviet Lawyers is known to be one of the primary publishers of anti-Semitic and anti-human rights propaganda in the USSR. During debate at the ABA's annual meeting in New York in August 1986, ABA speakers conceded the ASL's prominent role in Soviet propaganda, comparing the ASL to Goebbels' Propaganda Ministry, its propaganda to Hitler's and one of its officers, ASL Vice-President Samuil Zivs, to an officer of the Ku Klux Klan.

Nevertheless, the formal document signed by the ABA describes the Soviet group as pledged to "the rule of law" and to a list of laudable human-rights objectives. In response to public con-

demnation of the ABA-Soviet ties, the ABA House of Delegates voted in August to reassess the ties in a year, at the ABA's annual meeting in San Francisco in August.

The Task Force, based in Phoenix, has termed "meritless" the ABA's claim that a formal agreement is necessary to "talk with the Soviets." The Task Force contends the agreement's false claims on behalf of the Soviets grant the ASL unwarranted legitimacy, worsening the plight of Soviet victims.

Petro Hryhorovych...

(Continued from page 7)

end in silence. Grigorenko speaks out about Vladimir Bukovsky, a participant in preparations for the first demonstration, then in a psychiatric hospital. The general concludes: "I thank you all for coming here to pay your respects to the millions who perished. Thank you for your sympathy for prisoners of conscience!" In response the crowd cried: "We thank you."

On behalf of the government of the United States, we thank you, Gen. Grigorenko, for your great contribution to the Helsinki process.

Winnipeg...

(Continued from page 7)

on the historical record a detailed account of precisely what the nature of Nazi rule in Ukraine was. This is an irreplaceable loss and one for which the blame must be squarely placed on the political leadership of the Soviet Union," Dr. Luciuk concluded.

Dr. Luciuk is a post-doctoral fellow at the University of Toronto.

UNA Branch Meeting

Ukrainian National Association — Branch 423, Chicago, Ill. — Please be informed that UNA Branch 423 in Chicago is having its Annual Meeting at the Senior Citizen Center at 2355 W. Chicago Ave. at 1:00 p. m.

Your presence is mandatory.
Julia Nazarewycz, secretary

We have the long-awaited book in stock

Robert Conquest:

THE HARVEST OF SORROW

Soviet collectivization and the terror-famine
New York, Oxford, Oxford University Press, 1986, pages 412.
Price \$19.95.

This is the first full history of one of the most horrendous human tragedies of our century. The dekulakization, collectivisation and terror-famine of 1932-1933 of the peasants in the Ukraine had a death toll higher than the total number of deaths for all countries in the World War I.

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The UNA: Insure and be sure

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UNA DISTRICT COMMITTEE

announces that

ANNUAL DISTRICT COMMITTEE MEETING

will be held

Sunday, March 29, 1987 at 2:30 p.m.
at the Ukrainian American Civic Center, Inc.
205 Military Rd., BUFFALO, N.Y.

All members of the District Committee, Convention Delegates and Branch Officers and Delegates of the following Branches are requested to attend:
40, 87, 127, 149, 299, 304 and 360

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 Vice President, DR. MYRON KUROPAS
8. Question and answer
9. Adoption of District Program for 1987.
10. Discussion and Resolutions
11. Adjournment

Meeting will be attended by:

Dr. Myron Kuropas, UNA Supreme Vice President

Roman Konotopskij, President ■ Wasyl Sywenky, Secretary ■ Maria Harawus, Treasurer

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Suggested donation: \$8.00

THE UKRAINIAN NATIONAL ASSOCIATION ANNOUNCES

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The scholarships are available to students at an accredited college or university, WHO HAVE BEEN MEMBERS OF THE UKRAINIAN NATIONAL ASSOCIATION FOR AT LEAST TWO YEARS. Applicants are judged on the basis of scholastic record, financial need and involvement in Ukrainian community and student life. Applications are to be submitted no later than APRIL 1, 1987. For application form write to:

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ATTENTION! APPLICATIONS SUBMITTED WITHOUT ALL REQUIRED DOCUMENTS ATTACHED WILL NOT BE REVIEWED BY THE COMMITTEE.

