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Government introduces legislation allowing war crimes prosecution in Canada

by Michael Bociurkiw

OTTAWA — The Canadian government introduced legislation on June 23 to allow the prosecution of war criminals who may still be living in Canada.

The legislation, which includes an amendment to the Immigration Act, will close Canadian borders to war criminals.

In addition, the bill would clear the way for prosecution of the most important 20 suspected war criminals identified by the Deschenes Commission of Inquiry on War Criminals.

One of the most unique features of the legislation is that it will make it possible for the courts to try all war criminals, not just Nazis.

In a report submitted in March to the government, Justice Jules Deschenes, the head of the war crimes inquiry, recommended that the government amend the Criminal Code to include new and broader definitions of "war criminal" and "crimes against humanity," making prosecutions easier.

The new legislation is based on the assumption that the acts would have been deemed criminal had they been committed in Canada.

The Immigration Act amendments would close Canadian borders to persons who are "reasonably believed to have committed war crimes or crimes against humanity." It would also permit the deportation of non-permanent residents found in Canada and suspected of war crimes. A permanent resident suspected of war crimes would be tried in Canada according to Canadian rules of evidence.

Justice Minister Roman Hnatyshyn called the legislation "a general war crimes law" because, he said, "it deals with war crimes wherever they were committed without reference to any set of events."

"We want to get prosecutions where prosecutions are possible, and a proper and complete investigation of all remaining files."

Although no names were given, the Justice Department has begun to put

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Israeli court rejects defense plea of "no case" against Demjanjuk

Defense begins on July 27

Special to Svoboda and The Weekly

JERUSALEM — The three-judge panel hearing the war crimes trial of John Demjanjuk on Monday, June 29, rejected the defense's "no case" plea, after defense counsel Yoram Sheftel argued that the case be dismissed due to lack of evidence against the defendant.

According to the Jerusalem Post, the "no case plea is a procedure whereby the defense, at the end of the prosecution's presentation (the prosecution rested on Thursday, June 25) questions whether there is enough evidence on which the accused might be convicted."

"This question is distinct from the one that arises at the end of the trial, when the judges have to decide whether sufficient evidence has been presented to prove the accused's guilt beyond reasonable doubt," the Post wrote.

The newspaper cited legal circles that the no case motion "is not made routinely. It is not made lightly, nor is it made in murder cases," wrote Ernie

Meyer, the Jerusalem Post reporter covering the trial.

Mr. Sheftel argued the defense's no case plea based on two main aspects of the prosecution's case: witnesses' identification of Mr. Demjanjuk and testimony regarding the Trawniki ID card.

Mr. Sheftel stated that the identification card is the principal piece of evidence against his client, yet it does not tie the defendant to Treblinka. Therefore, it cannot be proof of the defendant's crimes at that death camp.

Thus, the only evidence that could possibly incriminate Mr. Demjanjuk is the testimony of witnesses who identified him as "Ivan the Terrible," he said.

The defense attorney went on to argue that the methods used in obtaining such identification were questionable and, in fact, violated accepted legal practices. He also cited

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Krawciw addresses Ukrainian American Veterans

by Stephen M. Wichar Sr.

WARREN, Mich. — Under the banner of "Communism Enslaves—Democracy Liberates," more than 50 veterans of World War II, and the Korean and Vietnam wars, attended the 40th national convention of the Ukrainian American Veterans here on June 12-14.

Representing a cross-section of Ukrainian communities in the Eastern and Midwestern states, delegates launched a historic three-day session and pledged support for human and national rights in Ukraine and other geographical areas where repressive governments exist.

The Macomb Daily issue of June 11 prepared Warren residents for the arrival of a Ukrainian-born general from Wuerzburg, West Germany. Mitch Kahetian, managing editor of the newspaper who is well-versed on Ukrainian issues, wrote a feature story indicating that a spirit for freedom will be evident when a notable commander of Europe's largest combat division will be addressing the convention banquet. In addition to the foregoing, June 13 was proclaimed "Ukrainian American Veteran's Day" by Warren Mayor Ronald Bonkowski.

After registration at the Knight's Inn Motel on Friday afternoon, standing convention committees met to formulate and recommend organizational policies. These included the auditing, constitution and by-laws, ways and means, membership, resolutions, welfare and nominations

committees. Committees appointed by the national board were augmented by participating delegates.

After the committee sessions were completed, delegates and guests attended a hospitality night at the St. Josaphat Parish Hall. This welcoming party was sponsored by UAV Post No. 101 and the Women's Auxiliary Section.



Maj. Gen. Nicholas S.H. Krawciw

With the party in high gear, the audience was pleasantly surprised by the appearance of Major Gen. Nicholas S.H. Krawciw, who just arrived on a delayed Pan American flight from overseas. Dressed in civilian clothes, the general greeted the delegates in both the Ukrainian and English languages.

Early Saturday morning, June 12, delegates convened at the Ukrainian Cultural Center in Warren, a Detroit suburb, for the principal convention session. After a formal opening ceremony, Gen. Krawciw and Capt. Martiniuk, commander of the Ukrainian American Canadians, offered personal greetings. The agenda for the day included reports by national officers, standing and special convention committees, 40th annual convention committee, and the election of a national board. Philadelphia was designated as the site for the 41st national annual convention to be held during Ukraine's Millennium Year.

During the morning and afternoon sessions, officers and members of the National Women's Auxiliary were also assembled for deliberations. During this time, Gen. Krawciw was interviewed by Scott Wilson on WJBK-TV, a CBS-affiliate. The segment aired early Saturday evening.

More than 600 people turned out to attend a gala banquet and veteran's ball at the Ukrainian Community Center. Before proceeding with the program, U.S. Rep. Dennis M. Hertel, (D-Mich., 14th District) was permitted to address

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Dissent reported within defense team

JERSEY CITY, N.J. — "There are rumbles of dissent within the three-member defense team in the Jerusalem trial of suspected war criminal John Demjanjuk," wrote the Jerusalem Post on June 24.

The front-page news story cited public clashes between chief defense attorney Mark O'Connor and Israeli co-counsel Yoram Sheftel, and rumors that Mr. Sheftel has criticisms about the handling of the case.

The Post story, written by Ernie Meyer, quoted defense attorney John Gill, the third member of the team, as saying "There will be changes, John (Demjanjuk) wants us to be equal."

"The tendency seems to be for more equality on the team rather than O'Connor's undisputed leadership," the Post noted.

"There will be a decision soon," Mr. Gill told the newspaper.

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Linna dies

JERSEY CITY, N.J. — As the paper went to press, news reached The Weekly that the Soviet news agency TASS carried a report on July 2 that Karl Linna, the man charged with committing war crimes in German-occupied Estonia during World War II, died in a Leningrad hospital early in the morning, reportedly of a heart ailment. He was 67.

The Associated Press carried the

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A GLIMPSE OF SOVIET REALITY

Ukrainian party historian sees little need for major change

by Roman Solchanyk

A recent article in the Ukrainian party and government daily Pravda Ukrainy by the director of the Institute of Party History in Kiev, Vasyly I. Yurchuk, is sure to have a depressing effect on anyone who may have been expecting major revisions of long-standing Soviet interpretations of certain events and personalities in Ukrainian history as a result of Mikhail Gorbachev's revolution from above.

The article, titled "On Historicism and Truthfulness," has all the characteristics of a programmatic statement defining the boundaries of the "restructuring" of historical writing in Ukraine. Its message, although couched in all of the appropriate Gorbachevian clichés, may be summed up in the formula "restructuring without change."

Mr. Yurchuk begins by noting that the April 1985 Plenum of the Central Committee of the Communist Party of the Soviet Union and last year's party congress have made it possible to evaluate and understand the past "more fully and more precisely." Many readers of Pravda Ukrainy, he says, have expressed their heightened interest in "the elaboration of new historical thinking and the search for new approaches to the analysis of historical events and processes" in letters to the editorial board. There have also been some "rather emotional discussions" in the press and at various meetings and seminars.

According to Mr. Yurchuk, the new situation in the country demands that "stereotypes in the interpretation of the historical past be eliminated." This means that blank pages must be identified and filled in; half truths must be rejected; and previously suppressed sensitive and pointed questions and problems must be examined.

At the same time, "precise methodological and strictly balanced judgements must be maintained — especially as regards turning point and breakthrough periods in our Socialist history — in the spirit of Leninist principles of party-mindedness and historicism and from the positions of truth."

Anyone even vaguely familiar with Sovietese will immediately recognize that linking "Leninist principles of party-mindedness and historicism" to "truth" is a contradiction in terms. Lenin was not in the business of historical scholarship. Rather, he was in the business of revolution which, as he made clear on countless occasions, required that such petty bourgeois sentiments as truth be subordinated to the tasks at hand.

Mr. Yurchuk seems to be aware of this problem, nothing that "naturally, in this connection, the question arises as to what enters into the concepts of historicism and truthfulness, in what relationship do they find themselves?"

But instead of a lucid explanation the reader is treated to an exercise in convoluted Marxist-Leninist gibberish about history being a "single process governed by laws."

With the theoretical substructure neatly disposed of, Mr. Yurchuk gets down to the heart of the matter, namely, why Ukrainian historians should be careful about what they write. The reasons that he offers, expressed in

terms of "key principles" (klyuchevy polozhenia), are threefold.

First, history itself bestowed upon the party the role of being in the forefront of revolutionary socialism. Everything along this previously unknown and untreaded path was new and had never been attempted before. The implication is that "mistakes" were inevitable.

Second, the objective conditions in which socialism was being constructed in the Soviet Union were "brutal." For almost 30 years, writes the party historian, until the formation of the world Socialist system, the USSR was a "besieged fortress." Presumably, this also "justifies" something.

And finally, in the course of seven decades, of which almost 20 years were spent warding off "imperialist aggression" and rebuilding the country, the Soviet Union accomplished what normally would have required centuries. This, it seems, is meant to suggest that the end justifies the means.

Having set the parameters, Mr. Yurchuk devotes the remainder of his article to specific historical issues and personalities. He admits that Soviet works dealing with the period from October 1917 to the end of the 1930s are characterized by "stereotyped dogmatic views" and a "mitigated analysis" of complex problems. At the same time, the recent increased interest in this period has at times been accompanied by "one-sided, superficial judgements and, in many cases, by devious motivation and unhealthy sensationalism."

As a case in point, he singles out the recent interview with Academician Vladimir A. Tikhonov of the USSR Academy of Agricultural Sciences in Literaturnaya Gazeta, in which Mr. Tikhonov is said to have questioned the necessity of "liquidating the kulaks as a class on the basis of all-round collectivization." There were, of course, "costs" and "slip ups" in this "most difficult and complicated matter," explains Mr. Yurchuk, committing altogether the issue of the man-made famine in Ukraine:

"But we have something else in mind — [Tikhonov's] denial of the necessity of the policy of liquidating the kulaks as a class that was conducted at the beginning of the 1930s. Meanwhile, this concocted assertion by the author is in no way substantiated. The facts testify otherwise."

The history of World War II is another area that has not been studied sufficiently. Among other things, Mr. Yurchuk argues that more research is needed on "the heroic struggle of the toilers against bourgeois nationalist bands in the western oblasts of Ukraine." One of "the most acute and complex questions," he continues, is "the objective interpretation of the role of personalities," whereby "it is important not to pass over the dramatism of events and human fates."

The individuals that he lists are: Lenin, Sverdlov, Kalinin, Dzerzhinsky, Frunze, Ordzhonikidze, Kirov, Krasin, Chicherin, Lunacharsky, Petrovsky, Kossior and Chubar. These are not exactly "non-persons" in Soviet historiography. Yet, conspicuously missing from this list are such important Ukrainian party leaders of the 1920s as Mykola Skrypnyk and Oleksandr Shumsky.

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Balts, Ukrainians pray together for persecuted kin in USSR

by Michael Bociurkiw

OTTAWA — It was 15 years ago that Ottawa Ukrainians first started going to church on the second Wednesday of June to pray with members of the city's Baltic communities for persecuted individuals in the Soviet Union.

On June 10, an ecumenical service in the ornate Notre Dame Basilica in Ottawa brought together members of these communities and members of Parliament from the three federal political parties.

The annual service is an opportunity for the Baltic and Ukrainian communities, organizers say, to pray together for their friends and relatives behind the Iron Curtain who have been victims of strictures of the state.

During a brief English-language sermon, Ihor Kutash, a Ukrainian Orthodox priest from Montreal, spoke about the explosion last year at the nuclear power plant at Chernobyl, calling the accident an example of the Kremlin's "irresponsibility and callous disregard for human life."

He called the explosion the "world's greatest nuclear disaster" since Nagasaki and Hiroshima. The organizers of the annual service — leaders of the Ukrainian, Lithuanian, Latvian and Estonian communities — said they also hoped their service would be noticed by federal decision-makers.

"We want to persuade the government to be more firm with the Soviet Union," said Ann Sewchuk, the coordinator of last year's service. She said community leaders are concerned with the growing number of official exchange programs between Canada and the Soviet Union.

"We are not in favor of these programs," she said in an interview after an outdoor vigil that drew a crowd of about 300 people to Confederation Square in downtown Ottawa.

Liberal MP Aideen Nicholson hailed the annual service as an "opportunity for Canadians to call for freedom and justice, and the return of basic human rights and dignity." The Toronto politician also applauded the community members for their "enduring courage and conviction" in bringing the plight of Soviet political prisoners to the attention of Canadians.

Andrew Witer, a Ukrainian MP from the ruling Progressive Conservative Party, said the annual service is an important symbol of support for those behind bars in the Soviet Union.

"We are here to remember those who have been deprived, intimidated, coerced, beaten or tortured," said Mr. Witer. "We are here to ask free people everywhere to remember the many once-free countries and peoples in the world who are now captive nations and

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Ligachev nixes Easter broadcast reportedly approved by Gorbachev

FRAMINGHAM, Mass. — The staff of Moscow TV and Radio were reportedly set to broadcast, for the first time in Soviet history, a brief 15-minute excerpt from the Orthodox Easter midnight service, according to sources, reported the Keston News Service in its June 11 issue.

Keston said that General Secretary Mikhail Gorbachev, when consulted on the plan, was reported to have nothing against the idea.

However, when everything was ready for the broadcast, Yegor Ligachev, the Kremlin's ideology chief, reportedly personally telephoned Moscow TV some 10 minutes before air time and banned it, Keston said.

In a commentary Keston wrote that there is a consensus now among informed believers and clergy in the Soviet Union that there are two distinct

policy lines emanating from the Communist Party's Politburo, the de facto top governing body of the USSR, as far as the Church is concerned.

They reportedly believe that one line is Mr. Gorbachev's, who purportedly sees the Church as a positive force in history and a potential ally in the struggle for a morally healthier Soviet society. The other is reportedly Mr. Ligachev's, the second secretary of the CPSU Central Committee, who is responsible for ideology.

Mr. Ligachev has reportedly gone on record making "militant statements against religion and calling for reintegration of anti-religious policies and activity," as he did recently in Soviet Georgia.

The incident, Keston said, appears to illustrate the power struggle going on at the top of the Soviet government.

