

Dedicated to the Needs and Interests of young Americans of Ukrainian descent. Informative, instructive. Supplement of Ukrainian Daily Svoboda. Published by the Ukrainian National Association.

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Weekly Commentator

Moscow Congress To Set Off New Anti-Ukrainian Extermination Drive

All signs indicate that Ukrainian growing resistance to Soviet Russian rule will be countered by even more severe measures than hitherto by the Kremlin, and that the Communist Party Congress opening in Moscow today will let loose unprecedented forces of destruction against the Ukrainian people. Already there has been much beating of drums by the Soviet rulers and their satraps, warning the Soviet populace of the danger to the USSR inherent in the Ukrainian struggle for national freedom. For months the controlled Soviet press has been filled with attacks upon the Ukrainians for their "bourgeois nationalism," and their continued resistance to collectivism. With the past week or so the barrage against the Ukrainians has grown stronger, as bigger guns have been wheeled to the front against them. All of this on the eve of the party congress, the 19th of its kind. L. G. Melnikov, Soviet Ukrainian party secretary, speaking at a Ukrainian party congress in Kiev, held the week before last, was reported by the New York Times Moscow correspondent (Sept. 29 number) to have made a fiery attack on Ukrainian nationalists, whom he characterized as "spies, diversionists and agents of imperialist intelligence services" who have now "sold themselves out to new bosses—American and English imperialists." "Reunification and unification of Ukraine with Russia in a united Russian state," he said, "saved the Ukrainian people and nation and provided for its flourishing and development. The Ukrainian people have a feeling of great respect and gratitude for the great Russian people and consider them their older brothers. Everything there that is best, everything that

the Ukrainian people have which is best was obtained with the help of the Russian people under the leadership of the party of Lenin and Stalin." As is to be expected, Melnikov did not attempt to explain the meaning of the word "best." If he did so truthfully, he would have had to say the "best" Russian executioners, the "best" Russian slave labor camps, the "best" Russian torture chambers, and the "best" Russian brand of genocide, which took a toll of millions of Ukrainian lives. Yes, the "best" indeed Ukraine has received from Russia down through the centuries. That is why the Ukrainian people have a feeling of great respect and gratitude for the great Russian people and consider them their older brothers. Stalin himself must have chuckled over that word "best". For, after all, he himself is the top "best" executioner of the Ukrainian people. And it was Stalin who at a Congress of the Communist Party held in January, 1934, declared that: "Only very recently in the Ukraine the deviation towards Ukrainian Nationalism did not represent the major danger; but when we ceased to fight against it and enabled it to grow to the extent that it joined up with the interventionists this deviation became the major danger." What followed then was the well known wave of intensified liquidation of the Ukrainian fighters for freedom, intellectuals, peasants. And that seems to be the fate of the Ukrainian people after the present congress. But, as the New York World-Telegram and Sun editorial writer put it (see news item on this elsewhere on this page, "the Ukrainian people will rise Phoenix-like from their ashes to plague their Red Red rulers again." Again and again until they win their national freedom and independence.

Red Blasts at Ukrainians Considered Serious by Press

The increasing blast by the Kremlin and its tools against the Ukrainians and their struggle for freedom, is viewed with seriousness by American press commentators. One of them, William L. Ryan, Associated Press foreign news analyst, wrote on September 30: A. P. News Analyst's View "There has been an inclination among people in the West—particularly those in officialdom—to shrug off the Moscow attacks on 'bourgeois nationalists' and on spies and saboteurs within the Soviet Union. The reaction has been that these attacks were nothing more than a means of dangling phantoms before the workers to keep up production. "But these blasts now deserve a long second look. Above all, in the Soviet Ukraine, the violence of the denunciations hints there is more to this than just crying 'wolf!'"

Ryan expresses the conviction that, "The people the Kremlin fears now are the nationalists in the Ukraine and in other constituent republics of the Kremlin." New York World-Telegram and Sun Editor Agrees C. E. (Gene) Fisher, editorial writer for the Scripps Howard papers, wrote on October 2 last in the N.Y. World-Telegram & Sun along lines similar to Ryan. Referring to the Red blasts against the Ukrainians, Fisher says: "But the violence of these blasts, particularly in the Ukraine, hints that it's not all hogwash. Moreover, along with 'bourgeois nationalism,' the Kremlin's organs of education and enlightenment are also discovering 'U.S. agents.' While Moscow has indoctrinated its people to believe the fellow next door may be an enemy of the state, it's a

TAXES AND YOUR BUDGET

A western oil company recently ran an advertisement which had nothing to do with selling its products. It was called "Having Trouble With Your Family Budget?" and it dealt with the terrific tax bill families in all income brackets must carry. The text took the form of a chart listing the taxes—Federal and state income, sales and excise social insurance, property and so on—that the average family pays. And here, in part, are the findings: If your family has a \$3,500 income, you will pay \$1,098 in taxes this year. If your income is 4,500, you will pay \$1,494. If your income is \$7,500, you will pay \$2,801. And if it is \$15,000, you will pay \$6,618. To look at the tax facts another way, more than three dollars in taxes of all kinds will be collected this year for every two dollars collected in 1949. And almost \$10 in taxes of all kinds will be collected this year for every six dollars collected in 1945—which was the peak spending year of World War II. All in all, close to a third of the whole national income disappears down the insatiable maw of tax-collecting agencies of one unit of government or another. This is the answer to those who still are foolish enough to say that most of the cost of government can be raised by soaking the rich, and so it isn't particularly important to the rest of us. The rich have been soaked to the point of confiscation already, and if all the money they earn were seized by government it would only pay the bills for a few weeks. It's the people of small and moderate means who are taking the beating today—and who have the most to gain from the elimination of governmental waste, extravagance, and graft.

