
Interview: Father Alexander Bykowecz

How the Bolshevik regime starved the Ukraine, by an eyewitness

If there is any doubt as to the imperialist nature of the Muscovite Bolshevik regime and its destructive purpose, the man-made famines of 1921-23, 1932-33, and 1947 in the Soviet Republic of Ukraine, hideously show that regime's annihilation of a subject population. As *EIR's* researches on the power nexus known as the Trust have shown, the Bolshevik system was a project, on the one side, of Western power-brokers and financiers and, on the other, of their Russian and East European counterparts, to be a battering-ram to smash sovereign nations and plunge them into a new world order, an imperial dark age. The Ukrainian experience shows the Bolshevik regime, in practice, to have been a precursor of Hitler's Nazism, and today's dictatorship of the International Monetary Fund.

Until the recent work of the International Commission on Famine, initiated by the World Congress of Free Ukrainians, these three man-made famines were utterly covered up, even though more than 15 million people died of starvation. The causes for the famines were, in each case, Russian forceful confiscation of grain for Russia and for export to the West. The fact that famine killed about 12 million Ukrainians in the first two famines, even though Ukraine had a bumper crop in 1932, or that in 1921 famine could have been avoided had the Russians merely left half a million tons of grain or equivalent foodstuffs per year in Ukraine out of the many million tons the Russians took during 1921-23, is proof beyond a shadow of doubt, that the work of the Trust then, as today, is willful destruction of entire nations.

In 1986, the International Commission on Famine released a documentary film, *Harvest of Despair*, on the first two man-made famines. Father Alexander Bykowecz of St. Andrew's Ukrainian Orthodox Church in Detroit, Michigan testified in that heartbreaking documentary. He granted this interview to Irene Beaudry of *EIR* because, in his words, he is ready to testify against Soviet genocide anytime, anywhere.

EIR: The documentary film, *Harvest of Despair*, very painfully details how these man-made famines occurred. You were an eyewitness to this horror even though you were a

young boy of eight years. Could you tell us why these famines occurred in your view?

Fr. Bykowecz: First of all, let me give you a few historical facts. The Ukrainian people proclaimed their independence after the Russian Revolution, and the Muscovite regime, first under Kerensky and then under Lenin, were against it. Also, the ideological differences were very important, because they confessed Marxism, and our people were against it, because they were for private property, for democracy, and for freedom without dictatorship of person and proletariat. But, according to their ideology, they wanted to keep the Russian empire intact under a new flag, under new colors of the so-called U.S.S.R. which exists presently. Very soon they overcame our Ukrainian army, and in 1921 they occupied the entire territory of Ukraine.

The Ukrainian army had to depart from the Ukraine, and then, after destroying this political and military leadership in Ukraine, they started to destroy the Church, which was the Ukrainian Autocephalous Orthodox Church, which I mentioned in my testimony in that film that you mentioned. After destroying the Ukrainian Autocephalous Orthodox Church in 1930, they came to destroy the backbone of the entire Ukrainian nation, which is the peasantry, the grain-producing class, which was able to produce so much grain even without all this technology which American farmers have; they were producing because they know how to work in the fields, and their fields were their very own, they possessed them, so they were producing so much grain that Ukraine was known as the breadbasket of Europe.

So, when they started collectivization, they started to break households of this grain-producing class. So, the only thing they could use against them, because they were disorganized—but nevertheless they stuck to their ideals and to their property and to their land—so, the only thing they could do to fight them and destroy them was to use a very dreadful weapon, famine. First of all, they sent 60,000 Communists from Russia into Ukraine, in order to organize groups which went from one household to another, confiscating not just grain and other products, but even the cooked potatoes on the stove, and even the piece of bread or the grain which was

prepared for next season to be sown in the field. They confiscated everything. They used the expression that they had a Red broom and the Red broom cleaned everything.

In late 1932, the villages started to feel famine very badly, so all the animals, the house animals like cats and dogs, were eaten by the people. So, they started to move into the cities to find a piece of bread. They were not allowed to go into the city, but some managed and could buy some food and bring it back to their villages to their families. Then, all the borders of the Ukrainian republic were closed so that nobody could leave the country and go to Byelorussia or Russia proper and buy some food and bring it home. People who are in my parish today, who were at that time in Moscow, told us that in Moscow all the stores were full of food. In Ukraine, in Poltava where I was as a boy, there was nothing in the store but acorn coffee, and so the people in the city, the working class they called it, were getting rations but the peasants were denied everything, so it was a very criminal weapon on the part of the Marxist Communists against these peasants.

To understand it better, let us turn to Ethiopia today, where the Marxists use the same weapon against those who oppose their regime.

EIR: What are the lessons that we can draw for today, since daily we hear reports of food shortages in the East bloc.

Fr. Bykowiec: Since they destroyed the grain-producing class, they never came to those standards which existed before the revolution, and the peasants who were forcibly put into this collectivization, this collective farming, hated it. After the season they would get only drops of this grain and crops. So they could survive until Christmas, and then they had to take their better clothes which they had from the old times, and go to other regions of Ukraine where the people were little better off and exchange this clothing for bread, for potatoes, for some beets, or for some other crops, you see? I know this because I used to live in a village, after my father was arrested by the NKVD members and destroyed in Poltava, so I was in the village of Vilika Bahadjka where my godparents lived.

My mother left me with them, and she went out of Ukraine altogether to find new, better documents because my father was a priest. So she could not find any work in Ukraine because she was dependent on the minister of religion, which is like being an enemy of the state, and, besides that, that minister of religion was also destroyed, so that means that he was not reliable to the Communist state. So she went as far as Siberia, and she had to change the documents. But during these three years that I was in the village, I saw how these poor peasants were working from sunup to sundown 365 days a year, and yet they didn't have anything to eat.