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The Ukrainian Weekly
P.O. Box 346
Jersey City, N.J. 07303

Editor: Roma Hadzwywcz
Assistant Editors: Natalia A. Feduschak
Chrystyna N. Lapychak
Canadian Correspondent: Michael B. Bociurkiw
Midwest Correspondent: Marianna Liss

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Sulyk addresses Pennsylvania Senate on religious persecution in Ukraine

HARRISBURG, Pa.—In a historic address to the Pennsylvania State Senate, Archbishop Stephen Sulyk of the Ukrainian Catholic Metropolitan Archdiocese of Philadelphia asked the General Assembly for assistance in telling the American people and the world the tragic story of the persecution of the Ukrainian Catholic Church in the Soviet Union.

In the June 24 remarks, delivered as part of a daylong celebration in the state capital, inaugurating the Millennium anniversary celebration of Ukrainian Christianity in the Keystone State, the metropolitan of the Ukrainian Catholic Church in the United States said: "This afternoon, I



Archbishop-Metropolitan Stephen Sulyk.

have a simple request of you. I would ask that the General Assembly consider passing a resolution, which would be forwarded through proper channels, calling upon the Soviet government to simply allow the Ukrainian Catholic Church to exist in the Soviet Union."

Continuing, he said: "This action, I hope, would be a first step, that would be followed by other states, our United States Congress, and the president. Through this concerted effort, we may motivate the Soviet officials to respond, to cease the merciless persecution of the Ukrainian Catholic Church within the borders of the Soviet Union."

Earlier in the day, Gov. Robert P. Casey signed an official proclamation and presented it to key Ukrainian Church and civic leaders, who were present in the Rotunda of the Capitol for the ceremony.

The proclamation recognizes the historical event in 988 A.D. when Vladimir, ruler of Rus' (forerunner of Ukraine), accepted Christianity as the official religion and had the people of Ukraine baptized in the Dnieper River in Kiev. In 1988 Ukrainians will celebrate 1,000 years of this Christian heritage.

Also participating in the ceremonies in the Capitol Rotunda, which were attended by over 600 Ukrainians representing all areas of the Commonwealth, were Lt. Gov. Mark Singel, and members of the General Assembly.

Representing the Ukrainian Orthodox Church was Bishop

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Lithuanian Catholics meet with Reagan

WASHINGTON — A delegation of American Roman Catholics of Lithuanian descent met on June 18 in the Oval Office with President Ronald Reagan. The occasion was the 600th anniversary of Lithuania's Christianization, which is being celebrated throughout this year in Lithuania and the United States, with the major festivities occurring in June.

In welcoming the delegation, the president noted that he was well acquainted with the situation of religious believers in predominantly Roman Catholic Lithuania, who are heavily persecuted by Soviet authorities, and that he empathized with those in Lithuania who were struggling for human rights.

Bishop Paul Baltakis, who headed up the delegation, thanked the president for his recognition of the 600th an-

niversary of Lithuania's Christianization and for his repeated messages of hope which, he said, inspired the Lithuanian people to persevere in their religious faith and to defend their national identity.

President Reagan was presented with a list of 34 Lithuanian political prisoners; a letter of greetings from the Lithuanian Youth Association, which appeared in the samizdat publication *Juventus Academica* and reached the West in August 1985; and a Lithuanian Christianity Jubilee Medal.

The president promised either to present the list of prisoners to Soviet General Secretary Mikhail Gorbachev at their next meeting or to instruct Secretary of State George Shultz to submit it to Soviet Foreign Minister

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Family visits resolution gains support

WASHINGTON — Sponsorship of the concurrent resolutions in the U.S. Congress dealing with the right of Americans to visit their families in the Soviet Union (and vice versa) has increased markedly.

There are now 150 co-sponsors in the House and 40 in the Senate.

Rep. Christopher H. Smith (R-N.J.) addressed a group of lobbyists from Americans for Human Rights in Ukraine in his Washington office on Thursday, June 25, informing them that the resolution has wide bipartisan support of legislators from various sections of the country, and that he will soon call for a mark-up in the House Foreign Affairs Committee that will lead to consideration on the floor of the House.

According to Bozhena Olshaniwsky, AHRU president, constituents in the Ukrainian American community should contact their congressmen and senators and urge them to become co-sponsors of the resolutions. H. Con. Res. 68 was introduced by Rep. Smith in the House, and S. Con. Res. 29 was introduced by Sen. Dennis DeConcini (D-Ariz.), together with Sens. Chuck Glassley (R-Iowa), Paul Simon (D-Ill.), Bill Bradley (D-N.J.), Al D'Amato (R-N.Y.), Frank Lautenberg (D-N.J.), and Pete Wilson (R-Calif.).

AHRU lobbyists canvassed the offices of the entire House and Senate in a three-day effort on June 23-25. The group included Oksana Palijczuk, Marika Stith and Julie Sushko from the

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Catholic bishops' decision angers Millennium tour operators

By Michael Bociurkiv

HULL, Que. — With about a year left before the start of official Millennium celebrations in Rome, Ukrainian travel agencies in Canada and the United States are locked in an intense battle for more than \$3 million of overseas travel package sales.

The competition for travel dollars has caused a considerable degree of acrimony between two consortiums of travel agencies, and has embroiled the Ukrainian Catholic Church hierarchy and several leaders of Ukrainian organizations.

At least 25 travel agencies, most of them Ukrainian-owned, are offering travel packages to Italy. The high stakes involved help explain why tour operators in the United States and Canada are investing thousands of dollars in promotion and ground work.

One travel agency, for instance, flew about 25 people affiliated with Ukrainian news outlets to Rome and Israel to preview the firm's Millennium tour packages.

The surge in business will come from an estimated 3,000 "pilgrims" — Ukrainians in the United States in Canada who will be taking part in a weeklong celebration of 1,000 years of Christianity in Ukraine in Rome in July, 1988. One Ukrainian Catholic bishop says more than 10,000 Ukrainians from North America alone are expected.

Next year's trek to Italy might go down in history as "the biggest movement of Ukrainians since we came to the United States in the 1940s," said Marijka Helbig, owner of one of the largest Ukrainian-owned travel agencies in the United States.

But while the Millennium is being touted by Church officials as an op-

portunity for Ukrainians to come together, the financial rewards of such a gathering have precipitated a fierce battle between two groups of travel agencies — one based in the New York area and the other in Montreal.

The entrance last year of an obscure Montreal-based travel agency owned by a French-Canadian fanned the flames of competition for all the firms hoping to cash in on the Millennium.

The firm, LM Travel, which sells travel packages in bulk to travel agencies in North America, became the target of criticism from Ukrainian tour operators, most of which are based in the New York — New Jersey area, when a meeting of the 13 Ukrainian Catholic bishops gave it approval to organize package tours to Italy and Israel next year.

LM Travel is owned by Pierre Houle, a French-Canadian who was told of the upcoming Millennium celebrations by a Ivanka Paska, a Ukrainian employee.

The meeting, which was attended by U.S. bishops, ended with a decision to appoint LM Travel as "technical coordinator of all pilgrimages and traveling on the occasion of the celebration" of the Millennium. Alitalia Airlines, of Rome, which is the airline being used by LM Travel for its 1988 tour packages to Italy and Israel, was named as the only "official airline."

The decision by the bishops to give their "imprimatur" to LM Travel's tour packages is viewed by some observers as significant because it could give the firm a significant edge over other agencies hoping to cash in on the Millennium.

Indeed, the firm has assiduously used the official label in most of its promotional materials, and keeps close ties with Millennium events organizers.

But when the U.S. bishops went home and announced the decision, they got an earful from three major U.S. Ukrainian-owned travel agencies — Kobasniuk Travel, Inc., of New York; Scope Travel Inc., Newark, N.J., and Dunwoodie Travel Bureau of Yonkers, N.Y. — who were furious that a firm owned by a non-Ukrainian was appointed to organize tours.

In interviews over the past few weeks, the Ukrainian tour operators vented their frustrations with the bishops' decision and LM Travel in strong language.

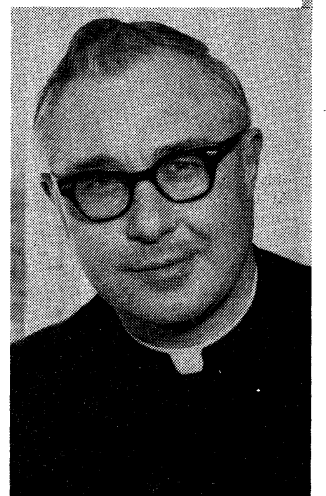
"Money earned from the Millennium from LM Travel will never filter back into the community," said Mrs. Helbig, owner of Scope Travel. "Every Ukrainian agency should have been invited by the bishops to submit competitive bids."

Walter Kozicky, the owner of Dunwoodie Travel, said the move is a "slap in the face" of Ukrainian travel agents.

"I'm kind of embarrassed with our Ukrainian bishops. How did they get an agency which has very little experience handling groups like that, and is completely a stranger?"

Astro Travel of Toronto is one of the two Ukrainian-owned travel agencies in that city which have joined forces with other travel agencies opposing the appointment of LM Travel as "technical coordinator." The agencies affiliated with Kobasniuk Travel are buying travel packages in bulk from American Express Travel Related Services Inc., of New York.

"When you elevate someone and give them that much authority and publicity," said Roman Hrycyna, owner of Astro Travel, "there should have been questions asked. Like: 'Who are you?' 'Where did you come from?' 'What have you done for the Ukrainian com-



Bishop Michael Hrynychshyn, secretary general of the Ukrainian Catholic Church's Millennium committee.

unity?" "They (LM Travel) don't have any clue" of the needs of Ukrainian travelers, Mr. Hrycyna said in an interview in his Toronto office. "We can do much better than they can."

But people familiar with the Ukrainian-owned travel agencies say they have never seen the Ukrainian tour operators, who rarely have to resort to non-travelers, confronted with such fierce competition.

LM Travel, which is said to have spent at least \$60,000 on promotion and planning, appears to be reveling in the battle. But the Ukrainian-owned consortium, after a sluggish start, is fighting.

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Media expert: portrayal of Ukrainians result of standard reporting procedures

EDMONTON — The portrait of Ukrainians that came out of the coverage on the Deschenes Commission is not due to any special bias, or incompetence, but rather the result of standard news reporting procedures, says a Ukrainian media expert.

"The picture is entirely in keeping with the over-all media portrait of this community that has taken shape over the years: first, the smelly immigrants in sheeps in coats, then the benign practitioners of quaint customs and crafts, and now, anti-Semites and Nazi collaborators," said Bohdan Zajcew at the Deschenes Symposium sponsored by the Ukrainian Canadian Committee, Edmonton Branch, on Tuesday, May 26.

This results in caricatures which lead to an inaccurate media image and, in some cases, the group's own self-image, said Mr. Zajcew, a former reporter for CKUA Radio in Ed-

monton, who is currently completing a study of the Deschenes coverage in Vancouver.

"The majority of this community has no first-hand knowledge of the complexities entailed in the Ukrainian experience during the second world war," added Mr. Zajcew.

"Indeed, there are some segments of this community whose knowledge of this experience will never go beyond media images, which serve to reinforce a groundless sense of shame."

Mr. Zajcew noted that the media focused on the Deschenes proceedings because Nazis "in your own backyard," make for a "hot story."

Not only has this theme been blown out of proportion by repetition, but too many claims, such as the numbers of suspected war criminals were blown out of proportion.

One of the most spectacular instances (Continued on page 15)

Chicago committee announces events to commemorate Rus' Millennium

by Marianna Liss

CHICAGO — After a year of working out details, the Millennium of Christianity in Ukraine Commemoration Committee, Illinois Chapter, presented its plans for an ambitious program of music, art shows, professional forums and religious observances to a group of 150 Ukrainian community leaders gathered on June 5 at St. Volodymyr and Olha Ukrainian Catholic Church hall.

Chaired by Roman Mycyk, president of the Selfreliance Ukrainian Federal Credit Union in Chicago, the committee has been pulling together community resources to make this a successful project.

One of the main events of the Millennium celebration is to be a concert of Ukrainian music sung by the newly formed Millennium Chorus. Along with a separate formal banquet, and a common ecumenical religious service with a festival immediately following, the concert will be one of three major events for 1988. There will also be many other activities arranged by the public events committee chaired by Jerry Kulas.

Parts of these events is an art exhibit of contemporary Illinois artists of Ukrainian descent. A grant application was submitted by Tanya Reynarowych to the Illinois Arts Council in order to cover various expenses of that show, which will be placed in the main gallery

of the new State of Illinois Building in Chicago.

Prof. Myroslaw Samchyshyn, first vice-chairman of the executive committee, spoke for Dr. Daria Markus, chairwoman and editor of the commemorative book committee, outlining the theme of the publication. It will cover the history of Ukrainian settlement in Illinois. The book is to pay for itself through advertisements.

Though unable to attend the meeting, Dr. Myron B. Kuropas, chairman of the educational committee, is planning a Millennium seminar for educators, patterned after his highly successful teachers' seminar on the Ukrainian Famine held last year in Chicago, under the auspices of the Ukrainian community, the Ukrainian National Association and the Chicago Board of Education.

Marta Farion-Wyslowsky, the executive committee's English-language secretary asked the community to approach the Millennium celebrations and coordination seriously, saying that a positive press is important for the Ukrainian community. She also commented that the committee has had the wholehearted cooperation of community groups and religious organizations.

Both Ms. Farion and Zenovia Bihun, the Ukrainian-language secretary, reported on the amount of correspondence and other projects completed on

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Democratic Party honors Julian Kulas



Julian E. Kulas (right) with Paul G. Kirk, chairman of the Democratic National Committee.

CHICAGO — Julian E. Kulas, a Ukrainian American attorney active in both the Ukrainian community and the Democratic Party, received the Heritage Award from the Democratic National Committee and the party's Illinois State Ethnic Council on Sunday, May 31.

At its first annual Heritage Awards Dinner, the council honored 12 ethnic leaders for significant contributions both to their communities and the Democratic Party in the state of Illinois.

Paul G. Kirk Jr., chairman of the Democratic National Committee, stated, in his remarks: "Your tireless

dedication and commitment to your fellow man has been America's backbone which has enriched our society. The Democratic Party from now on shall be more responsive to the concerns and needs of various ethnic communities."

Mr. Kulas, who is best known as the lawyer of Walter Polovchak, the Ukrainian boy who refused to return to the USSR with his parents, is chairman of the Ukrainian American Democratic Organization in Illinois and serves as commissioner of human relations for the city of Chicago. He is also a public member of the U.S. delegation to the Helsinki Accords review conference taking place in Vienna.

Sen. Paul Yuzyk fund established

WINNIPEG, Man. — In order to preserve the memory of the late Sen. Paul Yuzyk for posterity, the Ukrainian Canadian Committee with the consent of his wife, Maria, has announced the establishment of the Sen. Paul Yuzyk Memorial Fund on the first anniversary of his death. Sen. Yuzyk died on July 9, 1986.

Monies from this fund will be designated for the operation of the Ukrainian Canadian Bureau in Toronto.

In respect and appreciation of the late Sen. Yuzyk, the UCC has appealed to the generosity of the Ukrainian community to give generously to this memorial fund. Donations will assist in continuing the dedicated work and efforts of Sen. Yuzyk, for the benefit of Ukrainians in Canada, Ukraine and abroad; a UCC release noted.