NEW PARTY SCHOOL IN CARPATHO-UKRAINE

A new party school has been opened by the oblast committee of the Communist Party in Uzhorod in Carpatho-Ukraine, according to the Soviet press. The School will train leaders for the rayon and county committees who would be empowered to implement the decisions of the party's directives. serious admission for the Kremlin to say Americans have penetrated with their agents on a grand scale. The "agents," of course, are not Americans at all. The people the Kremlin fears now are the nationalists. Only two years ago Stalin let it be broadcast that "the worst enemies of the people," the apparently unkillable Ukrainian nationalists, had been liquidated. But now the Ukrainian party chief L. D. Melnikov is railing once more against them as "spies," etc. Meanwhile the Soviet press has been full of criticism of the region's coal miners, industrial workers, hydroelectric programs, party leaders, etc. It seems the Ukrainians have risen, Phoenix-like, from their ashes to plague the Red rulers again. What happens there could also happen in other republics, particularly among the nomadic and fiercely individualistic peoples of Central Asia."

Way of Fighting Communism

Halychyn asserted that one good way of conducting the fight against communism is through education. "Publishing the information in books, magazines, bulletins and newspapers can convey the facts to the people," he said. "The most effective way is to publish books on the subject," he said. "And in this work the UNA is in first place. The last book, 'Twentieth Century Ukraine' by Clarence A. Manning of Columbia University received favorable criticism in 60 newspapers throughout the United States." The UNA, in its cultural work, Halychyn said, arranged for lectures at Northwestern University, at Chicago University, and at Columbia University in New York on subjects referring to Ukrainian history, culture and literature. Another method of fighting Communism, the speaker said,

9-Year-Old Roman Rudnytsky Wins Two Scholarships



Roman Rudnytsky

The only available full piano scholarship at the Philadelphia Musical Academy for studies with the celebrated piano virtuoso Agi Jambor was granted on September 9 to the 9-year-old Roman Rudnytsky of Forns River, N. J., the older son of Dr. Antin Rudnytsky, the distinguished composer-conductor and the internationally known opera-star Maria Sokil-Rudnytsky. The next day, September 10, a full violin-scholarship for studies with the Director of the Philadelphia Musical Academy, Dr. Jeno Szanto himself, was also granted to Roman, thus becoming the first recipient of a double scholarship in the over 80 years old history of the Philadelphia Musical Academy. The young prodigy, whose phenomenal musical talent won this year for him also the distinction of being one of the four finalists of the Philadelphia Orchestra competition, starts to concertize this current season appearing in his recitals—both as pianist and violinist as well.

Ford City UNA Branches Celebrate 50th Anniversary

A banquet Sunday evening, September 20 last, featured the two-day celebration of the Ford City, Pa. branches of the Ukrainian National Association of their 50th anniversary. Over three hundred persons attended the dinner. The celebration was widely reported in the local press. Dmytro Halychyn, President of the UNA, was the principal speaker. He spoke in Ukrainian, telling of various ways to combat "Russian imperialism and Communism that now threaten the United States and enslaved the Ukrainian people a long, long time ago."

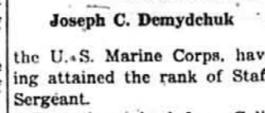
is to help the underground movement in Ukraine and other enslaved nations. "By helping them we are helping the fight in Korea." "A clear declaration on the part of the United States government to help all peoples enslaved by Russia would in the long run help the United States because it would keep the spirit of resistance alive in the hearts of the people." The speaker then listed some of the main achievements of the UNA. Youth Must Preserve Pioneering Standards Mrs. Genevieve Zerebniak, vice president of the national association spoke on the need for the younger generation to continue the work of the lodge. Youth must preserve the standards set by the pioneers, she said. They should maintain and expand the religious institutions and taken an active part in good government, Mrs. Zerebniak added, and all should exercise the rights of citizenship. She warned against the "rise of Communism." She said that the Ukrainian people have warned about the menace since 1920 in books, newspapers, magazines and at mass meetings. U.N.A. Branches Lauded Judge J. Frank Graff of Armstrong county addressed the audience. He said that the degree of success of any organization is measured by its worth. He praised the local group for its success in mem-