Yesterday I was under the impression that they were doing something better in some spots, in some cities like in Odessa, for example, because Mr. Gorbachov is coming to the United States and is going to present his speech in the

United Nations. But as of today, I received some information from people who visited Ukraine last summer, who said that the economy and food situation in Ukraine are getting worse instead of getting better.

EIR: Were these man-made famines?

Fr. Bykowiec: Yes. In the post-revolutionary period there was no regular agricultural production, so the communists from the north, to save the Revolution, came into Ukraine and they expropriated—they used this word—expropriation of all grain and everything for Petrograd, which is Leningrad today, for Moscow and other working-class centers up north to save their face to save the Revolution.

EIR: Lyndon LaRouche recently proposed in a nationwide television broadcast that the West would send food to the East on condition that the West rebuild the economy of Poland and allow the reunification of Germany.

Fr. Bykowiec: This is a very good precondition, and I congratulate Mr. LaRouche on this. I also read in the London *Sunday Telegraph* that Mrs. Thatcher, while on a visit to Poland, also made clear that the West will help the East economically and technologically, but on the precondition that they have more freedom, that human rights be honored by the Soviets in Eastern bloc countries as well as within the Soviet Union, too.

EIR: Would you tell us a little bit about the work of the International Commission on Famine?

Fr. Bykowiec: First of all, I am very glad that the United States was the first country to seriously look into this problem and appoint this commission. Also, I am very glad that we have this International Tribunal in the Hague which is also interested in gathering the facts and making their decision as the jurists of the free world. So, we Ukrainians who suffered, and in the name of those who passed away, the number of whom is between 7 and 10 million, who perished in this man-made famine, we appreciate very much what this commission and what this tribunal is doing.

EIR: Documents released by the International Commission clearly expose that all three famines were known in the West, even though the media covered them up. The British Foreign Office and Walter Duranty, Moscow correspondent for the *New York Times*, knew, but deliberately covered up the truth in order to benefit the grain cartels, and the various forces in the West who wanted to have deals with the Soviets. Is this not so?

Fr. Bykowiec: Yes. I oppose very highly this expression "dirty politics," but in this instance this was real dirty politics on the part of the Western powers which ran this coverup to gain some credits with the Soviets. And, also, it was a blow to all of Ukraine and many other enslaved nations of the Soviet Union, that the United States in this crucial year of

1933 recognized the Soviet regime.

EIR: On the inspiration of Mr. LaRouche, we founded an organization called Food for Peace, this past Labor Day. It is clear that solutions exist to eradicate hunger worldwide, East and West; what is lacking is the political will to do so. In that regard, what do you think of Sakharov's statements here in the United States that if the West does not finance *perestroika* then the Soviet empire will be forced to expand?

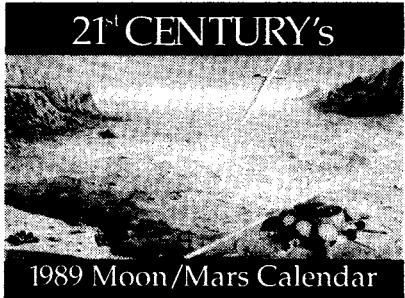
Fr. Bykowecz: It will collapse if the West does not finance it. And the entire meaning of this *perestroika* and this so-called *glasnost* is just to get the credits from the West to rebuild, to give another shot to this system which is terrorizing and killing people by famine, by any other means. I congratulate you on founding such a Food for Peace federation, because when the Marxists, when the Communists use food as a weapon against humanity, humanity has to use this same weapon against communism. This is the strongest weapon. Famine is worse than the atom bomb. Many people object to atomic weapons, they have to object to famine as a weapon in the hands of this killer, this hangman of the human race.

I wish you success, and my prayers will be with all those who are working for the benefit of humanity and the free world, and may God bless all of you.

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Paris music-lovers join the battle for a lower tuning

The international campaign to restore the lower tuning fork of A = 432, initiated by former U.S. presidential candidate Lyndon LaRouche, took another big step forward on Nov. 28 in Paris, when professional singers, voice teachers and students, musicologists, acousticians, and other music-lovers gathered at a conference sponsored by the Schiller Institute.

The conference in the French capital in favor of what has become known around the world as the "Verdi A," was followed by a gala concert in the Salle Gaveau, featuring a young Italian soprano who has won the coveted Bergonzi and Pavarotti vocal competitions, which was later extensively reported on Italian national television.

This was the first major event outside Italy to promote the restoration of the classical tuning fork based on a Middle C of 256 Hz. In Rome, the Italian Senate is now considering Bill No. 1218, which would mandate setting the A at 432 Hz, the equivalent of C at 256, for all state-subsidized concerts. Four days before the Paris conference, on Nov. 24, the Schiller Institute held a meeting in Rome to present the scientific, musical, and historical evidence for passage of this bill (see report in last week's issue).

On Dec. 12, more musical history will be made as the campaign for lower tuning moves to Munich, West Germany, another one of the cultural capitals of Europe. At the Max-Joseph-Saal in the Munich Residenz, the famed violinist Norbert Brainin, who was first violinist of the Amadeus Quartet, and pianist Günter Ludwig of Cologne, will perform a concert, playing works of Schumann, Bach, and Beethoven at the "Verdi tuning" in public for the first time.

Since the Schiller Institute officially launched its campaign on April 9, 1988 in Milan, Italy, the majority of the world's most renowned operatic singers and recitalists, as well as numerous other prominent musicians, have signed the petition to return to the classical "Verdi tuning," based on a Middle C of 256 Hz, which is grounded in the physical laws of the universe. Today the official international "concert pitch" is A = 440, but many orchestras tune even higher. The high tuning destroys the singing voice, makes it impossible to perform the music in the way the classical composers