Contributions may be sent to: Sen. Paul Yuzyk Memorial Fund, Ukrainian Canadian Committee, 436 Main Street, Winnipeg, Manitoba, R3B 1B6.

Millennium exhibit presented in Dearborn

by Stephen M. Wiebar

Dearborn, Mich. — The Millennium of Christianity in Ukraine exhibit, presented in Dearborn, Mich., was a success. The exhibit, which was held at the Holy Trinity Church, was a well-attended and well-received event.

In the city of Dearborn, a prestigious community in Metropolitan Detroit and home of the Ford Empire, St. Michael's Ukrainian Catholic Church under the pastorage of the Rev. Wayne Ruchy, and the Ukrainian Holy Trinity Orthodox Church with the Rev. Yakima as pastor, have joined in the presentation of a Millennium Exhibit.

The general coordinator for this project was Adrian Bluj, an officer of St. Michael's and one of the most dedicated cultural activists in this area. Realizing that Millennium events will gather momentum in the next 18

months, that they will take shape and form, Bluj, secretary of the Millennium of Christianity in Ukraine Committee, Illinois Chapter, is planning a series of events to commemorate the Millennium of Christianity in Ukraine.

The exhibit, which was painted by Jerome Kovak, Miroz, Novakivsky, Bratchko and Heien Konopada. Along with the foregoing artistry, sacerdotal vestments were shown with exquisitely bound books on divine services and highly valued religious antiques. Beautiful models of wooden churches and carved Hutsul crosses, complete with intricate inlays, were handsomely displayed.

Enhancing the exhibit areas were several mannequins modeling Ukrainian costumes from various regions in Ukraine, with nomenclature charts.

(Continued on page 15)



For the record: eyewitness testimony before the Famine Commission

Following are excerpts of testimony by eyewitnesses to the man-made famine of 1932-33 in Ukraine who appeared at the Philadelphia regional hearing of the U.S. Commission on the Ukraine Famine on June 5.

Margarita Borzakivska, Philadelphia:

...In 1929 the forced collectivization of agriculture began in the villages of Podillia, where I lived and studied to be a designer of ceramics and glass. Almost 800 people studied in the institute which I attended in the town of Kamianets-Podilsky. The town also had an Institute of People's Education for teachers and other institutions of higher or middle schooling.

Most of the students lived in dormitories, and ate at the dining halls attached to the institutions, where they were given three meals daily.

But, unexpectedly for the students, at the beginning of 1932 the dining hall was closed because of the lack of food. Agricultural produce also disappeared from the stores and also from the marketplaces, where the peasants had come to sell their surpluses.

In the villages, dekulakization had taken place, and those peasants who did not want to join the collective farms had been arrested and sent to Siberia, from which few ever returned alive.

Of course, the students became so hungry that they could no longer study, and more and more of them failed to attend classes. The students got only 100 grams of so-called "bread" made from millet, and to get even this they had to stand in line for hours every day.

Not long after this, the dining hall reopened, and the students were given daily one bowl of soup (slop really) which was really just water in which a few pieces of sugar beet swam around here and there. We didn't even get salt, because there wasn't any salt.

I became sick with scurvy because of lack of nourishment; my gums bled and my teeth were all loose. The disease was already in its third stage, which brings a person close to death. Every day the dentist painted my gums with iodine and told me to eat a lot of garlic and lemons. Only this saved me from death.

The students had to find some sort of work to keep from starving to death. I had to walk six kilometers to the state farm to weed the watermelon patch, for which I received a bowl of hominy with milk and a piece of bread each day. Each evening I walked six kilometers back home. I ate the hominy, but saved the piece of bread for hungry relatives.

As for the rest of the urban population, people stood in huge lines to wait for bread, which was given to the stores in small quantities. Whenever bread arrived at a store the shoving was terrible, because everyone was hungry. Not a day passed without someone suffering a heart attack, being wounded, or simply being smothered. Many of the hungry went home with broken hands and no bread. It even came to the point that people ate dogs and cats to save themselves from starving to death.

In the village all the livestock was taken from the individual peasants by the Communist administration of the collective farm. All the harvest and all the food was also taken from the peasants. Unable to withstand such pressure from the administration, the peasants joined the collective farms. There they were allowed to keep a cow, a few chickens and were given a little grain for their labor days. All this was necessary because the peasants did not want to join the collective farms. ...

Lydia A. of Cheltenham, Pa.:

It was the autumn of 1932 in Kharkiv. There was an uneasy mood in the city. There was no food. There were long lines, and there was much noise in the newspapers about the grain procurements, about the way the anti-Soviet element, the so-called "kurkuls" or kulaks, was supposedly hiding grain from the government. Actually, the "kurkuls" — this was a Soviet term for wealthy peasants — had not existed for years because they had been exiled to Siberia. The government was organizing "shock brigades" whose membership was made up of the Communist Party and the Komsomol based in manufacturing plants, institutes, social clubs and who were sent to the villages for the purpose of "pumping out" the grain, which was the term used at that time. When grain was found, it was taken away, and those responsible for hiding it were punished and sometimes even killed: these were the rumors we heard.

The peasants, tired and exhausted, fled to the cities, but they got no help there. The urban population was half-starving itself; bread which could be obtained with ration cards was sold only irregularly, and lines

began to form at night but were often dispersed by the militia. In order to mask the situation, bread was issued not in shops but out in the open. The amount of bread issued to individuals depended on who they were. Children, unemployed women, and the elderly received 200 grams; workers received 400 to 800 grams. However, one must remember that there was no other food.

There were also the so-called "closed cooperative stores" (zakryti rozpodilnyky) for the party elite, the military elite and the NKVD.

Thus, the urban population could not in any way help those who were coming to the city, those who were exhausted, fainting in the open, and dying right in the streets, in people's yards and in hallways. One evening, upon leaving a friend's house, we noticed something on the doorstep. Frightened, we called our hostess who turned on the outside light, and we noticed that the object which we could not see at first was a dead man. We fled in fright and were afraid to talk about it, because we already knew, that one doctor who had diagnosed a collapsed laborer, mind you, and not someone found in the streets, as dying from exhaustion, was promptly arrested for slander against the Soviet state. Thus, the militia went around gathering bodies of the dead, and almost dead, and loaded them onto the backs of trucks whereupon they were taken off to ravines outside the city.

It was said, that they were left unburied until the spring, because the winter had been extremely cold. The winter of 1933 was extraordinarily cold. Homeless children roamed around the city aimlessly, and the older ones stole and hid from the militia. The younger ones, on the other hand, were taken away, their mothers had died or were left behind with the hope that someone would save them.

These years, 1932-33, were when they were carrying out the so-called industrialization — new and huge manufacturing plants were built to produce tractors, turbogenerators, etc., and older factories were expanded with the help of foreign firms and specialists, including Americans, Canadians and Europeans.

There was plenty of work, but no one without a passport could get a job. But those who had migrated from the villages closer to the cities before the famine, that is, if they had friends or family there, did get passports on the black market and jobs on construction projects. Their accommodations were usually found on the outskirts of the city — these usually were extremely primitive structures covered with straw.

When spring arrived, it was time to till the soil. There were few people left who were able to work; most of those who were left were exhausted and swollen.

Under compulsion, the government organized the so-called "brigades" for work on the collective farms. Students, civil servants and laborers were required to go. I went with a group of students to a village located 150 kilometers from Kharkiv — Pishenkivka. We received accommodations in a school building. There we were told not to go outside at night and not to open the door. We went out into the fields to weed sugar beets.

Then it rained for several days, and we could not go to work. After it stopped raining, in the afternoon, several women and the "brigadeer" arrived, and we went into the fields. On our way there, the women went inside a house thinking that there was an able-bodied woman there. A woman sat with a boy at a table, and they were eating. They looked horrible. They did not react to any calls or knocking on the door. The women mumbled something among themselves; they were troubled and frightened. We followed them in silence.

We had hardly begun our work when the brigadeer arrived and said that an order had arrived for us to return home. We were extremely surprised because we had been told that we would be in the village for at least four weeks.

We returned to Kharkiv at daybreak, but we were not allowed to go home. We were taken to an institute, despite the fact that we were hungry and dirty. When government officials arrived, an errand girl told me that I had to go to a special department. The manager asked me what I had seen. I said nothing. Then he said go and don't say anything.

Frightened, I never asked the others whether they had been called to the same department. There were rumors about cannibalism, and my thoughts returned to the whispering of the women.

Summer arrived, and brigades were being sent again to the villages to bring in the harvest. Various

institutions, manufacturing plants, and organizations, took part in the so-called "patronage" over a collective farms, meaning that the "patron" institution was responsible for helping the particular collective farm or village assigned to it. Women's party organizations established day-care centers and kindergartens and took food and clothing to the needy.

When we arrived, the woman in charge took us in to see what they had done: the house had been tidied up, the children were clean and sitting on the grass, and there were toys around them. The children did not pay attention to anything; they only pulled out grass and ate it. The head mistress complained, "We feed them, but they keep eating grass." I shall never forget these children, and I wonder whatever happened to them? Did they ever recover and grow up to be normal? At that time, they did not lead a normal life. They were scraggly, their skin was gray, their eyes were lifeless — there were toys around them, but they only wanted to rip out the grass and eat it...

Ivan Oransky, Philadelphia:

I will speak about Kharkiv, one of the largest cities in Ukraine. Many villagers roamed the streets there. You met them everywhere. They were of various ages — old, young, children and infants. Their state of physical deterioration was evident in the slow way they moved their bodies. The light was extinguished from the downcast eyes on the haggard, and occasionally swollen, faces. They were hungry, exhausted, ragged, filthy, cold and unwashed. Some of them dared to knock on peoples' doors, or maybe on someone's window, and some could barely stretch out their begging hands. Others yet were sitting against walls, and they were motionless and speechless.

I had to return home late, before midnight, from the school of linguistics, the so-called Technical Institute of Foreign Languages. To reach Kholodna Hora, an area of the city, where I lived, I had to cross some rail tracks. A glass-covered and unit viaduct went over them. Masses of homeless villagers had been brought to this shelter. I had to carefully watch my every step so as to avoid stepping on a living person, or even one who was already dead.

On the other side of the street near a fence, there was a corpse already covered by someone with something. It could be seen from the window of an apartment on Cemetery Street. The corpses which had been gathered were taken down Cemetery Street to the graveyard which was far away. The corpses were loaded onto an ordinary peasant cart, hitched with one horse, as though to cover it completely. There they were thrown into one common pit. There was not even one grave. The earth was thinly spread out above the "buried."

Urban dwellers were forbidden to offer shelter to the villagers. In order to spend the night somewhere, registration with the militia was required, these were the so-called "passes." Our family violated this law: we offered shelter to a swollen 15-year-old girl from the village of Chorbivka in the Poltava region.

For some reason, at the beginning of a lecture on historical materialism at the Technical Institute of Foreign Languages, one of the students mentioned the horror in the streets of Kharkiv, where hungry peasants scurried along the streets as though they were some sort of phantom multiplied a hundredfold with an outstretched hand.

It had to be seen with what wrath, with what hatred and wickedness the student was attacked for expressing sympathy by the instructor who called them "the enemies of the people, those, who are interfering with government's measures to collectivize agriculture, to get rid of private capitalist property, and to make society fortunate and socialist!"

The wounds of the people healed slowly. In 1937, during summer vacation, my father and I stopped in front of a house in the village of Prokhorivka located on the Dnieper River. The windows and the door were boarded up with pieces of wood which had already rotted through, and weeds had overgrown around the house. My father stood silent in front of the house for a long time ruminating over some burdensome and plaguing thought.

Insofar as the "tragedy of the famine" was like this or even different, it was an intricate part of everyone's existence and left an indelible imprint on the minds of those who survived the Great Famine of 1933 in Ukraine. To ascertain this, a simple fact can be presented: One of the most renowned Ukrainian composers of our time when inviting me to make introductory remarks to a concert of his original

(Continued on page 12)

THE Ukrainian Weekly

Dispelling some myths

The time has come to set out for the record (and, in the process, recall many of our previous editorials) what we believe is the responsible majority opinion among Ukrainians regarding the Office of Special Investigations specifically and the hunt for Nazi war criminals in general.

The immediate stimulus for this editorial is last week's lengthy letter to the editor from Eli Rosenbaum, formerly of the OSI and currently of the World Jewish Congress. The missive, though ostensibly written in reaction to a column by Myron B. Kuropas, touched on a number of matters not directly related to that commentary and was based, to a large degree, we must conclude, on false assumptions about the Ukrainian nation, as well as the Ukrainian community's and its leader's positions. We are afraid, however, that Mr. Rosenbaum is far from the only person to harbor such misconceptions — as we've read and heard misinformed statements on many occasions that have misrepresented our nation's past and present.

We will not attempt to answer, point by point, Mr. Rosenbaum's assertions — some of them patently absurd, others apparently meant to disinform rather than educate. (The replies to Mr. Rosenbaum, we fully expect, will come directly from those individuals and groups mentioned in his letter to *The Weekly*.) What we would like to do in this small space, then is dispel some of the myths upon which various misperceptions of Ukrainians and their beliefs are based.

Myth No. 1: Ukrainians want to abolish the Office of Special Investigations. False. Ukrainians are concerned with the methodology employed by the OSI, such as its uncritical acceptance of and reliance upon Soviet-supplied evidence, such as its prosecutions of alleged war criminals and trials that decide only whether a person was guilty of fraud when entering this country by lying about or concealing his past. The public's failure to understand that the OSI does not prosecute suspected war criminals for war crimes leads to yet another myth: that the accused persons get a fair hearing and due process in keeping with American standards of criminal justice. What few realize is that the proceedings are civil, not criminal, and, therefore, do not provide any of the safeguards accorded defendants in criminal cases.

Myth No. 2: Ukrainians reflexively come to the defense of all alleged Nazi war criminals. Absurd. Ukrainians have no more love for former Nazis than the general public. However, they are concerned about some of the issues raised in legal proceedings against accused war criminals. For example: in the Demjanjuk case that issue is the reliability of Soviet-supplied evidence; in the Kungys case it is the materiality of misrepresentations made by the defendant when he entered the United States, in the Linnas case it was the propriety of deporting a man to a country that had already found him guilty in absentia and had announced the verdict and the sentence — death — even before the trial had started.

Myth No. 3: Ukrainians do not believe Nazi war criminals should be punished. Fiction. Ukrainians do want the guilty to be punished, but first they want to see that the accused get fair trials according to the American system of justice. The punishment handed down in the cases prosecuted by the OSI is much too serious to be the result of civil cases, and the alleged crimes are much too grave to leave justice to chance. This, of course, means that it would be best if the accused were tried here in the United States — as criminals — not sent off to some other country. The responsibility should be borne by United States, not shifted to other governments which may or may not decide to try the suspects.

Myth No. 4: Ukrainians deny categorically that there were those among them who served the Nazis. Not true. A civilized nation must recognize both the good and the bad about its past. Yes, there were Ukrainians who collaborated with the Nazis; yes, there were those who can be considered by any definition to be Nazi war criminals. But this does not mean the entire Ukrainian nation collaborated with or even supported the invading Nazis. What angers Ukrainians is the wholesale defamation of their people.