S. JAREMA REAPPOINTED NATIONAL CHAIRMAN OF UKRAINIAN DIVISION OF DEMOCRATIC COMMITTEE

At a meeting of the Nationalities Chairmen of the National Democratic Committee, Stephen J. Jarema, Esq., was reappointed as National Chairman of the Ukrainian Division. He is shown with the Democratic candidate for President of the United States, Governor Adlai Etevenson, in a picture which appeared in Svoboda last Wednesday. At this time, in discussing genocide, Governor Stevenson told Mr. Jarema: "It is inconceivable, in our age of civilization, that man can degenerate so low in his behaviour to his fellow man, as have the Communists in their diabolical practice of genocidal crime." In discussing the plight of the unfortunates behind the Iron Curtain, Governor Stevenson stated that he would make clear and demonstrate, once and for all, that the Democratic party and the Administration are entirely sympathetic with the plight of the subjugated peoples now under Communist control in their valiant struggle to secure their freedom. He lauded the comments made by Hon. Oscar L. Chapman, Secretary of the Interior, and reaffirmed the Wilsonian principles of self-determination and freedom for all peoples as set forth in the Democratic platform.

KOREA VETERAN GETS HONORABLE DISCHARGE

Joseph C. Demydchuk, son of Mr. and Mrs. Simon Demydchuk, of Brooklyn, N. Y., has been honorably discharged after serving four years in the U.S. Marine Corps, having attained the rank of Staff Sergeant. Recently arrived from California where he served as an instructor of Naval gunfire he also took part in the bombardment of Wonsan in 1951 as forward observer and had been in Japan instructing Army troops in the use of Naval gunfire. Having graduated Brooklyn Technical High School in 1948, Joseph is now studying for Electrical Engineering at Polytechnic. He is member of U.N.A. Branch 293.



Joseph C. Demydchuk

bership and aid to the community. Especially honored were two members of the lodge who are living charter members, Mrs. Anastasia Homenda and Peter Tymchyk. Gifts were presented. Miss Katherine Homenda accepted the gift on behalf of her mother, who is bedridden. Mr. Tymchyk was present at the affair. Michael Lycsak, a secretary (Concluded on page 4)

"Esteri" Comments on American Policy Towards Russia

A "realistic appraisal," on the eve of the Presidential elections, of the American policy toward Soviet-Russian imperialism, and of the degree of influence on this policy exerted by those who favor the dismemberment of Russia and the freeing of the Red enslaved peoples, notably the Ukrainians—appeared in the September 15, 1952 issue of "Esteri", official organ of the Italian Ministry for Foreign Affairs, in an anonymously written article entitled "U.S.A. Against Soviet Caesarism." A Resume of the Article After a few preliminary remarks, the author of the article says that America has two alternative courses to pursue today: (1) to agree as in the past with the "historic mission" of Russian imperialism and expansionism, be it Tsarist or Soviet, or (2) favor the liberation of not only the present Soviet satellite nations but also the over one hundred million of Red-enslaved non-Russian peoples within the USSR, stretching in a broad belt from the Baltic to the Black seas and thence to the Caucasus. The article then reviews the well known containment views of Ambassador Kennan. Within his orbit revolve such prominent Russian emigres as Kerensky, together with such naturalized Americans as Paslovsky and Cohen, who were personal advisers of Roosevelt at Yalta and of Truman at Potsdam. Among other supporters of Kennan are Dallin, a friend of the former British Foreign Minister Morrison, and the American "russophile" Charles E. Bohlen, Assistant Secretary of State, who was the official interpreter of Roosevelt at Yalta, Casablanca and Tehran. To them should be added those numerous Russian emigrants of various party hues who though constantly denouncing Bolshevik tyranny are ever ready to defend Stalin's regime whenever there is any talk of depriving Russia of any of its many annexations. All of them are for a one and indivisible Russia. Well aware of this, the Red rulers are playing hand in hand with them by means of their expansionist policy. They have even gone to the extent of strictly banning the mention in the Soviet Union of the former attacks by Stalin and Zhdanov upon Tsarist Russian enslavement of peoples. Although Americans of Kennan's stripe favor for the sake of peace harmonious relations between the two powers and