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PREVIEW OF EVENTS

March 12

ROCHESTER: A panel presentation on "The Contemporary Agenda of Ukrainians in Diaspora" will be held at 7-9 p.m. at Irondequoit High School, 260 Cooper Road, in the Large Group Instruction Center. For information call Valentina Makohon, (716) 467-6114. Featured speakers: Prof. Taras Hunczak of Rutgers University, Christina Isajiw of the World Congress of Free Ukrainians Human Rights Commission and Dr. James E. Mace of the U.S. Commission on the Ukraine Famine.

March 13 - 15

PARMA, Ohio: Branch 12 of the Ukrainian National Women's League of America will host an exhibit by Philadelphia artist Andrij Maday, "Graphics and Paintings," at St. Josaphat's Astrodome, 5720 State Road, in the UNWLA Room. Opening reception with the artist will be held on Friday, March 13, at 7 p.m. Additional exhibit hours will be on Saturday, March 14, 9:30 a.m. - 5 p.m.; Sunday, March 15, 9:30 a.m. - 4 p.m. For more information, call (216) 526-6863 or 659-4753.

March 14

PHILADELPHIA: Oksana Kerch will be honored for 50 years of literary achievement and community service at a luncheon at 4 p.m. at Christ the King Parish Hall. The event is sponsored by the Women's Association for the Defense of Four Freedoms for Ukraine.

March 15

NEW YORK: "An Evening with Iryna Ratushynska" will begin at 4 p.m. at the Ukrainian Institute of America, 2 E. 79th St. The event will focus on the recently freed poet's works and her struggle for human rights in the USSR.

STAMFORD, Conn.: Branch 15 of the Ukrainian National Women's League of America will sponsor a Taras Shevchenko commemorative program featuring a slide presentation and local performers at St. Volodymyr Church Hall, 24 Wenzel Terrace, beginning at 4 p.m. Admission is free.

March 29

TRENTON, N.J.: St. George's Ukrainian Orthodox Church School is having its annual Taras Shevchenko concert at the church hall, 839 Allentown Road in the Yardville section of Hamilton Township, starting at noon. For more information call (609) 585-1094.

ONGOING

CHICAGO: ODUM is hosting a festival of films to be held on four consecutive weekends in March and April. All films will be shown at 1 and 3 p.m. on Saturdays and Sundays at the ODUM Building, 2116 W. Chicago Ave. Starting on March 14-15 "Zemlia" and "Ivan Franko" will be shown, followed by "Idu Do Tebe" and "Tragedy of Carpathian Ukraine" on March 21-22. On March 28-29, "Oleksa Dovbush" and "Povernennia Butterfly" will be shown, and on April 4-5 "Kaminij Khrest" and "Lisova Pisia" will be screened.

Survivors'...

(Continued from page 9)

able to describe this guard, and the witness replied, yes, if he was to see a photograph of him. And, have you seen his photo, when? the defense attorney asked. The answer: yesterday. In translation, however, the response was lost. Mr. O'Connor again asked the same question and this time the response was: "long ago."

The witness raised further doubts about his credibility when in response to questions he forgot details and gave obviously incorrect answers. It also appeared that Mr. Boraks forgot answers to questions he had been asked only seconds earlier. For example, in answer to the question how did you travel to Florida for the 1984 denaturalization hearing of Feodor Fedorenko, Mr. Boraks answered, by train. Judge Dov Levin phrased the question in a slightly different manner, asking from where did you travel to Florida? Mr. Boraks answered, from Katowice. The judge repeated his question, and this time the response was, from Czestochowa. Mr. Boraks has lived in Israel since the end of World War II.