Myth No. 5: Ukrainians, traditionally, are anti-Semites. A lie and a slur with racial overtones. The doctrine of collective guilt, whereby an entire group is held responsible for the actions or beliefs of a few, is simply not accepted by any civilized people. Taking this one step further and implying that anti-Semitism is traditional, i.e. handed down from generation to generation of Ukrainians, is just too ludicrous to comment on. One need only take a look at the history of the most recent independent Ukrainian state to realize the fallacy of myth No. 5.

To be sure, much more could be said about the myths that have arisen through the disinformation of knowing agents and misinformed persons, and the information media (which should know better). Much of it has already been said on the pages of this newspaper in our editorials and in commentaries by Ukrainian community activists. Now we must get these messages out to the public at large to counteract the slander being disseminated about our nation.

The truth must and will be told.

Faces and Places

by Myron B. Kuropas



Thanks, Mr. Rosenbaum, for proving my point!

Eli Rosenbaum's June 28 *Ukrainian Weekly* response to my May 10 column is a masterpiece of disinformation and calumny.

The disinformation consists in his by-now largely discredited argument that Soviet evidence and testimony gathered by the Office of Special Investigations (OSI) is subject to testing by a variety of prosecution and defense experts and "finally to the most important test of all tests — that concluded by the U.S. courts. This is the system," concludes Mr. Rosenbaum, "that has served the nation admirably well for more than 200 years."

Reading that statement one could easily conclude that the OSI has behaved according to the highest principles of American jurisprudence and that our courts have invariably accepted OSI-orchestrated Soviet testimony and evidence. As Robert Gillette pointed out in the *Los Angeles Times* on April 27 and 28, 1986, the truth is quite different.

"Between 1983 and 1985," Mr. Gillette writes, "four federal district and appeals courts have rejected such testimony as seemingly coerced, as prejudiced by the remarks of Soviet prosecutors, or for other reasons, as untrustworthy." In other cases, notably that of Serge Kowalchuk, Mr. Gillette continues, "dissenting opinions have voiced grave concern that the use of unverifiable Soviet evidence jeopardizes a defendant's constitutional right to due process." According to Chief Judge Ruggero J. Aldisert of the 3rd Circuit Court of Appeals, the OSI's case was "based on evidence procured by the KGB to effectuate its political ends. Congruence between that purpose and individual justice has yet to be established."

Even more ominous, Mr. Gillette suggests, is the admission by OSI chief Neal Sher that he was aware that a Soviet official had approached an American diplomat informing him that OSI witnesses were being coached by the KGB but that he, Mr. Sher, concluded that the incident was of "no significance." When informed that the Soviet official stated that the KGB was trying to discredit the Ukrainian emigre community, Mr. Sher dismissed the comment as the assertion of a "disgruntled" government bureaucrat.

If such OSI tactics are an example of what Mr. Rosenbaum believes "has served the nation admirably well for more than 200 years," then God help America!

Mr. Rosenbaum disinformers when he accuses me of waging a "long-running crusade" against the OSI and being involved with efforts to "dismantle or disable" it. I have never advocated the elimination of OSI, only its pernicious practices. As anyone who reads my column knows, my so-called "crusade" did not begin in 1979, when OSI was founded, but in 1984, when Allan Ryan's "Quiet Neighbors" was first published. For five years I supported OSI, believing that justice would be served. Allan Ryan and his successors convinced me I was wrong.

Mr. Rosenbaum argues that he achieved "results" with CBS, while I did not because of "intemperate and uninformed accusations against CBS and Chrysler." I never made any such remarks against CBS or Chrysler. On the contrary as vice-president of the

Ukrainian American Justice Committee, I appealed to their sense of fair play and helped convince the Chicago CBS affiliate to air a half-hour interview with the Rev. Andriy Chirovsky and Prof. Taras Hunczak following the showing of "Escape from Sobibor."

Mr. Rosenbaum accuses me of defending Prof. Mirchuk's book, "My Meetings and Discussions in Israel." More disinformation. In my column of June 30, 1985, I wrote: "Having read Mr. Mirchuk's book, I can defend few of his views."

Citing no source whatsoever, Mr. Rosenbaum continues the fiction that "Zhid" is a pejorative term meaning "Yid" in English. If "Zhid" is pejorative, and the Bolshevik hierarchy included a number of highly influential Jews during the early days of Soviet rule (Trotsky, Kamenev, Zinoviev, Sverdlov), why did it take until 1929 for the term "Yevray" to gradually replace "Zhid" in Soviet Ukrainian literature. Since western Ukraine was not under Soviet domination, the term "Zhid" remained the accepted designation for "Jew" among Ukrainians, Poles and Jews living in Poland between the two world wars.

Mr. Rosenbaum prides himself on meeting with representatives of Ukrainian organizations for nearly two years already. He learned nothing. I've been meeting with Jewish organizational leaders for nearly 20 years. The result? An Appreciation Award from the American Jewish Committee which reads: "For recognizing and respecting the diversity of all groups within our society; for helping to bring these groups together for the betterment of all mankind; for working together in responding to the needs of these diverse groups; for helping forge links among all groups, knowing that each group has an important place in a pluralistic society."

Mr. Rosenbaum has a short memory. He writes that I have never been invited to his meetings with Ukrainians "for obvious reasons." And yet, in a telephone conversation with me less than six months ago, Mr. Rosenbaum, whom I called upon the recommendation of Yakiv Suslensky, was prepared to fly to Chicago to meet with me.

With his letter to CBS, his response to my column, and his shameless attempt to insinuate himself into internal UNA matters, Mr. Rosenbaum has proven a point I've been making about him for the past few months. Mr. Rosenbaum does not want to conduct a dialogue with Ukrainians, he wants to pontificate. When he can't pontificate, he slanders and bullies.

How else can one explain Mr. Rosenbaum's savage attack on the Ukrainian Canadian Committee, Ukrainian American leaders, and the Ukrainian press, the same press that allows Jews free expression at a time when no Jewish newspaper prints letters from Ukrainians. How can one possibly maintain a dialogue with a man who consistently uses terms such as "malicious," "scurrilous," "blatantly obstructionist," "slandering," "bizarre," "manifestly obscene," "laughable," "hate-mongering" and "venomous" to describe those who take exception with his actions. Was I really off-base when I called him "wild-eyed"?

Thanks, Mr. Rosenbaum, for proving my point!

LETTERS TO THE EDITOR

A response to "po yakomu"?

Dear Editor:

In his column in The Ukrainian Weekly (June 21—, "Po yakomu: the language sanction," Dr. Kuropas questions the validity of an assumption that there is a direct correlation between national-ethnic self-identification as Ukrainian and the use of Ukrainian language.

This issue has been extensively debated in the 1960s and 1970s by numerous social scientists both in the U.S. and Canada. For example, there are publications available on that issue written by, among others, Anderson, 1976; Bociurkiw, 1971; Holowinsky, 1977; Isajiw, 1976. Furthermore, a one-day scholarly conference which explored demographic characteristics of a Ukrainian community in the U.S. took place at Harvard University in November of 1977. Among others, papers were delivered by Bandera, Holowinsky and Isajiw. Some empirical research studies, e.g., Bociurkiw (1977) and Holowinsky (1977) indicated a strong, statistically significant relationship between national self-identification and language usage.

The fact simply is that those who think of themselves as Ukrainians use the Ukrainian language more often than those who think of themselves as Ukrainian Americans or Americans of Ukrainian descent. No one questions the rights of anyone to call himself/herself a Ukrainian. The fact is that those who do not think that it is important to cultivate the Ukrainian language, eventually do not consider themselves Ukrainians.

Dr. Kuropas seems to imply that because only 16 percent of the Ukrainian American population speaks Ukrainian at home, there is no need to cultivate the Ukrainian language. The problem with this argument is that statistics simply reflect the status quo. They only show what reality is, but cannot suggest what reality ought to be.

Dr. Kuropas asks a question: "Is the language sanction truly a bulwark against assimilation?" "Why are sanctions needed?" Dr. Kuropas seems to provide an answer himself. He gives an example of a 25-year-old professional who is barely able to speak Ukrainian. One must really wonder why it is so that an intelligent young person failed to learn the language of his/her parents or grandparents, while at the same time was able to learn other languages. It is an indisputable scientific fact that, in the absence of mental retardation, brain damage, or severe emotional disturbance, any person is able to learn any language provided he/she is willing and motivated.

Dr. Kuropas raises another very important issue by putting it in the form of a question: "How important is the Ukrainian language to the continued existence of our community in North America?" It would seem to me that in order to answer this question, one should ask a more basic question: "What kind of Ukrainian community would we like to see in North America?"

Obviously, a group can exist without being a community. However, if we would like to maintain among members of our community strong psychological bonds between the Ukrainian heritage, culture and legitimate aspirations of the Ukrainian nation, then cultivation of Ukrainian language will help to

preserve the common bond.

For Ukrainians at the present stage of our struggle for linguistic self-preservation, language is the most visible factor of national identification. It is not an important psychological factor among some nationalities, for example, Englishmen, Irishmen or Americans, who all speak English.

I tend to agree with Dr. Kuropas that "all Ukrainian Americans, both the language-eloquent and the language-disadvantaged should be able to find a place among us." One would hope, however, that the language-disadvantaged would learn Ukrainian by using it, because of love and respect for their parents and grandparents. Many of us were able to learn English sufficiently well. Is it too much to expect our children and grandchildren to speak Ukrainian well?

Ivan Z. Holowinsky
New Brunswick, N.J.

UCC's reaction to editorial

Dear Editor:

The last part of your editorial of March 22, 1987, misstated the facts.

Ukrainian Canadian spokesmen were where the action was, the national press building across the street from Parliament. They appeared on two major cross-Canada network TV news shows, two international radio broadcasts, and on over 20 radio and TV regional and local programs. There were interviews with the print media, including Canada's national newspaper, *McLeans*, which gave prominence to Ukrainian Canadian views.

It is silly to rail at the efforts of the Ukrainian Canadian Committee, which had to, at the national level, make do with budgets of \$100,000 a year for its operations, comparing it to groups whose budgets run over \$6 million dollars a year for the same activity.

J.B. Gregorovich
Chairman
Civil Liberties Commission
Ukrainian Canadian Committee
Toronto

Where are our leaders?

Dear Editor:

A few weeks ago you ran a very interesting, valuable and disturbing article written by Marta Skorupska on the status of the John Demjanjuk trial. Mentioned in this article was the utter lack of leadership as exhibited by our established organizations in the Western world. I couldn't agree more. Thus, permit me to elaborate a bit.

About a month ago the Helsinki Commission issued the Medvid Report. Anyone who had read this report is well aware that there are many more problems involved than just the unjustifiable intrusion of the State Department into the affairs of the Immigration and Naturalization Service and Justice Department. What is our leadership doing to put the administration on notice that this type of handling is unacceptable?

In reading the world press, one becomes aware that radioactive foodstuffs are being dumped on Third World nations and in South America. This is the result of the world's worst nuclear disaster, which happened in Chernobyl, Ukraine. It is also be-

coming evident that life in Ukraine is not normal. What are we doing to call the world's attention to this, and how are we going to help the ongoing suffering of the victims of Chernobyl. Make no mistake about it, there are victims and there will be for many years to come.

Defamation of the Ukrainian nation continues, even though the rabid attacks seem to have abated a bit. However, efforts are being made to denaturalize and deport in one step, instead of the two now required. Therefore, instead of having years to argue, the Justice Department will be able to settle cases swiftly. What is being done about this by our collective leaderships?

The Millennium also seems to be having its problems, as can be witnessed by the Russian reading of scriptures in "honor of the Millennium in parts of the Soviet Union," on June 6 during the Global Rosary for Peace. The pope seems to have made some nominal gestures towards Ukrainians since then, but what are we doing to make sure that he remembers whose Millennium it is come 1988? What about the world consciousness, are we doing anything about this, or are we going to continue to preach to the converted, ourselves? Apparently, our mettle is being tested. If we do not rise to the occasion, then eventually there will be no one left who will be able or willing to rise even to the best occasion. Our leaderships should consider this very seriously — all of our futures are at stake.

Larissa M. Fontana
Potomac, Md.

Smear campaign against Ukrainians

Dear Editor:

In the recent past it has become obvious that an active effort is being conducted to smear Ukrainians as a national group. Systematic defamation of Ukrainians is taking place for the purpose of shifting the blame, Ukrainians are becoming the "group" responsible, more and more, for the Jewish Holocaust. We are being used as a disposable tool in order to keep the memories of the Jewish Holocaust alive.

I sympathize with all victims of World War II. I will always remember the 6 million Jews who needlessly died at the hand of the Nazis. I will also remember the 7 million Ukrainians who died during World War II. Many died fighting both the Nazis and the Communists. We should remember the past in order not to repeat it in the future. I accept this responsibility, but I do not accept collective guilt as a means of remembering the past.

Recent examples indicate lack of understanding, ignorance or just plain bigotry. The letter from Dov Ben-Meir, a member of the Israeli Parliament, which was sent to Americans for Human Rights in Ukraine is a prime example. Mr. Ben-Meir writes "...Kneel there until bleeding at the knees in asking for forgiveness for what your people has done to ours."

Then the TV movie "Escape from Sobibor" attempting to come off as a "historical documentary" depicts the guards as being exclusively Ukrainian.

Last week, "20/20" presented a segment on Soviet evidence in U.S. courts. The program implied that the Ukrainians were the culprits. Besides totally misunderstanding the difference between civil and criminal proceedings, it was stated that the OSI had the right

people, it's just a problem of where to send them."

Marta Skorupsky said it best in her article as a report from the Demjanjuk trial (May 17) "...the accusation of 'Ukrainians' collectively being implicated in genocide has already become part of the historical record, and unless it is refuted in the same forum where it has been lodged, it will remain there a 'proven fact' for future generations of Jews and Ukrainians."

Will this historical revisionism cease? Only if every American of Ukrainian descent becomes involved. It is our obligation to stop the defamation of Ukrainians. If nothing else, write letters to papers, magazines, congressmen and senators.

Let us remember the past, but there is no room for collective guilt.

Roman G. Golash
Houston

Weekly printed damaging letter

Dear Editor:

A letter, that could not find its way into the daily *Svoboda*, was printed in The Weekly edition of April 12. It was written and signed by five members of the New York chapter of the Jewish-Ukrainian Society, addressed and mailed to the Demjanjuk court in Israel.

For some unknown reason, they generously conferred the title of "Excellency" and "Chief of the Highest Court of Israel" to the presiding judge, and then went on with an "impassioned" plea on the occasion of Passover, according to the Jewish ancient custom to show mercy and to free the accused."

This plea is nothing else than an acknowledgement of Demjanjuk's guilt, while in this case all Ukrainians want is an impartial process and a just verdict.

The letter concludes with the "Greatest respect and confidence" in the court, which is in direct contradiction to the defense's motion that the court disqualify itself due to the biased way it has been conducting the proceedings.

It is a good thing that The Weekly published this unnecessary, uncalled for, indignant and potentially damaging (to the Demjanjuk case) letter. Such letters could hardly find endorsement and approval of the Ukrainian community.

F. Lukianovich
Philadelphia

Don't support anti-Ukrainians

Dear Editor:

With the forthcoming Ukrainian Millennium, many of our people plan to travel to the Holy Land. Since there seems to be a worldwide campaign against Ukrainians going on at the present time, including aspects of the Demjanjuk trial, and the vandalization of a Ukrainian monument, it would be appropriate to boycott all such travel to Israel.