ask at most that the right of national self-determination be returned to the peoples behind the Iron Curtain, other Americans, like Prof. James Burnham and Prof. Lev Dobriansky, an American of Ukrainian descent, and head of the Ukrainian Congress Committee of America, are against the theory of the indivisibility of Russia. A Change in American Policy A change in the American policy in this respect appeared in the spring of 1950 with the holding of the Fourth Congress of Americans of Ukrainian Descent. Truman sent greetings to the gathering; Dewey wrote of the coming liberation of Ukraine; Senators Lehman, Ives and others spoke about the independence of Ukraine. Stassen clearly stepped out for the dismemberment of the Russian empire. Nonetheless, because of the pressure exerted by the Russophiles, the State Department continued its silence. But in June Acheson made his historic speech about the necessity of dismembering the Soviet Russian empire, tracing in the process its background. Immediately the New York Times called for a re-examination of American policy in reference to Russia and declared that dismemberment is "the only realistic policy." Immediately these developments called out a vigorous reaction by the Russian emigres, notably by Kerensky, Abrahamovich, and Dallin. Issue Dominant in Presidential Campaign In this manner the issue has been made crystal clear, namely, the necessity of a fundamental revision of American foreign policy, and at present this issue is a dominant one in the presidential campaign. Whatever will be the result, it is clear that the supporters of Kennan have narrowed down to certain circles in the American financial world. At the last congress of the Ukrainian Congress Committee of America, held in New York, Truman sent his personal representative Finney to extend his greetings to it. Over 50 Senators and 20 Congressmen took part in the congress or sent greetings to it. Secretary of Interior Chapman delivered an address at the congress which was very favorable and sympathetic to the Ukrainian struggle for national freedom down through the centuries. Concluding he made a remarkable statement, to the effect that, like America had to fight against British and French imperialisms, so must Ukraine today fight against Soviet Russian imperialism. Since upon the final form of American foreign policy depends world peace and security—the article concludes—the peoples from the Atlantic to the Persian Gulf desire the victory in the presidential elections of that party which would repudiate the containment policy and which would force the USSR to a point where the republics which form it could, in accordance with the Soviet Constitution, freely decide whether they desire to remain in the federation of the Soviet Union or step out of it. Only in this manner would their presence in the United Nations cease to be a fiction."

Faith and the Crisis

By PROF. G. W. SIMPSON

(Address made by Prof. G. W. Simpson, head of the University of Saskatchewan history department, during the Memorial Session of the recent Ukrainian National Federation's 20th Jubilee Convention held in Winnipeg.)

(1)

HARD TO ENVISAGE REALITY

It is hard for us Canadians who live in the most secure, stable, and prosperous area on the globe to realize the existence of those broad belts of misery, uncertainty and brutality which are inhabited by the vast majority of the people of this earth. In spite of the world-wide communication of news, and the extensive facilities of publicity which exist in this country, the average Canadian finds it difficult to envisage the swarming masses of people elsewhere and the terrific pressures to which they are subjected. He is concerned with his own immediate personal problems he views the outer world with uncomprehending eyes, or with impatience when it intrudes on his regular habits of thought. Like those happy inhabitants of a south-sea volcanic island in the Pacific they do not know, nor do they seem to care, about the special circumstances which pushed the island above the surface or of similar circumstances, which may again sink it into the surrounding depths.

Fortunately not all Canadians are blissfully ignorant of the realities of the outside world. Many of the members of your Federation know from first-hand experience what it is like to live in uncertainty and danger, not as a temporary phase of adjustment, but as a continuing prospect for generation after generation.

It is hard for us Canadians who have developed over a long period of time a system of parliamentary party government to realize that such a system may be used to destroy the very foundations of its existence. We have long accepted the differences of party policies knowing that behind these differences there was broad agreement on the fundamentals necessary for the maintaining of an orderly, solid and decent society.

We can hardly believe that there exists a world-wide communist conspiracy, promoted by cunning and ruthless leaders concentrating on the task of destroying free government everywhere, ready to use every and any weapon, including the device of free parliamentary party government itself. What makes it particularly difficult for Canadians to realize this situation is the fact that in Canada the Communist Party thinly and indecently clad, in the term "Labor-Progressive"

has ever won any significant gains in a free election.

They have won the odd seat on a City Council or in a Provincial house, where, like a cinder in the eye, they have produced a maximum irritation. Their one shining rosy red light in the Federal Parliament blew up with a bang revealing the conspiratorial nature of the organization to which it belonged. Thus the lack of election success in Canada makes it difficult for Canadians to realize what happens in a country when as a result of long, careful and detailed planning, by a steady process of boring from within, undermining from without, the use of violence on carefully selected occasions, and the use of armed force at the critical juncture, a free government or a national state is brought within the grasp of Moscow manipulation.

BRUTAL TECHNIQUE...

You, however, who are acquainted with Ukrainian history, know what this process means. You have seen the devastation which it creates. You have observed its vicious workings in your home land. Some of you are, indeed direct victims of this hammer-sickle technique of communist expansion and you know something of the brutality which accompanies it.

It is hard for us Canadians to realize that brutality and violence may be adopted deliberately and systematically as an ordinary device of political management. We know that brutality, cruelty and torture have never been completely absent from human society. We know that there are always sadistic individuals, ruthless individuals, ignorant loutish individuals, subnormal and twisted individuals. Society may organize itself to keep these individuals in check or under control. But Society may also be organized to make use of these types to do dirty work for the government in power. In Canada we have had generations of development by which the law, supported by reason and humanity, has tried to protect the people from undue harshness, exceptional punishment, and the cruelty of brutish men.

SOLUTION...

It is hard for us Canadians to realize that the ancient devices of brutality, cruelty and torture may be deliberately adopted as state policy and

placed in the hands of ruthless men who will have no hesitation in using them. We must turn to Canadians like yourself whose kinamen in the old land are the victims of this policy to remind us constantly that the areas of the globe where there is humane treatment for individuals under the law are everywhere shrinking and that the trend toward fair play and decent behaviour which we formerly thought was growing stronger, is now actually in reverse.