Mr. O'Connor said during his cross-examination that officials at Yad Vashem had found in 1967 that Mr. Boraks was "very confused" when giving testimony, and had, therefore, decided not to take his statement. At the time Mr. Boraks could not even remember the name of his younger son who had been killed at Treblinka. That day Mr. Boraks could not even recall testifying before Yad Vashem officials.

Other inconsistencies between Mr. Boraks' recollections and those of previous witnesses became evident during the cross-examination. Mr. Boraks said the guards at Treblinka wore green uniforms, others said they had worn black. In response to a question about the German guard Lalka, Mr. Boraks said he did remember such a person and that he had a horse. Mr. Czarny said Lalka had a dog.

Prosecutor Michael Shaked asked at one point, "If you said something to (Israeli) investigators in 1976 and something else today, which should we rely on?" His answer: "1976, sir, I think."

Judge Levin finally interrupted the defense's questioning long before the day's session was due to end, asking if there were further questions. Mr. O'Connor replied that he has many more questions but, taking into account the situation and the witness's severe memory lapses, he feels further cross-examination would be a waste of valuable time.

Israeli policeman's testimony

The prosecution's final witness during the third week of the trial was Assistant Commander Alex Ish-Shalom of the National Unit for Criminal Investigation, Israeli Police. In testimony on Thursday, March 5, Mr. Ish-Shalom spoke at length about interrogations of Mr. Demjanjuk conducted by a six-man team of investigators while the suspect

was detained in Ayalon Prison. He said that since March 3, 1986, the team, which he headed, had met with Mr. Demjanjuk more than 20 times.

The interrogations were conducted in Ukrainian (except for the first time, when the questioning was in English), as a member of the team spoke in Ukrainian. All Mr. Demjanjuk's statements were recorded, and Mr. Demjanjuk refused to sign anything. The suspect was asked by the interrogators to write down his biography and this Mr. Demjanjuk did. There were minor discrepancies, regarding the amount of time spent in various places by Mr. Demjanjuk, between the written biography and oral statements made by the suspect, he reported. Mr. Demjanjuk was also photographed while in prison, he said.

Mr. Ish-Shalom revealed that one of the guards assigned beginning on April 22, 1986, to watch Mr. Demjanjuk was actually a police officer, Aria Kaplan, whose goal was to establish a rapport with the prisoner and to record his observations. All of Mr. Demjanjuk's letters to the outside were screened by Mr. Kaplan and given to the prosecution.

The witness also testified that Mr. Demjanjuk had told the interrogators that he had not revealed his service in the Vlasov Army for fear of repatriation and possible death upon his return to the USSR. Mr. Ish-Shalom mistakenly referred to the Vlasov Army as a Ukrainian division.

The police commander noted that the suspect had declined to answer questions about two towns near Treblinka, saying, you want to place me at Treblinka.

Mr. Ish-Shalom said Mr. Demjanjuk told investigators, "If I had been at Treblinka, I would only have been following orders. There was a war going on; there were no choices."

During Mr. Ish-Shalom's testimony, the prosecution introduced into evidence some 50 documents, ranging from Mr. Demjanjuk's applications for a visa to enter the United States, his U.S. citizenship application, photos of the Demjanjuk family that had appeared in a Cleveland newspaper, to transcripts of the interrogators' talks with Mr. Demjanjuk. Also introduced was the Trawniki ID card, which, Mr. Ish-Shalom said, was obtained from Soviet authorities through the good offices of Armand Hammer.

In reference to this Trawniki ID card, Mr. Ish-Shalom reported that Mr. Demjanjuk had said of the photograph on it: It is impossible it is me, because at that time I had plenty of hair. So, if that photo is me, it must have been taken at the time I was drafted into the Soviet Army; that is the only time I had so little hair.

The defense had time during the week's concluding session for only one question. Mr. O'Connor asked where the team of investigators had been active, and learned that it had been to the United States, Belgium, France and Germany in addition to Israel. It had not gone to Poland or the Soviet Union.