Also, we should put economic pressure on the sponsors of anti-Ukrainian campaigns. For instance, the headquarters of our credit unions/banks could notify the Chrysler Corp., that our banks will not be financing Chrysler cars until this company sponsors a rebuttal from the Ukrainian point of view on the CBS network — during prime time, of course.

Bohdan J. Bodnaruk
Clarendon Hills, Ill.

Krawciw...

(Continued from page 1)

the audience. Apologizing for having other commitments, Mr. Hertel emphasized the great need for his colleagues in Washington to join ranks in the defense of human rights.

He underlined the continued importance of alerting Americans to the threat of world communism and praised the Ukrainian American Veterans for promoting equality and self-determination. He concluded by stating, "Our system of government is challenged by a totalitarian ideology and it is important we remain ever vigilant."

It should be noted that on June 11, in Washington, Rep. Hertel, in an extension of remarks on the floor of the House of Representatives, rose to honor the Ukrainian American Veterans and their 40th anniversary convention. By doing this, the 40th convention was formally entered into Congressional Record.

Roman Petraszczyk, master of ceremonies for the evening, called upon the United States Army Color Guard of the Tank-Automotive Command to officiate in the presentation of colors—American, Ukrainian and UAV Post No. 101 flags. In a compelling military ritual, a sergeant major led a detail of flag-bearing soldiers, in full regalia, bearing arms, complete with bright silver helmets. The sergeant reported to Gen. Krawciw for permission to post colors. At this time, Jarema Cisaruk, a Vietnam veteran, sang the American and Ukrainian anthems, accompanied at the piano by his daughter, Lida.

As the audience remained standing, Donna Fedenko, a student at Immaculate Conception High School, dramatically recited a poem called "In Memoriam" as a bugler sounded taps, thus paying tribute to American soldiers who died to protect the democratic ideals, traditions and integrity of the United States.

Eugene Sagacz, former national commander, acting as the evening's aide-de-camp, conducted the installation ceremonies by presenting the new national board to the retiring national commander.

The following were named: Atanas Kobryn, national commander; Jaroslaw Fedoryczuk, senior vice-commander; Joseph E. Elnick, junior vice-commander; Harold Bochenko, finance officer; George J. Yurkiw, adjutant; B. Bezkorowajny, P.N.C. judge advocate; Lubomyr Tryciecky, quartermaster; Michael Wengryn, P.N.C. chaplain; Ted Dusanenko, historian; Roman Bednarsky, welfare officer; Harry Polche, P.N.C. service officer; and Joseph Brega, immediate past commander.

In turn, Aide-de-Camp Sagacz also presented the newly elected Ladies Auxiliary Board. The following were



Maj. Gen. Nicholas Krawciw becomes the first to sign the convention guest book as UA Vets look on.

named: Pauline Pender, national president; Ann Bezkorowajny, senior vice-president; Mary Halchak, junior vice-president; Olga Lupa, secretary; Harriet Dusanenko, treasurer; Olga Pope, judge advocate; Maria Maik, chaplain; Rosalje Polche, historian; Rene Sagacz, service officer; Jean Elnick, sergeant-at-arms; Olga Wengryn, immediate past national president.

After an address was given by National Commander Kobryn, brief remarks were made by Ms. Pender of the Woman's Auxiliary. Myron Woronowycz, convention chairman, then officially welcomed the clergy, dignitaries, delegates and guests, and elaborated on the importance and significance of strength in a unified veteran's organization.

Stephen M. Wichar, convention publicity chairman, was called to introduce the keynote speaker. Mr. Wichar expanded on Gen. Krawciw's days as a youth, on his role in the Plast Ukrainian Youth Organization and his continual rise in the U.S. Army to his present generalship, beginning at West Point to a command of the 3rd Infantry Mechanized Division in West Germany, the largest combat division in the European theater of operations. After naming some of Gen. Krawciw's meritorious decorations and badges, amid a thunderous standing ovation, Mr. Wichar called the general to take the dais.

Major Gen. Krawciw began his address by thanking the audience for supporting the military program through taxes and lauded Rep. Hertel for being a proponent of a strong defense against America's enemies.

The general showed a four-minute movie clip which described new equipment and fire power used by a mechanized infantry. He underlined that U.S. military forces today have qualified personnel of high intelligence (93 percent are high school graduates) and have the capabilities of using modern hardware efficiently and effectively.

He said "our elements of heritage strengthen our commitment to values and purposes of this great nation and gives us opportunities to serve freedom for which our forefathers fought in Ukraine." Gen. Krawciw made reference to the grandparents and great-grandparents who witnessed the declaration of independence in Ukraine and how this embodied the principles of democracy. He denounced the brutal Bolshevik forces who crushed Ukraine. "In spite of this," the general continued, "our forebears left us with a spirit of faith and appreciation of freedom that is our legacy."

Commander Elnick of UAV Post 101 and Wolodymyr Zacharij, post adjutant and former Plast counselor to Gen. Krawciw at Bayreuth, Germany's Displaced Person's Camp, made a joint presentation of a Recognition Award Plaque. The Very Rev. Bernard Panczuk, OSBM, a major in the U.S. Marine Corps (retired), pastor of Hamtramck's Immaculate Conception Catholic Church, and chaplain of Post 101, offered the invocation before dinner was served.

After introducing dignitaries at the head table, the emcee announced the presence of Ivan Jaciw, noted sculptor and artist from Canada. Mr. Jaciw, from the very onset of convention planning, imparted his skills to the design and development of the convention logo, to the formal invitations, posters, flyers, etc. In addition, Mr. Jaciw was responsible for the artistic design of the Recognition Award. Instead of accepting remuneration for his efforts, he referred this to some needy veteran's organization.

Greetings by individuals and

organizations were plentiful. Dr. Malecky and Dr. Martiniuk stated their best wishes from Canadian veterans' organizations. The emcee read proclamations and greetings from Warren's Mayor Bonkowski, President Ronald Reagan, Michigan Gov. James J. Blanchard, Archbishop-Metropolitan of the Ukrainian Catholic Church Stephen Sulyk, Metropolitan Mstyslav of the Ukrainian Orthodox Church, and a host of organizations on both national and local levels.

In the closing ceremonies, Stepan Fedenko, banquet chairman, thanked all participants for demonstrating such unity at a landmark convention. In a more uplifting moment, Mr. Fedenko with much verve and charm, captivated the audience with anecdotes of his military experiences.

The benediction was provided by the Very Rev. Nestor Stolarchuk, pastor of St. Mary's Protectress Ukrainian Orthodox Church.

For the next two and one-half hours, guests and delegates jammed the podium area to congratulate and obtain autographed programs from Gen. Krawciw. The Echoes Orchestra, which participated in taps, provided dinner and dance music under the direction of Michael Serdiuk.

Early Sunday morning, a sunrise meeting was held by the UAV's new national board. Delegates and guests were invited to worship at St. Josaphat's Ukrainian Catholic Church in Warren or St. Mary's Ukrainian Orthodox Church in Southfield. A farewell breakfast-brunch was served in a nearby restaurant.

As friends separated, the parting phrase was always the same: see you in Philadelphia next year.

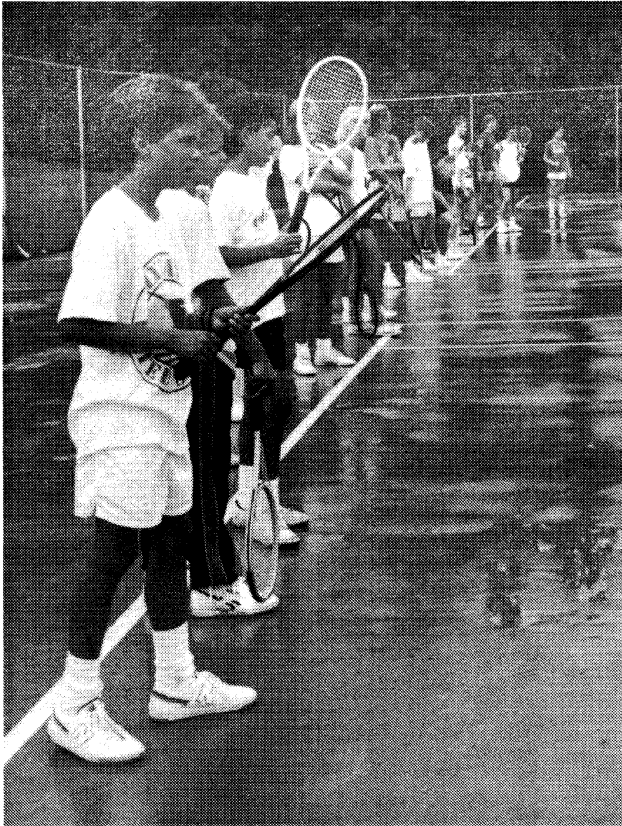


Recognition Award is presented to the general by Walter Zacharij. The Rev. Bernard Panczuk and Joseph Elnick applaud.

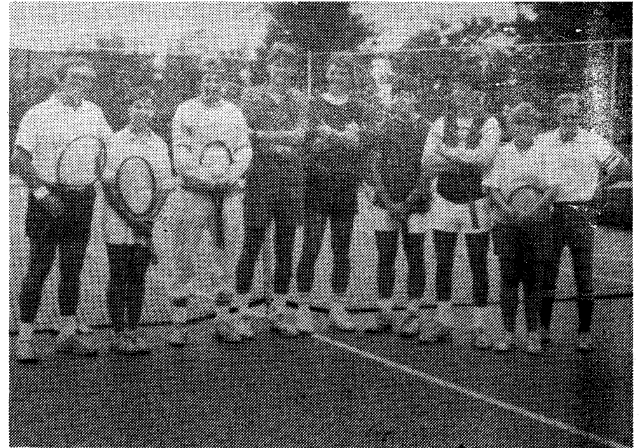


Stephen Wichar welcomes the general to the Ukrainian Cultural Center.

Seventy youths attend tennis camp at UNA's Soyuzivka



Tennis campers at group lesson.



Instructors at Soyuzivka's tennis camp: (from left) George Sawchak, Natasha Lipcan, Wasył Manko, Danny Sloniewsky, Adrian Kutko, Hugh Rainey, Eugene Olyneć, Tanya Sawchak and Zenon Snylyk.

KERHONKSON, N.Y. — Seventy tennis players, ranging in age from 10 to 18, attended this year's tennis camp at the Ukrainian National Association resort, Soyuzivka.

The camp took place Sunday, June 21, to Thursday, July 2. It was the 19th tennis camp held at the Catskill estate under the direction of George Sawchak and Zenon Snylyk.

The campers were 36 boys and 34 girls from various regions of the United States, as well as three brothers from Argentina and one boy from Poland.

The camp program encompasses daily calisthenics and jogging, three two-hour group lessons and, in the evening

hours, various recreational activities, including dances, films and discussions. The campers make full use of the resort's recreational facilities, including the pool, volleyball court, etc.

During a banquet on Wednesday evening, July 1, all campers received certificates of the camp, and the winners of the camp tennis tourney were presented trophies. Also, the campers prepared an entertainment program.

The assistants at this year's camp were: Adrian Kutko, Wasył Manko, Danny Sloniewsky, Eugene Olyneć and Tanya Sawchak. Junior assistants were Hugh Rainey and Natasha Lipcan.

New Chemny at Soyuzivka



Soyuzivka's new resident collie, a 7-month-old pup named Chemny (in keeping with the resort's tradition), poses for photographer with his master, Walter Kwas, Soyuzivka's former manager and current consultant.



Participants of the 1987 tennis camp: above, the boys; below, the girls.



BOOK REVIEW

Stories recall Depression experiences

The Green Tomato Years: Short Stories by Gloria Kupchenko Frolick. Toronto: Williams-Wallace, 1985.

by Orysia Paszczak Tracz

As I read about a young Ukrainian girl and her experiences in small-town Alberta during the Depression, I found myself turning to the title page a few times — to check if I had read correctly that these were short stories, and not an autobiography. The Green Tomato Years is so real, the people stay with you after the book is finished.

The Author's Note explains that the title comes from the tomatoes which are picked early because of the frosts. They must ripen indoors, if they can, from a very green state. The young people who grew up in western Canada during the Depression did not all develop to their full potential, just as the green tomatoes could not all ripen. The causes of this are related in the book, very subtly, quietly, and yet sharply.

I recalled the similarity in impact with the film "Teach Me to Dance," based upon Myrna Kostash's story, of two little girls in Alberta during the Ukrainian pioneer years at the turn of the century. One is Ukrainian, the other the

daughter of the English schoolmaster. In this film, what stands out in my memory is the attitude of the Canadian English toward the Ukrainian pioneers, also shown so delicately, but with the impact of a sledgehammer.

A generation or so later, nothing had changed. Talk about prejudice and discrimination! The author relates the stories through the eyes of the young girl and her sisters. We meet the other Ukrainians on the farms surrounding Sandy Lake, and later Smoky Hill, and the town folk. The children, the teenagers, and their parents do enjoy themselves, but most of the time struggle with the land, the weather, family problems, and the attitude towards them of "the Canadians" [i.e., English].

Gloria Kupchenko Frolick, in such simple, child-like language packs a mean punch. One story reminded me that a friend from around Dauphin remembered how in the late 1950s she was punished for speaking Ukrainian on the school playground during recess. The stories are not preachy. They do not harrange the reader with a message. It comes across loud and clear on its own.

For those who grew up in the small towns and farms of western Canada, these short stories will bring back memories of conflicting emotions, the good and the bad. For those who were never there, the stories make it almost real. The publisher's note says that this is the author's first collection of short stories. I hope there will be many more.

Tucson Ukrainians promote 'Harvest'

TUCSON, Ariz. — Television station KUAT-TV, Channel 6, affiliated with PBS and operated by the University of Arizona, showed the award-winning film "Harvest Of Despair" on May 20, at 10 p.m. The viewing area of KUAT-TV reaches throughout southern Arizona.

Last year, the station carried the "Firing Line Special Edition" on September 24. However, this year's airing of "Harvest Of Despair" was due to the efforts of the Ukrainian American Society of Tucson.

These time consuming efforts, began last year after the first showing of the film as part of "Firing Line." After an initial hourlong meeting with the TV station management, and many subsequent telephone calls Vitaly V. Halich, president of, Ukrainian American Society, was informed in March that the TV station had finally agreed to schedule the airing of the film for May 20.

A publicity plan was put into action. A four-page packet was sent out to some 150 religious congregations, including synagogues, in the Tucson area.

This packet included: (1) a letter to the clergy of Tucson, asking them to join in prayers for victims of all genocides on Sunday, May 17, and to inform their parishioners about the "Harvest of Despair" airing on TV; (2) a flyer about the film; (3) a copy of last year's review in the University of Arizona newspaper about the film; (4) a news release giving more details and background.

Also, all branches of Tucson public libraries had flyers posted advertising the airing. Some 20 high schools —

public and parochial — were informed about the KUAT-TV airing of the film so that their students in social studies and history could be made aware of the event.

Some 15 area bookstores were sent information and flyers with reference to Dr. Robert Conquest's book "The Harvest of Sorrow." Finally, many flyers were distributed at various business establishments.