The situations which I have indicated reveal sinister and alarming facts but if we are going to face the future in a realistic way we must accept them as a starting point in our thinking and in our plans. Accepting these facts the problem remains "What is to be done?"

The first thing to be done is to cultivate a positive, strong and direct faith in those values which we know are not the temporary froth of the changing fashions of thought, but are the permanent abiding values by which men, as distinguished from animals, live, as has been demonstrated again and again throughout all history. The first of these is a belief in religion.

Your organization is not a denominational organization. It is not linked directly with any Church. It thus becomes not less important, but more important, that you should repudiate the materialistic philosophy of life which is the centre of the communist outlook and the justification or apology for their reckless, ruthless and immoral conduct. A belief in religion must be not simply a counter assertion to an assertion of atheism. Some people lightly put forth the name of God as if it were name of an Olympic champion, favorite general or a successful politician. Used in this light fashion religion may become the excuse for intolerance, abuse, and even cruel petty social persecution.

By belief in religion I mean not a superficial acceptance while acting in a practical way on materialistic assumptions, but a deep faith in an ultimate Power beyond human power, and in a potential Guidance beyond human wisdom. If we do not accept this view then I am of the opinion that materialistic philosophy lies like a buried time-bomb in our society and will explode among us with the same devastating effects that it has had in the communist world.

The second thing to be done is to cultivate a positive, strong and direct faith in the power of reason and truth. While the communists in theory put up an elaborate front of so-called scientific reasoning, actually in practice, they operate on elementary appeals to deep emotionalism, chiefly hate on the one hand and unquestionable obedience on the other hand. They rely not on a patient search for truth but on all the tricks of propaganda whereby they hope to create an atmosphere of doubt and confusion amidst which a monkey-like reputation of slogans will be accepted as a substitute for deliberate thought and mature consideration. In fighting this false and treacherous method we must be careful not to be corrupted by the very thing we fight.

The Ukrainian Song

To understand the music of a people one must know something about their history. To understand the Ukrainian's love for his native folk song, one must know that the Ukrainians are primarily an agricultural people to whom the possession of their rich, black soil is the goal of their life, and their song is but an expression of their love for that soil. To appreciate the full meaning of some of the Ukrainian songs, one must know the history of the times when that soil was taken away from them by their aggressive neighbors.

Situated north of Black Sea and east of the Carpathian Mountains for two thousand years and longer, and pushing southward and eastward over the Pontian steppes as American pioneers moved over the Western prairies, the Ukrainian ploughman faced problems and dangers which spurred his initiative and love of private ownership. The acquisition of new land helped him to develop a more optimistic outlook on life, which he embodied in his song.

H. Hessel Tiltman writes in his book *Peasant Europe*, in the chapter "The Nation that Nobody Knows": "The Ukrainians—and this was the real cause of their misfortunes—were neither warlike nor aggressive; they were and are one of the most cultured and democratic peasant races in Europe, desiring only to be allowed to live on their own territories undisturbed."

The Frenchman, Raymond Charpentier, says in a work on the Ukrainian folk song: "While Russian song depicts resignation, Ukrainian art, to the contrary, always remains healthy and full of sparks of happiness."

Important in Ukrainian History

With his song the Ukrainian survived centuries of oppression by his western and northern neighbors. In fact there

are few instances, if any, of the song of a people playing such an important part in a nation's history. We may deduct the full meaning of the native song to the Ukrainian from the words of the Czech music critic, Zdenek Nejedy: "In the Ukrainian song speaks the pure soul of the Ukrainian people, full of old traditional brotherhood and love for freedom."

Thus among the Ukrainians, during centuries of affliction, when all education was forbidden the peasantry, the teaching of the glorious past was passed on from generation to generation in the form of folk song is best depicted by a Ukrainian poet, who says:

With this great love he's like that Titan of the Greeks, That earth's unconquerable son, Who, being thrown, regains what he had lost and seeks To finish what he had begun.

But although love of the native soil was the central motif of the Ukrainian song, there were other influential factors. The geographic position of the Ukrainian people made their contacts with the cultural south, Byzantium, Greece and Arabia, inevitable. The influence of that south may be seen in the Ukrainian music of the past. Thus we have the musical instrument "kobzabandura", which is of Arabian origin, and certain southern melodies adapted for then existing Christian church services.

The Diatonic Scale

The ethnologist, Wallashek, and others have proved that the diatonic scale is the oldest. Among the Ukrainians, as among other races, there exist a number of ancient songs, especially ceremonial songs, which verify the ethnologists' especially ceremonial songs, which verify the ethnologists' assumption. The northern Slavs, in their folk songs, have maintained the diatonic scales to the present day while the songs in Ukraine began to change their appearance early in history due to the fact that some of the tones of the fundamental diatonic scale, for reason of beauty and dramatic expression, began to rise. Thus in Ukraine the first diatonic scales were quickly changed so that the people not only used those leading tones but also other chromatically changed intervals such as F-G into F-G sharp, C-D into C-D sharp, E-G (down) into E-G sharp, A-F (down) into A-F sharp, etc. The leading tone was adopted by Western Europe particularly from Ukraine with which it had connection through inter-marriage of the ruling families, through pro-

fessional singers and through trade.