Cross-examination of Mr. Ish-Shalom will resume on Monday, March 9.

Ukrainian presence at trial

During this third week of the Demjanjuk trial, the only Ukrainian presence at the trial was that of an observer, who wishes to remain anonymous, attending the proceedings on behalf of UNCHAIN (Ukrainian National Center: History and Information Network).

At week's end, however, it was learned that UNCHAIN was funding the two-week stay of another observer, Roman Kupchinsky, who was to leave for Israel on Sunday, March 8.

In addition, a Canadian delegation from the Civil Liberties Commission of the Ukrainian Canadian Committee is to leave Toronto on Monday, March 9, for a 10-day visit to Israel. The group's purpose, according to Yury Boshyk, a historian and private consultant from Toronto who is one of its members, is to establish contacts with Israeli colleagues in their respective professional fields, to monitor developments at the Demjanjuk trial and to meet with the Demjanjuk defense. The Israeli Consulate in Toronto is helping the group establish contacts.

Other members of the delegation are Bohdan Onyschuk, a lawyer and member of the Ukrainian Famine Research Committee, and Danylo Struk, a professor at the University of Toronto who is involved in the Ukrainian Encyclopedia project. Also traveling with the group, though paying his own way, will be Jewish activist Alexander Epstein of Toronto.

Meanwhile, the Canadian defense fund for John Demjanjuk, which has already raised some \$120,000, has attracted considerable TV and print news media attention. The fund is coordinated by Toronto businessman and philanthropist Peter Jacyk.

Bishop Antony interviewed

The Jerusalem Post on February 24 carried the following report on Bishop Antony's presence in Israel during the first week of the trial.

"I believe in John Demjanjuk's innocence," the Rt. Rev. Antony, New York bishop of the Ukrainian Orthodox Church, told The Jerusalem Post at the trial last week. He said that he had met Demjanjuk through his pastor in Cleveland and that he was convinced of his good character and that the case was one of mistaken identity.

Bishop Antony said that he was satisfied with the conduct of the trial so far, but that he objected to the opening statement, which had seemed a blanket indictment of the Ukrainian people.

"I can't conceive of us as a nation persecuting the Jews," the fourth-generation American said. He recalled that in the famine created by Stalin in the 1930s about 8 million Ukrainians had lost their lives. During World War II a further 6 million of the 45 million had died.

Asked about fund-raising to pay for Demjanjuk's defense, Bishop Antony said that it fell far short of his expectations. "But I'm not closely concerned with that; my interest is pastoral," he said.

When asked of his impression of the Israeli public, Bishop Antony said he had been deeply hurt when a stranger called him a "Nazi." The damage was largely repaired, however, when another stranger quietly placed a conciliatory hand on his shoulder.

The Ukrainian Orthodox Church has about 150,000 members in the U.S., the bishop said.

Information in this news story about the court proceedings was phoned in from Jerusalem by an observer for UNCHAIN (Ukrainian National Center: History and Information Network).

Troy to dedicate Shevchenko Place

TROY, N.Y.—The dedication of Taras Shevchenko Place, on the corner of Third and Fourth streets here, will take place on Sunday, March 15, at 1 p.m.

The city manager and other local dignitaries are expected to take part. After a brief ceremony at the site, a reception and concert will be held at the Ukrainian Hall, 391 Second St.

The dedication ceremonies are being coordinated by the Taras Shevchenko Memorial Committee of Troy, chaired

by Wasyl Bodnar.

The idea of a memorial to Shevchenko, the poet laureate of Ukraine, was introduced to Steven G. Dworsky, Troy City manager, by Mr. Bodnar, vice-president of the Ukrainian Congress Committee of America, Troy Branch.

A resolution was passed by the Troy City Council on January 8 to erect this memorial at the triangular intersection of Third and Fourth streets.