Local newspapers publicized the newsworthy event in their religion calendars and letters to editor columns prior to May 20. On Saturday, May 16, both Tucson newspapers published in their Religion Calendars news about the special memorial services for victims of all genocides to be held at St. Michael's Ukrainian Catholic Church in Tucson.

The "Tucson Citizen" on May 16, in its letters to the editor column, published a lengthy letter titled "The Ukrainian Tragedy" penned by Mr. Halich, writing on behalf of the Ukrainian American Society.

"The Arizona Daily Star" in its Sunday edition of May 17, published another letter by Mr. Halich titled "Crime Remembered."

An advertisement, placed in the weekly TV-Week and in the daily TV-Log of both newspapers for the May 20 airing, read: "Award winning film! Soviet genocide in Ukraine. Seven to ten million starved!"

Anyone interested in how to approach PBS-affiliated stations to air "Harvest of Despair" and for local panel discussion follow-up may contact to Ukrainian American Society of Tucson, 8102 E. Malvern, Tucson, Ariz. 85710.

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1 column/inch (1 inch by single column):

fraternal and community advertisements \$ 6.00
general advertisements \$10.00

Note: All advertisements which span the full eight-column page of Svoboda are subject to the \$10.00 per column/inch rate.

If the advertisement requires a photo reproduction there is an additional charge as follows:

single column \$ 8.00
double column \$10.00
triple column \$12.00

Deadlines for submitting advertisements:

Svoboda: two days prior to desired publication date.

The Ukrainian Weekly: noon of the Monday before the date of the Weekly issue in question.

Advertisements will be accepted over the telephone only in emergencies.

Sulyk addresses...

(Continued from page 3)

Anthony. Vocal selections were rendered by the Prometheus Male Chorus and Ukrainian Dances were presented by Voloshky Ukrainian Dance Ensemble, both groups from Philadelphia.

As members of Ukrainian faithful listened in the Senate gallery, Archbishop Sulyk traced the religious heritage and freedom upon which the Commonwealth of Pennsylvania and the United States were founded. The rays of hope, the Declaration of Independence and the Constitution of the United States, "ignited in our Ukrainian people, a dream of 'life, liberty, and the pursuit of happiness.'"

Commenting upon the fact that Pennsylvania has one of the most significant concentration of Ukrainians in the United States, the archbishop noted, "our toil mined the anthracite coal in Luzerne, Lackawanna, Schuylkill, Carbon and Northumberland countries, our sweat ran the steel mills of the Lehigh and Allegheny valleys, our muscle powered the shops and factories of industrial America in the urban areas."

The first Eastern Rite Catholic Church in the United States was founded in Shenandoah, Pa., in 1884. The Metropolitan See of the Ukrainian Catholic Church in the United States is

located in Philadelphia.

"Our people worked very hard. We sacrificed. We overcame the difficulties of coming to a strange land, of speaking a foreign language, of discrimination," the archbishop reminded the senators. But the "Ukrainian people, with little material wealth, carried in our hearts a most precious treasure—a love of God and our Ukrainian Catholic Church which sustained us."

"Tragically the celebration of the Ukrainian Millennium will not be shared with all the faithful of the Ukrainian Catholic Church. Since 1946, right to this very moment, our Ukrainian Catholic Church has been outlawed by the atheistic Soviet government."

"Our priests and bishops have been imprisoned, tortured, put to death. Our faithful have been harassed, have lost their jobs, have been forcibly resettled from their homeland."

"It is personally painful for me to tell this sad story of continued persecution, of the daily violation of human rights in Ukraine. However, this story must be told. The American people and the people of the world must assist in the effort to end this violation of basic human rights. Our news media must be the messengers of this present-day tragedy."

In humbly asking the legislators to consider his request for resolution, the archbishop concluded, "it is my firm belief and prayer, that as we celebrate this Millennium of Ukrainian Christianity, our Lord will guide wise men and women to end this violation of basic human rights" in the Soviet Union.

The Archbishop was accompanied on his official visit to Harrisburg by Msgr. Michael Fedorowich, vicar-general; the Rev. John M. Fields, secretary; and Steven Boyduy, technician, all of the Philadelphia Archdiocesan Chancery.

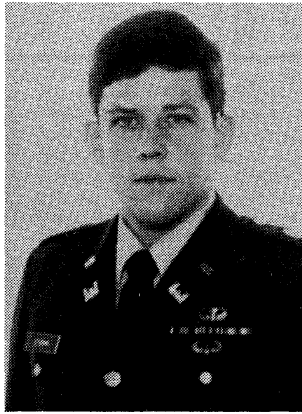
Balts...

(Continued from page 2)

oppressed under the heel of Soviet imposed and directed police states."

The Toronto MP criticized the Soviet Union for having an "endless list of Soviet atrocities against humanity, including a man-made famine in which 7 million Ukrainians died.

Stuban siblings receive promotions



Steven Stuban

SEYMOUR, Conn. — The Stuban siblings have all received promotions, in the military corps.

Capt. Steven M.F. Stuban, son of Mr. and Mrs. Frank F. Stuban, recently graduated from the Combined Arms and Services Staff School at Fort Leavenworth, Ky. He is assigned to the Army Engineer Division in Europe, with a resident engineer office in Augsburg, West Germany.



Lydia Antoniou (nee Stuban) with her husband, Christos.

Capt. Stuban works as a construction management engineer, supervising some \$15 million worth of construction for the U.S. government in southern Bavaria. He plans to remain in that post until October 1988.

Lydia M. Antoniou (nee Stuban), a military intelligence officer with the 8th Infantry Division in Badkreuznach, West Germany, along with her husband Christos, has been promoted to the rank of first lieutenant. She and her husband graduated from West Point in 1984 with bachelor of science degrees in German and Russian studies.

Lt. (j.g.) Susan Stuban, has been assigned to Maritime Prepositioning Ships Squadron Two, a new command in the Navy. In a letter to her parents, Capt. R.S. Black explained the squadron of five specially-configured civilian merchant ships with civilian crew had been chartered by the Military Sealift Command to carry combat equipment and materials of the Marine Corps. The squadron was being "prepositioned" in the Indian Ocean to enhance the strategic sealift capability of the armed forces in that area. Capt. Black explained...

Notes on people

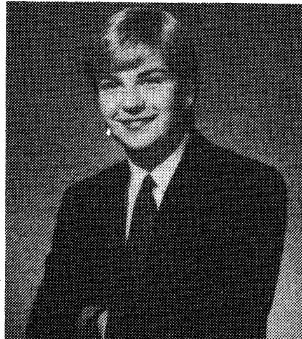
Ms. Stuban graduated from the Merchant Marine Academy at King's Point, N.Y.

The Stubans are members of UNA Branches 23 and 67.



Susan Stuban

Wins Michigan Talent Fair



Nicholas Iwasko

LANSING, Mich. — Nicholas Gregory Iwasko, 16, a student of Okemos High School in Michigan recently was named a grand prize winner in the 39th Annual Mid-Michigan Youth Talent Fair for writing about his family's emigration from Ukraine to the United States. He received a \$500 U.S. Savings Bond.

"It was a revelation because I didn't know much about my roots or anything," Mr. Iwasko was quoted in the Lansing State Journal as saying.

Mr. Iwasko began looking into his family's roots as part of an English class project. Between 1,200 and 1,400 people saw Mr. Iwasko's project, along with other prize-winning entries that were on display in a fair held at the Lansing Civic Center.

Mr. Iwasko's project centers on how his Ukrainian ancestors entered the United States in the early 1900s. He relied on the memory of his 82-year-old great uncle, who speaks only Ukrainian. He taped interviews with his great uncle; his mother then translated them.

Mr. Iwasko also wrote a short story about his family's beginnings in Detroit, where they found work in car factories.

"It's like a movie," he was quoted as saying in the Journal. "I learned about how my grandpa's brother's son was captured by the Bolsheviks to fight against the Russians and sent to Siberia for 25 to 30 years."

His project also consisted of a family tree with pictures and drawings of the seafarers' symbol and the tryzub.

Mr. Iwasko is a member of UNA Branch 292.

Completes study of hemophilia

GAINESVILLE, Fla. — Ariadna Nychka spent two months last summer analyzing statistics and preparing medical research manuals as part of the 1986 University of Florida Student Science Training Program, a component of the governor's and the State Department of Education Summer Camps in mathematics, science and computers.

In an article that appeared in the Fort Myers News-Press, columnist Linda Fudala explained the work that Ms. Nychka, a graduate of Port Charlotte High School, did:

"The main thrust of the program for Nychka was setting up an independent study on hemophilia under the guidance of Dr. Paulette Mehta, of the university's pediatrics department.

"I hypothesized that hemophiliacs did not have access to comprehensive literature on hemophilia," Ms. Nychka was quoted as saying. "So I wrote a manual by translating a lot of medical jargon into plain English, to explain the disease and how hemophiliacs could better cope with their condition."

"After the manual was complete, I came up with a questionnaire to see how much parents of hemophiliac children knew about their children's disease. Then I gave them the manual. After a week, I asked the same questions and found they could answer most of the questions they didn't answer before."

Ms. Nychka told the newspaper that before the summer, she did not know that much about the disease. She noted that most people think of hemophiliacs as persons who will bleed to death if they're cut. But by the end of the summer, she found out differently.

"I found out it's treatable and that those people could live a normal life with the right kind of treatment, such as the infusion of a clotting extract from blood plasma which can be administered at home. I also found out that with the right treatment, hemophiliacs could undergo major surgery and dental procedures," she was quoted as saying.

Ms. Nychka said she hopes to become a pediatrician and has "wanted to be a doctor for as long as I can remember." She is a member of UNA Branch 455.

Writes letter to Scholastic

BOSTON — Twelve-year-old Larissa Hrabec recently wrote a letter to the magazine, Scholastic Science World, praising an article written about the Chernobyl nuclear disaster, but noting that it had failed to mention that it occurred in Ukraine.

"I realize that you mentioned that the Chernobyl disaster happened in the Soviet Union," in the town of Pripjat. Ms. Hrabec wrote. "The Soviet Union is not just one country, but a group of 15 socialist republics. I strongly feel that in the beginning of the article you should have stated, 'The last thing the children saw as buses took them from their homes in the town of Pripjat in Ukraine...' I believe you should have written this because many people think that the Soviet Union is the same as Russia, but the Soviet Union contains actually 15 countries, like Ukraine. So what I'm saying is that your magazine article was written well, but I think you should have been more direct and specific with where the disaster occurred. As a technical magazine you have the obligation to inform the

readers correctly where this happened."

Miss Hrabec is the daughter of George Hrabec and a member of UNA Branch 88.

Featured in newspaper article

NEWARK, N.J. — Oleh Kaniuka is the member of a band that has appeared in New Jersey's newest jazz club, Morgan's Pub, as a member of the band, Sound Reasoning. He plays the guitar.

In a review that appeared in the New Jersey Star Ledger, reporter George Kanzler said of the group: "Sound Reasoning showed its creative approach to jazz tradition with a challenging variety of tunes that ranged from a reworking of Sonny Rollins 'St. Thomas' to a re-creation of a Benny Goodman Sextet number, and from Duke Ellington classics to material by such post-bop masters as Horace Silver and Benny Golson.

"Sound Reasoning is co-led by Joe Ruddick and Frank Joffiffe, and also features guitarist Oleh Kaniuka and drummer Andrew Demos."

Mr. Kaniuka as also a member of the Ukrainian orchestra Chervona Kalyna. He is a member of UNA Branch 490.

Receives UFU honorary doctorate

NEW YORK—Ivan Kedryn, the Ukrainian journalist and editor, received an honorary doctorate from the Ukrainian Free University.

At a ceremony on March 21 at the Shevchenko Scientific Society, several Ukrainian community "leaders" and scholars paid tribute to Mr. Kedryn, including UNA Supreme Treasurer Ulana Diachuk and Supreme Secretary Wolodymyr Sochan.

The society's president, Dr. Jaroslaw Padoch, praised the journalist for his contributions to Ukrainian-language publications.

Mr. Kedryn, who is a contributing editor of the Svoboda Ukrainian daily, is a member of UNA Branch 25.

Honored as best teacher

NEWARK—Roman Voronka, a professor of mathematics at the New Jersey Institute of Technology, was one of two NJIT faculty members honored at the school's commencement exercises this year.

A member of UNA Branch 27, the NJIT alumni received the Robert W. Van Houten Award for excellence in teaching. He was chosen as the best teacher in a survey of alumni from the last five graduating classes.

Dr. Voronka is a native of Ukraine who emigrated to Newark in the 1950s. A 1962 graduate in electrical engineering from the Newark College of Engineering, he has been teaching for 25 years.

"I'm very flattered by the honor of receiving this award," he told the NJIT newsletter, adding that he strives to find the right balance between his professional manner and a friendly concern for students.

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.

For the record...

(Continued from page 5)

works, wrote to me in a letter date April 10, 1961, the following:

"I would be grateful if you could paint a verbal description of the horrors of Kharkiv during those times, particularly 1932-33, when the famine took place and when the streets were full of dead people, and dogs, and horses."

Iwan Zinzenko, Cornwells Heights, Pa.:

It would not be appropriate to describe the famine of 1933 without recalling preceding years, because one cannot understand the famine unless one understands how the Communist regime was created in Ukraine.

The Bolsheviks led by Lenin and Trotsky, aided by Ukrainian Communists, defeated the army of the Ukrainian National Republic (UNR).

First they destroyed the big landowners who had from 50 to 100 and more hectares of land. The majority of these landowners were shot, except for those who managed to escape abroad. This was in the years 1918-1920.

Then the state divided the confiscated land among those having little or no land.

Between the fall of 1921 and 1929 Lenin's New Economic Policy (NEP) was in force. This was a kind of thaw. The villagers began to farm the land they had acquired. But the Communists intended to enslave people by means of the collective farms. Even during the revolution communes, in which everything was held in common, were set up the former estates of landowners, but most of these fell apart when the state let the villagers leave. Later, the so-called Associations of Jointly Working the Land were created. This was the loosest form of collective farm and the one most acceptable to the villagers. But even these were joined voluntarily by less than 10 percent of the village population. The remaining majority of the villagers worked their own independently owned farms.

When the New Economic Policy was proclaimed in 1921, the system of forced requisitions, by which the state seized all farm produce which it decided exceeded the villager's most basic needs, was replaced by a tax in kind such that each villager was required to pay his taxes to the state not only with money, but also in grain, meat (live weight) and garden produce, but was free to sell any surplus he might produce on the free market. This meant that people once again had an incentive to produce, which the requisition system had denied them, and those who worked hard prospered.

The state kept what collective farms it could and retained its plans to collectivize the village, but the villagers did not rush to join these collective farms that the state had created. In 1927, they again started to requisition grain. Finally, in 1929, the state decided once again to force the villagers into its collective farms, where the state controlled what the farmers produced. As a result, the state taxed villagers more and more heavily, so that if a farmer compared the harvest he had collected and what he had to hand over

to the state, he was left with nothing for his family. This is how it was in 1930-1931 and in 1932.

Then some villagers began not giving anything to the state. Villagers who hid everything were arrested and sent to Siberia themselves or in entire families. Only those who had fled managed to avoid this fate.