The text of the Ukrainian song is strongly bound to the melody. It is a highly developed poetic expression which testifies to the high native culture of Ukraine. The melodies of those songs are interesting with their lines, endings and varieties of rhythms. The world has recognized the high value of the Ukrainian folk song, for some time, and it is no wonder that foreign composers used Ukrainian themes with great delight. Among the different composers employing Ukrainian themes we find Joseph Haydn, N. Hummel, Ludwig Beethoven C. M. Weber, Frank Liszt, Johannes Brahms, I. Knorr, Peter Tschalkowsky, Modeste Moussorgsky, I. Stravinsky and others.

Other Scales
The dominating scale of the Ukrainian songs of the pre-Kozak era is the major. The minor scale dominates the Kozak and later periods. The Kozak songs are marked by feeling and approach the peak of dramaticism. They are the true picture of Ukraine's life and struggle.

Some songs are constructed in the old church scales: Dorian, Phrygian and Lydian. The old pentatonic scale also has its use. The old Christmas and Easter carols are in the antiphonal style. The melodic line progresses usually upward chord-wise and downward scalewise. The ending of many characteristic songs are in the dominant. In the old Ukrainian ritual songs the time is the prevailing 3/4, while the dances and songs of the last centuries are usually in double time. Among Ukrainian folk songs the Christmas carols are the richest and dearest to every native. The whole history of the nation is portrayed in the carols, which retain their old syllabic form.

World Acclaim

Critics the world over have acclaimed the Ukrainian song as the enduring culture of a great people. Here are the comments of some foreign critics regarding Ukrainian music: The Neue Freie Presse, Vienna, July 23, 1919, wrote: "Under the influence of powerful political developments, Ukrainian musical culture developed, absorbing its strength from from the old ritual songs, ballads and dances." The Journal de Geneve, July 15, 1919: "Far different from the songs of the Northern peoples with their nostalgic tendencies, the songs of Ukraine reflect in their energetic rhythms and melodies the flourishing health and optimism and the will of the people who long to be free." Demain, Brussels, January 1, 1920: "Before the War Ukraine was a paradise of popular song. Nowhere else did the people maintain their ability to express their feelings through music as well. And it explains why choral music has developed so splendidly in this country." Algemein Handelsblad, Amsterdam, Jan. 25, 1920: "The Ukrainians must possess an invincible strength. Their songs are dominated by strength, joy, life and humor and reflect their happiness that they have saved themselves from destruction."

Ukrainian Movement Deeply Rooted
Furthermore, the fact that a man as important to the history of Central Europe as Komensky took an active interest in Ukraine, illustrates that even three hundred years ago the Ukrainian movement had deeply rooted foundations for existence. Unfortunately circumstances did not allow the Ukrainians to secure their independence, despite the flow of blood and heroic endeavor poured forth into the struggle. Ukrainians are thus still bound to the shackles handed

Svoboda Anniversary

The editorial offices and the printing shop of the Svoboda are humming with activity in preparation for the publication of the 1953 Svoboda Almanac. This will not be the usual annual Svoboda Almanac. It will be a better one than usual, although the annual Svoboda Almanac has consistently been a fine job. But the 1953 Almanac will be a deluxe job, in contents, format and appearance. For 1953 will mark the 60th anniversary of the founding of the Svoboda. Its first number appeared September 15, 1893.

My first acquaintance with the Svoboda was when I was about 12 years old. Very often, after school hours, and before Ukrainian evening classes, I had a task to perform. During the day, my uncle, T. Hryciy, who was then the President of the Ukrainian National Association and was very active in all Ukrainian political life, would mark off with pencil certain editorials, articles, letters to editors which interested him. My job was to cut out the marked material and paste it into a scrap book. Eventually that scrapbook assumed elephantine proportions.

It was during this time that I became interested in the Svoboda. Natural curiosity prompted me to read what I had clipped, and I truly found it interesting to find out what was going on among the Ukrainian people, and among other peoples in general. In the process I improved my Ukrainian which I was learning evenings in school. Moreover, the pocket change my uncle would give me also was a help. In addition, my uncle would sometimes ask me what I had read. I would then explain as best as I could, for some of the terminology in the paper was not clear to me. I would then ask questions, sometimes so many that my uncle would beat for cover. I remember one word that constantly puzzled me and he found it hard to explain to me. And yet it was a word which appeared probably far more times in the Svoboda than any other word. It does today too. "Uncle," I would ask, "what is 'politica'?" Well, you just try and explain to a 12 year old child what is "politica".

With passing years I kept on reading the Svoboda. That I did so was simply because I found it interesting and informative, perhaps more so than

the average younger generation person, and that may have been because of my close association with Ukrainian American organizational activities. The stories my uncle used to tell me about the pioneering times in Ukrainian American life made me understand what a great influence the Svoboda had upon our immigrants. In the early years of their arrival here, well before the first world war, our people were exposed to Russian propagandists, well heeled with money from Russia, who said that they were not Ukrainians but Russians. The Svoboda fought against this propaganda and exposed it for what it was, a tool of Russian imperialists, one used even today. As a result of Svoboda's stand, our fathers and mothers remained what they are today—Ukrainian. However, the Svoboda did not reach everyone, with the result that quite many of our people swallowed this Russian propaganda, hook, line and sinker. Today they call themselves "Russians", have their own "Russian" churches, organizations, and even a newspaper which purports to be "Russian" but actually is not, simply being a most peculiar jumble of Ukrainian, Russian and what not words. It's certainly the most peculiar artificially-created "language" ever heard or read.

The Svoboda, however, was not only interested in keeping Ukrainians Ukrainian, but it also wanted them to become good American citizens, worthy of the privilege of being such. Constantly, therefore, it urged them to study English, learn American manners and customs, and take an active interest in American cultural and political life. For this Svoboda received more than one attestation of recognition for its work in this field from proper authorities.

As for its service to "Batkovo Soyuz", well, everyone knows that the Ukrainian National Association, its publisher, would hardly have achieved its pre-eminent position today, if it were not for the Svoboda. Today, with influx here of many thousands of new Ukrainian immigrants, Svoboda is on the threshold of a new era in its progress. All that it has accomplished and intends to accomplish will find reflection in the coming 1953 Svoboda 60th Anniversary Almanac.

Impressions - by William Shust

A drop of rain slowly glides down a dusty windowpane. But inside the house is nothing and no one to follow the path of the lonely droplet. Here there was once gayety, here—once the sparkle of laughter and voices, here—the life of hearts that beat together. Once—now gone. The rain persists, unmindful of the emptiness within. And the tattoo of the rain-drops sounds in the hollow of the heart. The lonely cheerless rain continues—painting vivid pictures, beating rhythmic patterns, for a blind staring window. Within, the great stillness serves as a reminder of the dead past, and serves a fitting tribute to the raindrop which rolls to the bottom of the windowpane and dies—alone.

As for its service to "Batkovo Soyuz", well, everyone knows that the Ukrainian National Association, its publisher, would hardly have achieved its pre-eminent position today, if it were not for the Svoboda.

Today, with influx here of many thousands of new Ukrainian immigrants, Svoboda is on the threshold of a new era in its progress.

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Josephine Gibaylo Gibbons

QUESTIONS AND ANSWERS

Q. I have just filled out my application for training under the Korean GI Bill. Am I supposed to send it to the VA in Washington?

A. No Send your application—along with a photostat or certified copy of both sides of your discharge or separation paper—to your nearest VA regional office.

VA's Central Office in Washington does not process the applications. (Concluded on page 4)

"SVOBODA" (UKRAINIAN DAILY) FOUNDED 1893

Ukrainian newspaper published daily except Sundays and holidays by the Ukrainian National Association, Inc. 61-83 Grand St., Jersey City 3, N. J.

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Poet's Corner

SEA MYSTERY

Here is a shell that was under water. A downward hour away and fathoms deep. A stepping-stone, perhaps, for Neptune's daughter And here a starfish for a child to keep. The running pipers' tracks are hieroglyphic, And there is conversation in gray wings Of gulls which are the thundering Pacific; The notes are eons-old the slow surf sings. And here is constant wind, forever coming From far green islands where the spices are, And ceaseless sound, forever drumming, drumming, And moon-tides and the seaman's silver star. Here is time's strangeness found in sight and motion. Here is an awe as deep as the deep ocean! Anobel Armour

A NOTED CZECH AND UKRAINE IN THE 17th CENTURY

(2)

In letters written in Amsterdam, Komensky often praised the Kozaks for their heroism in wars with the Turks and Tartars. Thus in March, 1658, he wrote to London that the Zaporozhians had attacked the Tartars, killing off three thousand of them. He often marveled at the courage of these Knights of the Steppes, who made assaults upon Turkey's Black Sea shipping, freed prisoners and burned Turkish cities. The Sultan himself feared the Kozak raids and was forced to beg them not to make incursions into Turkish land. But, Komensky said, the Turks did not receive a definite reply from the Ukrainians in this matter. When in 1658 Komensky received word that the Kozaks had renewed their alliance with the Transylvanian ruler, promising to come to his aid whenever he needed it, the

old educator wrote: "We expect every success from God..." But Komensky's expectations were not satisfied. Ukraine was involved in war with Muscovy and with internal eruptions during the Hetmancy of Vihovsky, who made peace with Poland and gave up great schemes of international policies.