This what led up to the year 1933 and the famine. It began in the fall of 1932. It was rumored that Moscow had issued orders to break the Ukrainian village. Tens of thousands of Communists were sent into the villages. Each had a pistol in his pocket and local police, party members, members from the Communist Youth League and other activists at his disposal. They all advanced on the village. They said it was for industrialization, but I don't know whether their main goal was to collectivize the village or to collect as much grain as possible for the state for the industrialization of the USSR. I only saw what was done to bring about the death of a great number of villagers. For what sort of industrialization could they achieve from the half glass of corn which they took from my neighbor?

In the winter of 1932-33 all the villagers in my village got from the village Soviet a list of what and how much had to be given to the state. Everyone was treated the same and repeatedly had to hand over grain to the state. Whoever failed to part with anything would be visited by those who would take away everything he had. If a person did manage to hand over the required amount, the same people would come and say: "you still have some grain left; you have to give more to the state."

From the middle of the autumn of 1932 to the summer of 1933, I was 13 years old, and I remember how they went from house to house, searching everywhere and taking everything. The village was divided into sections, and these were divided into groups of 10 houses ("desiatykhatty"). Several local Communists were assigned to each group of 10, and one Russian was put in charge of the group, and every day they would rush from house to house, searching and seizing everything they could find, wherever they could find it, taking everything down to a cup of flour.

In 1932, father, who had been totally devastated by the grain quotas of 1927, 1928, 1929, 1930 and 1931, realized that if he gave everything they asked, there would be nothing left to eat. So, he refused to give a single pound of grain. He took the grain, potatoes, and even the honey from the bees and either buried them in the ground or in some other place and said that he had nothing. They came and found grain buried in two places, and they took it.

They would have arrested father if he had been home, but father had run away. He had false documents made and left for the Donbas where he worked at the railroad station until April 1933.

We five children and mother could have been exiled to Siberia, for we were already on the list, but mother hid for several weeks, and did not come home at night.

For two months in the winter of 1933 the "workers" who seized the grain selected our house for their headquarters. They slept on our benches. Mother hid

out for weeks on end, spending the winter nights at a neighbor's barn. She used to wait until the occupants were out running around in the village before bringing us food and escaping once again, for they would have taken us had they caught her at the house.

It was like this until April 1933. Mother had swollen legs and face while we children were as dried up as the boards. Every day mother would come and tell us that someone close to our family, or not so close, had died. Most had to be buried without any coffin. They'd wrap the bodies in old burlap and just throw them into a pit.

We survived the winter thanks to our aunt (father's sister). Once in a while she would give us one cattle-feed cake at a time. Mother would break off a bite-sized piece and make soup out of it. In addition, mother traded her silver earrings and coin necklace for a few kilograms of groats at the torgsin.

In the spring when the snow began to melt, mother went out at night to uproot the frozen potatoes which revived us.

Sometime in May of 1933, father returned from the Donbas. The authorities no longer arrested fugitives because the fields, which lay fallow except for winter crops, had to be plowed and sown. Father again began to farm and next fall (late 1933, early 1934) father was arrested and sentenced to forced labor in Siberia where he died in 1934.

We children spent the entire winter of 1932-33 on the stove, while mother, like a bird, would bring us anything she could find. In May of 1933, my sister and I went to the meadows outside the towns to collect sorrel and came upon one house. We saw that it was empty — snakes were even crawling under the house. We went through the open doors and what we saw caused us nearly to suffocate — lying on the floor was a boy my age and on the stove bench was his mother. Both were already black and swollen. I don't know who buried them.

Many neighbors died. Of my relatives, my grandfather died of physical weakness, although by that time he had some bread to eat. My mother's sister also died.

It's hard to say how many people died in the village. My village was not far from town, so that villagers could get something to eat there, albeit with difficulty. In those villages which were farther from towns (15 or more kilometers) half the village died.

Already in the spring of 1933 if a person joined a collective farm and went out to the fields to work, he was given some sort of soup to eat, but the population continued to be tormented by hunger until the next harvest.

Wheat ripens the earliest (in July, I believe) and hungry people tried to cut off the shafts of wheat, drying them and baking something out of it. Because of this many ended up in Siberia. But the authorities had high towers constructed in the fields where guards sat with rifles, and horses were tied below. When the guard spotted someone picking a shaft of wheat, he would mount his horse and ride after him. That man would not return home again.



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Ukrainian party...

(Continued from page 2)

Mr. Yurchuk's balancing act also applies to Stalin. On the one hand, he argues, it would be "unscientific" to judge the 1930s by present standards, disengaging oneself from "the acuteness of the class struggle" and "the specific features of building socialism in one country." On the other hand, it would be "incorrect to justify all the mistakes, excesses and violations of legality by [recourse to] the 'severity of the times.'"

In this context, Mr. Yurchuk criticizes Yuriy N. Afanasiev's article in *Sovetskay Kultura* (March 21) for describing the 1930s as "the Stalinist epoch," maintaining that this "contradicts the scientific view regarding the essence of the revolutionary transformations in our country as reflected in programmatic documents of the CPSU and realized in practice."

Finally, Mr. Yurchuk addresses the problem of prominent figures in recent Ukrainian history who have been routinely vilified for opposing the Bolsheviks and cast in the role of enemies of the Soviet regime, referring specifically to Volodymyr Vynnychenko, Mykhailo Hrushevsky, and Mykola Khvylioviy. He notes that suggestions have been made along the lines of re-examining party decisions concerning these individuals, revising the judgments that were made at the time, and

publishing their works. Mr. Yurchuk's response, however, is categorically negative:

"We do not rule out more profound research of the complexities and contradictions and life collisions of these individuals. In our view, however, there is no basis for re-examining the party documents that were adopted at the time and the political evaluations of their activities and works."

The only exception, says Mr. Yurchuk, would be "the better literary works, let's say of Vynnychenko, especially those that truthfully reflect, the democratic strivings, life, and struggle of the Ukrainian village at the beginning of the century; these, of course, deserve to be published."

So much for "restructuring" Ukrainian historical writing.

In the meantime, the current issue of *Literaturna Ukraina* reports that it soon plans to inaugurate a new column in the newspaper titled "Pages of the Forgotten Heritage," which will be devoted to the works of individuals heretofore enveloped by silence and whose lives were marked by "contradictions and specific mistakes."

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Government...

(Continued from page 1)

together a team of lawyers, historians and other investigators to track down evidence against war criminals identified in the Deschenes report and recommend action against them.

Spokesmen for the Liberals and New Democratic Party said they will support speedy passage of the amendments.

"This bill must be adopted," said Svend Robinson, the justice critic for the New Democrats. "Those who have committed these offenses are getting older, and the witnesses are getting older."

Jewish groups said at a press conference that they were generally pleased with the contents of the legislation.

"The important thing is to have the bill passed quickly so that actual prosecutions can begin," said David Matas of the League for Human Rights of B'nai B'rith.

There were no Ukrainian community spokesmen at the press conference.

UNA Branch Meeting:

ROCHESTER, N. Y. — The semi-annual meeting of UNA Br. 367 "Zaporozka Sich" will be held on Sunday, July 14, 1987 at 1:00 p.m. in St. Joseph's cafeteria. It is requested that all members attend this meeting, important issues will be discussed and the dividend checks will be distributed.

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Catholic bishops'...

(Continued from page 3)

ting back.

A group of Ukrainian American community leaders provided the U.S. travel agencies with some welcome relief by writing letters indicating their support of Millennium tour packages sold by Ukrainian-owned agencies.

In a letter obtained by The Ukrainian Weekly, the Ukrainian National Women's League of America said it was "surprised" to learn that an agency not owned by a Ukrainian had been sanctioned by the bishops to sell tours instead of the "three largest and oldest Ukrainian travel agencies" in the United States.

"We certainly hope that the Jubilee Committee in Rome will reconsider their decision and will appoint you to organize and coordinate the Millen-

nium tours," the letter said.

Other letters came from the Plast and SUM-A Ukrainian youth groups, the Ukrainian National Aid Association of America, and the National Committee to Commemorate the Millennium of Christianity in Ukraine, which has Metropolitan-Archbishop Stephen Sulyk on its presidium.

Indeed, the imbroglia has become a major embarrassment for the Ukrainian Catholic bishops, many of whom are reluctant to comment on the subject. There are, to be sure, some U.S. bishops who have second-guessed themselves and their colleagues on last year's decision to appoint LM Travel.

At least two bishops from the United States said reporters should stay away from the story. "This will surely open a can of worms," said one worried bishop.

The bishop who has come under the most severe fire from the Ukrainian

agencies for the decision is Basil Losten of Stamford, Conn., whose diocese includes the New York area.

In a telephone interview, the bishop said he had decided to "favor" the Ukrainian-owned agencies located in his diocese even though he voted to give official status to LM Travel. "I'm pushing my own travel agencies because I have to live here for the next 25 years," he said.

The bishop said he has invited the three major Ukrainian-owned agencies to promote their tours to members of the parishes located in his diocese. He refused to say whether LM Travel would be given equal access.

Archbishop Sulyk of Philadelphia also says he is backing the Ukrainian agencies.

"The Ukrainian agencies feel justly hurt that they were not even asked first to head the tours," he said in a telephone interview. He added that Bishop Losten has been working hard since the Saskatoon meeting to "reap peace" between the feuding travel agencies.

Asked why a non-Ukrainian agency was chosen by the Church, Archbishop Sulyk said they were not aware that LM Travel is owned by a French-Canadian. "The Ukrainian lady from that agency was present (at the meeting), so everybody was under the impression that it was a Ukrainian agency," the metropolitan said.

But Bishop Michael Hrynchyshyn, the secretary general of the Church's Millennium organizers and an avid supporter of LM Travel, brushes aside the complaints of Ukrainian tour operators, accusing them of "sleeping on the job."

"We didn't ignore anyone," he said in a telephone interview from Yorkton, Sask. "We didn't approach anyone, as a matter of fact. We were approached by LM Travel, and they were the only ones that approached us."

Asked about the Ukrainian agency's concerns that the official travel agency is not a Ukrainian-owned concern, Bishop Hrynchyshyn replied: "They are buying theirs from American Express, which is no more a Ukrainian company than LM Travel, even less so... That argument is not valid."

"They have no grounds for being hurt or insulted. Their pride has been hurt and now they are being defiant. But we made a decision and we stand by it."

But Mr. Houle said the fact that his firm is not owned by a Ukrainian is irrelevant, particularly since the others are dealing with American Express.

"They keep on telling me that I'm not Ukrainian. But why do they go and buy (the packages) from American Express if it's so important? American Express is an enemy to some Ukrainians because of the firm's sponsorship of the TV presentation of "Peter Ustinov's Russia."

"I think they're just mad and annoyed. We had the idea; we worked for it and submitted it to the Church; and it was unanimous," he said. Since receiving the bishops' sanction, LM Travel has used some extraordinary techniques to publicize its tours.

Last March, for example, the agency convinced Alitalia and some major hotel chains to pick up most of the tab for a Ukrainian "media tour" to Israel and Italy. In return, the people on the tour, most of them stringers for Ukrainian publications, were expected to promote LM Travel's Millennium tour packages.

The organizers of the media tour are apparently well-connected. On short notice, they managed to arrange a private audience with the pope during a visit to the Vatican City.

The impact of the so-called media

tour was not lost on LM Travel's competitors, most of whom said it was an unfair way to generate free publicity.

But LM Travel's competitors say they are not worried by the Montreal firm's aggressive sales tactics. They say the firm's projections for next year are wildly optimistic, and that the firm is taking a considerable risk promising thousands of seats to Alitalia.

"They were expecting a lot more (customers) than I think they are getting," said Mr. Kozicky, adding that LM Travel officials treat their competitors as "kindergarten kids."

Mr. Houle refused to say how many seats he has promised to Alitalia. "I can only tell you that it's high numbers. It's in the thousands, not in the hundreds."

The travel agencies affiliated with LM Travel say the packages are selling well. Myrna Arychuk, the owner of Cascade Travel Agency in Burnaby, B.C., says she has received several inquiries from interested Ukrainians in the Vancouver area. The firm hopes to sell as many as 600 travel packages, she said.

Mrs. Arychuk said that there is a benefit in dealing with a Canadian wholesaler like LM Travel because "most Canadians hate to pay (for travel) in U.S. dollars."

The prices advertised by LM Travel start at about \$250 (U.S.) less than those offered by the New York area agencies. "Our mark-up is very thin," Mr. Houle said, "because we are respecting our promise to the Church to bring a lot of people to the Millennium."

Nevertheless, LM Travel has been excluded as a major player in the tri-state area, which is densely populated with Ukrainians. Dunwoodie Travel alone says it expects to sell at least 500 travel packages.

"The majority of Ukrainians in the United States will book with the three U.S. agencies," said Mr. Kozicky.

In Canada, the Montreal wholesaler will have to fight for customers in the Toronto area against two established Ukrainian-owned agencies, Bloor Travel and Astro Travel. Mr. Hrycyna said his estimates of travelers are in the hundreds. He said Astro Travel is approaching the Millennium carefully because "there's no way we're going to see this unbelievable number of Ukrainians traveling."

Bishop Losten said he urged LM Travel to drop its plans to market packages in the United States, and to focus its efforts on Canada.

It is too early to tell who is winning, if anyone, in the current fight for Millennium travelers, but each side says the cash registers are ringing, despite the carving up of a limited market.

Mrs. Helbig said an unusually high number of Ukrainians have already booked their trips, even though the first tours are a year away. The large sales are coming from choirs that will perform at the celebrations, she said.

Despite the fact that Ukrainian Catholic Church officials are urging Ukrainians to boycott Millennium celebrations being held in Ukraine and Moscow in 1988, the best-selling tour at Scope Travel is one offered to Ukraine next June. "We feel that we should be in Kiev in 1988," said Mrs. Helbig. "Because that's where it all began. Our presence there whether it's with a group of 24 or 400 has to show those people there that we know it's the Millennium."

While the bishops try to mend the fences, the feuding travel agencies say they will continue to fight for customers but with the hope that everyone will forget the battle by the time the celebrations begin.

"We have to remember that we all will have to stand together next year in St. Peter's," said Mrs. Helbig.

Family visits...

(Continued from page 3)

AHRU branch in Baltimore, Dr. Larissa Fontana, AHRU member and head of the Ukrainian Community Network, plus Walter Bodnar and Ms. Olshaniwsky from the national headquarters of AHRU.

The initiative for the resolutions came from Danylo and Tamara Horodsky who co-chair Visits International for Soviets and Americans (VISA) based in northern California, and has attracted the support of many Americans who would like to visit relatives in the Soviet Union in their homes rather than in train stations or hotels in certain specified cities.

Rep. Smith stated that "although explicitly guaranteed in the 1975 Helsinki Accords, the U.N. International Covenant of Civil and Political Rights and the U.N. Declaration of Human Rights, the right of Soviet citizens to travel freely and visit family members outside their country, and the right of American citizens to stay with relatives in the Soviet Union have been severely restricted by official Soviet policy. The

need to reform this tragic policy is compelling... I urge support for the resolution and submit it at this point to the (Congressional) Record."

Sen. DeConcini spoke on the floor of the Senate: "Unfortunately, the Soviet Union has not adhered to these humanitarian standards of the Helsinki Accords. While there are only estimates on the number of Soviet and American citizens longing to visit relatives, it is clear only a few are being allowed the joy of these reunions. And all of these citizens are being forced to face a lengthy and intimidating process to gain the necessary visas — a battle they should not have to wage in order to spend time with loved ones... This resolution... urges the president, secretary of state, and other administration officials to raise the family visitation issue at all appropriate opportunities in discussions with the leadership of the government of the Soviet Union."

Inquiries and information on these resolutions may be obtained by calling Dorothy Taft in Rep. Smith's office, (202) 225-3765, Cele Swenson in Sen. DeConcini's office, (202) 224-4521, or by contacting AHRU, (201) 373-9729, 43 Midland Place, Newark, N.J. 07106.

Lithuanian...

(Continued from page 3)

Eduard Shevardnadze.

The delegation of seven Lithuanian Americans, all of whom have been actively involved in the planning and implementation of the jubilee celebration, was accompanied by the head of the Lithuanian Legation in Washington, Charge D'Affaires Dr. Stasys Backis, who is also a member of the honorary committee for the jubilee.

The United States has never officially recognized the forcible incorporation of Lithuania and the other two Baltic states, Latvia and Estonia, into the Soviet Union in 1940. Dr. Backis is considered by the U.S. government to be the accredited representative of the legitimate government of Lithuania.

President Reagan's meeting with the Lithuanian-American group came on

the eve of the main celebration of Lithuania's Christianization in Rome and Vilnius, capital of Lithuania, and at a time when the international spotlight is being turned on the fate of Roman Catholics in Lithuania.

On June 10, while preaching in Cracow, Poland, Pope John Paul II complained that once again he had been denied permission to visit Lithuania, saying "it has not been given to me to be among them (the Lithuanians) in this jubilee year to be able to pray on their soil and in their tongue."

On June 28, the pope, in the presence of all the cardinals and diplomatic corps, will celebrate mass at St. Peter's Basilica in ceremonies marking the 600th anniversary of Lithuania's Christianization and beatification of Archbishop Jurgis Matulaitis. On the same day, at the same time as the papal mass, solemn religious services will occur in Vilnius, Lithuania.

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Millennium...

(Continued from page 4)

This was provided by members of Branch 81 of the Ukrainian National Women's League of America.

In addition, a showcase of beautiful pysanky, a collector's special, was displayed through the courtesy of Larissa Cisaruk.

Many Ukrainian personalities, clergy and dignitaries were invited to attend a premiere opening on Friday evening, May 22. Wine and cheese were served.

In a spacious auditorium in the library complex, the Rev. Ruchy began the program with remarks concerning the great influence the Ukrainian Millennium had on the Ukrainian faithful throughout the free world.

The pastor then introduced Jerry Chismar, a councilman in Dearborn Heights. Mr. Chismar began by identifying his great-grandparents as Ukrainians. Very impressed with the exhibit, he remarked on the great contributions which have been bes-

towed on the American stream of culture and emphasized the input which Ukrainians have made in Dearborn and other cities.

After the audience sang "Bozhe Velyky," all participants were invited to partake of refreshments at the nearby Hyatt Regency Hotel.

"Beautiful religious art expertly arranged and displayed." "I enjoyed the exhibit very much." "I hope that our Dearborn citizens will get to see the masterful icons." "Fabulous." These are only several comments left by visitors in the guest book during the period of exhibition.

In addition to the Millennium exhibit, Adrian Bluj had negotiated an advertising scheme with Chrysler Corp. At one of the main traffic arteries leading to an interstate highway, on a 20-by-30-foot billboard, thousands of motorists saw an invitation to visit the Millennium Exhibit. A moving belt of light announcing the exhibit was especially attractive during the night.

Media expert...

(Continued from page 4)

of factual inaccuracy were the charges leveled against the Galicia Division, said Mr. Zajewc.

Speaking on the lessons for the Ukrainian community, Dr. Bohdan Krawchenko, director of the Canadian Institute of Ukrainian Studies, said the experience proves the desperate need for the community to develop its own infrastructure.

Responses to events were not coordinated enough and demonstrated a lack of planning. What the community needs is a "think-tank" and policy committees, Dr. Krawchenko said.

Nevertheless, he noted, the experience did show some positive achievements.

Among these were the fact that Ukrainians did react and did so by adopting intelligent positions, that a national coordinating effort did get established eventually, that a fund-raising and a massive lobbying effort ensued.

Lubomyr Markevych, chairman of the Edmonton Branch of the Civil Liberties Commission, warned the audience that the Deschenes Commission's report itself will be there longer than any government.

While the government of the day has adopted the position that alleged war criminals should be tried only under the criminal code and only in Canada, the commission's position was broader.

Mr. Markevych explained that under the criminal code judicial procedure is established under the principle of "innocent until proven guilty beyond a shadow of a doubt." This is substantially different from the evidence needed to establish a "prime facie" case as is done in naturalization hearings.

Share

The Weekly

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Chicago...

(Continued from page 4)

behalf of the committee.

Olenka Matwyshyn, coordinator of community activities, asked that all community leaders volunteer to become a part of a committee or be assigned to one in need of assistance. She also requested that every segment of the community participate in the work.

The Rt. Rev. Marion Butrynsky, chairman of the St. Nicholas Diocese Millennium Committee, and the Very Rev. Stefan Zencuch, representative of the Chicago Orthodox Deanery Millennium Committee, reported on the two ecumenical prayer services in more detail. The exact dates of the events will be announced.

The public relations committee, headed by Julian Kulas, outlined plans to have local and state officials participate in various functions. Chicago Mayor Harold Washington, and the Roman Catholic archbishop of Chicago Cardinal Joseph Bernardin, have already accepted invitations to become honorary members of the Millennium committee.

The press and information committee, with Vasyi Markus as chair-

man, is organizing a press evening during which members of the news media can obtain information about the Millennium and meet with community leaders. To date, a press folder has been designed, and a media information kit is being developed.

The same committees arranging two academic seminars: one at Loyola University in Chicago and another at the University of Illinois in Champaign.

At the end of the meeting, there was a question and answer segment during which coordination, efficiency and finances were discussed.

Other members of the committee are the honorary members — Archbishop Constantine, Ukrainian Orthodox Church; Bishop Innocent Lotocky, OSBM, Ukrainian Catholic Church; the Rev. Olexa R. Harbuziuk, All-Ukrainian Evangelical Baptist Fellowship; Walter Dudyeh, Illinois state senator; and Myron Kulas, Illinois state representative.

Stefan Skrobach is second vice-chairman; Anton Kucepula is the representative of the Ukrainian Baptist Millennium Committee; and Dr. Myroslav Charkevych is the chairman of the auditing committee.

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Vocal Quartet "Cheremshyna"
of Montreal, Canada

10:00 p.m. DANCE

Orchestra — Alex and Dorko

Saturday, July 18, 1987

8:30 p.m. CONCERT

Stefan Szkafarowsky
Adrian Bryttan

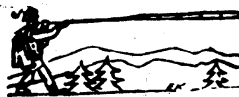
10:00 p.m. — DANCE

Orchestra — "Hutsuly"

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SOYUZIVKA UNA ESTATE

Foordemoore Rd., Kerhonkson, N.Y. 12446 ■ (914) 626-5641



There's no place like
SOYUZIVKA

1987 SUMMER/FALL CAMPS & WORKSHOPS at SOYUZIVKA

BOYS' CAMP — July 5 — July 25

Recreation camp for boys ages 7-12, featuring hiking, swimming, games.

Ukrainian songs and folklore.

UNA members: \$100.00 per week; non-members: \$120.00 per week.

Maria Olynec — Camp Leader

GIRLS' CAMP — July 5 — July 25

Similar program to boys' camp; same prices.

Maria Olynec — Camp Leader

UKRAINIAN FOLK DANCE WORKSHOP — July 26 — August 8

Traditional Ukrainian folk dancing for beginners, intermediate and advanced dancers.

Instructor: Roma Prima-Bohachewsky

Limit 60 students

Food and lodging \$195.00 (UNA members), \$225.00 (non-members).

Instructor's fee: \$100.00

For more information, please contact the management of Soyuzivka:

SOYUZIVKA UNA ESTATE

Foordemoore Rd., Kerhonkson, N.Y. 12446 ■ (914) 626-5641

July 11

KENNET SQUARE, Pa.: A dance concert featuring the Voloshky Ukrainian Dance Ensemble will be held at 7 p.m. at Longwood Gardens Open Air Theatre. Admission, which includes entrance to the gardens, is \$5 for adults and \$1 for children age 6-14.

July 12

SASKATOON: The opening of an exhibit on "Seasons of Celebration: Ritual in Eastern Christian Culture" will be held at 2:30 p.m. at Knox United Church, 838 Spadina Crescent E. The guest speaker will be David Goa, curator of folk life at the Provincial Museum of Alberta. The exhibit will be shown at the Ukrainian Museum of Canada until August 23.

JERSEY CITY, N.J.: A special liturgy of thanksgiving to commemorate the 100th anniversary of St. Peter and Paul Ukrainian Catholic Church will be held at the site of the old church, Sussex and Greene streets, at 10a.m. Parking will be available in the Colgate parking lot.

PREVIEW OF EVENTS

July 13

BROCKPORT, N.Y.: The opening of an exhibition of ex libris (bookplates) by Ukrainian artist Tyrs Wenhrynowycz will be held at 5:30 p.m. at SUNY College at Brockport's Rainbow Gallery. The show continues through August 7. Admission is free.

July 16

PITTSBURGH: The 40th annual Ukrainian Orthodox League convention opens at the William Penn Hotel. The Gay Nineties Picnic will be held at Holy Trinity Acres, Carnegie, Pa., at 5 p.m. For further information call Elizabeth Mitchell, (412) 279-3458.

July 17-19

GLEN SPEY, N.Y.: The Verkhovyna Ukrainian Youth Festival takes place at the Ukrainian Fraternal Association Resort Center. The three day event features Ukrainian entertainment, food and exhibits. The entertainment line-up includes performances by students at the

Verkhovyna dance workshop, the Bulava Dance Ensemble of Toronto, Ron Cahute's Burya Orchestra, and three other musical groups.

CARNEGIE, Pa.: The Ukrainian Orthodox League convention concert will be held at 7 p.m. at Valley High School Auditorium. The concert will feature Ukrainian dancing, singing and poetry readings. The UOL anniversary party will follow at St. Peter and Paul Auditorium.

July 18

TOMS RIVER, N.J.: The Ukrainian American Club of Ocean County will be sponsoring a bus trip to the Ukrainian festival in Glen Spey, N.Y. The bus leaves the Grand Union parking lot, Route 37 W. and Bananier Drive, at 8:30 a.m. The bus leaves the festival at 5 p.m. Tickets

are \$15, \$7.50 for children under 12. For more information call Paul Kaciuba, (201) 255-5753.

PITTSBURGH: The Ukrainian Orthodox League convention banquet and ball will be held at 7 p.m. at the William Penn Hotel. Music will be provided by the Nove Pokolinnia group from Toronto.

July 26

TORONTO: The Ukraine Millennium Foundation presents a "Concert of Sacred Music" at 2:30 p.m. at Roy Thomson Hall. The concert is sponsored by the hierarchy of the Ukrainian churches and the World Congress of Free Ukrainians. The concert will include the premier stage performance of the 35 sacred choral concertos by Dmytro Bortniansky. The choir, which is conducted by Wolodymyr Kolesnyk, includes singers from Canada and the United States.

PREVIEW OF EVENTS, a weekly listing of Ukrainian community events, open to the public, is a service provided free of charge by The Weekly to the Ukrainian community. To have an event listed in this column, please send information (type of event, date, time, place, admission, sponsor, etc.), along with the phone number, including area code, of a person who may be reached during daytime hours for additional information to: PREVIEW OF EVENTS, The Ukrainian Weekly, 30 Montgomery St., Jersey City, N.J. 07302. Submissions must be typed and written in the English language. Items not in compliance with aforementioned guidelines will not be published.

The Ukrainian Weekly: the Ukrainian perspective on the news



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Israeli court...

(Continued from page 1)

discrepancies between the testimonies of Gustav Boraks and Pinhas Epstein, two survivors of Treblinka.

Mr. Sheftel also pointed to witnesses' failure to identify a photo of the defendant when they were shown a

properly presented photo spread of eight photographs. He cited various improper procedures used in preparing other photo spreads shown to witnesses.

Mr. Sheftel underlined that in Israel identifications of defendants are never sought without the defense attorney being present and this was not done in the Demjanjuk case. He also questioned why witnesses were not asked to identify Mr. Demjanjuk in person when he was first brought to Israel, before he was seen on television. The fact that the defendant was seen on television negated witnesses' later identification of him in the court room, Mr. Sheftel argued.

Presiding Judge Dov Levin stated in response to the defense's no case plea that he rejects the motion because it has not been proven that Mr. Demjanjuk is innocent.

After this decision was read, the judge directed Mr. Demjanjuk to stand up and, after a consultation with his defense attorneys, to announce whether he will take the stand when the trial resumes.

After speaking with Mark O'Connor, the chief defense attorney, Mr. Demjanjuk addressed the court: "Honorable Judges, I am ready to speak and I have a lot to say in order to prove my innocence, but not today."

In conclusion, Judge Levin announced that, in accordance with the prosecution's approval, the court is giving the defense one month's time to further prepare its case and that the trial would resume on Monday, July 27, with Mr. Demjanjuk as the first witness, as stipulated by Israeli law.

Linnas...

(Continued from page 1)

TASS report from Moscow, which was confirmed by the Soviet Embassy press secretary Boris Malakov in Washington on July 2.

Mr. Linnas, who was deported to the USSR by the U.S. Justice Department's Office of Special Investigations (OSI) in April after he was found guilty in a civil court proceeding of lying about his alleged wartime activities upon entering the United States, was moved from a jail in Tallinn, Estonia, to a hospital in Leningrad in mid-June. The former land surveyor from Greenlawn, Long Island, suffered from a peptic ulcer.

The AP reported that Mr. Linnas' family had no suspicion that the had what the TASS report called a heart condition.

Mr. Linnas' eldest daughter, Anu Linnas, and former U.S. Attorney General Ramsey Clark, the family's legal advisor, were in the Soviet Union last week to visit Mr. Linnas in Leningrad. They were due to return on July 4.

Dissent...

(Continued from page 1)

Indeed, the next day, the Post reported that the judges hearing the Demjanjuk case were told on June 21 of the "new equal standing of the three defense lawyers."

Mr. Sheftel was quoted in the same news story as saying: "We tried to keep this from the public; we did not want to embarrass O'Connor."

Mr. O'Connor, meanwhile, characterized Mr. Sheftel's statement as "totally irresponsible."

John Demjanjuk Jr. told the Jerusalem Post that "the matter will be taken care of. The family is one unit and no harm will come to the case."

Correction

Due to technical difficulties at The Weekly last week, three errors appeared in the news story about the John Demjanjuk trial in Israel. The reference to testimony about the Chelmo and Rivne POW camps should have read "Kholm and Rivne POW camps." Gen. Pavlo Shandruk was a Ukrainian military leader, but Kost Pankivsky was a political leader. The last line of the news story should have read: "... the Germans referred to all guards from Eastern Europe as 'Ivans.'"