Tsar's Betrayal of Ukraine's Interests
The Czech leader appreciated the fact that the cause for the Ukrainian failures could be found in the policies of Moscow: the Tsar betrayed the interests of Ukraine by entering into an alliance with the Poles against Sweden and Transylvania. As a result, Ukraine was paralyzed. She could not at one and the same time handle three opponents—the Muscovites, Poles and the Crimean Tartars, who were Po-

lish allies. Because Moscow's interference annihilated the plans of the coalition against Poland and Austria, Komensky became an implacable enemy of Muscovy and her people. He was often cheered by Muscovite failures on the field of battle and characterized the people of Russia in a most unflattering manner, as on December 2, 1661, when he wrote: "Misera gens, Moscovitae, ad plagas nati, nil nisi plagas accipere assueti. Gens ignavissima, stupidissima..." (The wretched people, the Muscovites, born for onslaughts. It is a least cultured and most stupid people...) It is worth comparing his flattering remarks about the Ukrainians with those made about the Russians, for both clearly illustrate Komensky's attitude toward each of these Eastern Slavonic groups. Unfavorable circumstances

did not cater to Komensky's plans for the destruction of Catholic Austria and Poland at the hands of Sweden, Ukraine and Transylvania. But that which is left of Komensky's correspondence bears witness to the important role played by Ukraine in 17th-Century international politics. Even then Ukraine desired to be affiliated with progressive states in the struggle for political and religious freedom ("libertas in politicis et religiosis," wrote Komensky).

Ukrainian Movement Deeply Rooted

Furthermore, the fact that a man as important to the history of Central Europe as Komensky took an active interest in Ukraine, illustrates that even three hundred years ago the Ukrainian movement had deeply rooted foundations for existence. Unfortunately circumstances did not allow the Ukrainians to secure their independence, despite the flow of blood and heroic endeavor poured forth into the struggle. Ukrainians are thus still bound to the shackles handed

A Pattern for Revolution

By ANONYMOUS
(5)

The Czech government in London was apparently not very inspired by the uprising because it was not engineered by their emissaries and they probably realized that anything arranged by Moscow was certainly not in their favour. Although the rank and file of the partisan detachments often talked that the Czech government would return from London after Germany is defeated the official leaders of the uprising, civilian and military, did their best to pretend that the Czech government in London did not exist at all. This relationship was mutual, and except for one appearance of a few Czech officers during the battle of Svaty Kriz, their presence was not conspicuous. Also one American superfortress touched down at Tri Duby aerodrome during the early stage of the uprising, but I presume that it was one of the planes which strayed from a group going to bomb Vienna and was forced to land.

The battle of Svaty Kriz came in the early hours of the morning. It is not quite appropriate to call it a battle because the action was one sided. The Germans began shelling us with their heavy mine throwers and we were soon on the run. I doubt if any of the men who were supposed to defend the town had seen a German soldier at close quarters. After having established our First Aid Post in a village post office, we were deluged with a stream of wounded men. The front line was 2 miles away, mortars stood in front of our windows, and we bandaged wounds, treated for shock, without interval for three days. We drank brandy and took drugs to keep awake and in the end we just collapsed and slept for 24 hours. We had 2 Army doctors and about 5 nurses in our staff. All the seriously wounded were immediately sent to the hospitals in Banska Bystrica and Zvolen. Lieutenant Khmich was also brought back from the frontline one day. He had received multiple wounds all over the right side of his body when a mine exploded close by. He was in a terrible shape, his face torn beyond recognition, he was unconscious. We bandaged him, gave him a sedative and sent him to the hospital. After a short treatment in the hospital he was flown to Kiev and did not return to us. Doctor Rudenko was also brought in. He was riding a motorcycle and collided with a lorry, in consequence of which he lost his eyesight. The man who had always been so tough and cheerful broke down completely and kissed our doctor's hand asking his opinion as to whether the injury would leave him permanently blind. The doctor, quite truthfully, told him that he most probably suffered a brain hemorrhage which would eventually be absorbed and he would recover his eyesight. Doctor Rudenko was also flown to Kiev and later sent us a note by a pilot that he was getting well, and thanked our doctor for helping him physically and mentally.

One morning, about the fifteenth of October, the mines began to fall on our town, quite close to our Post. We were told to evacuate because it was clear that a major German attack was impending. By the time we had packed our things, everyone and everything was fleeing. We walked along the ditch by the roadside, followed and preceded by hundreds of people armed with all kinds of weapons. Dead men lay on the road, mines exploded on the meadow by the river. The doctor was carrying his things panting heavily; he was suffering from a heart condition and could not walk far. As the mines tended to explode closer to the road, we decided to continue across the woods and the rocky hill. The Jewish doctor was white and green with fright. Sheltered by the rocks, we saw Captain Secansky and his staff watching something through their binoculars. Eventually, we reached the highway from Kremenc to Zvolen and were given a lift by a lorry.

Where was there to go? Our territory consisted now of a strip of land about 10 miles in diameter around Banska Bystrica. The Germans were closing in from all sides. We stopped at the nearest village and established our post there. It was obvious that the German advance could not be arrested. It was only a question of days. Then the Russians landed their Czechoslovak Brigade at Tri Duby.

The men were still clad in their Slovak uniforms, and armed but very retiring and shy to talk about anything. Obviously, their years in Russia had taught them that speech was silver but silence was gold. Yet it was too late and all in vain. Before the Brigade reached the frontline, the other troops were retreating in such a hurry that nothing in the world could stop them. From the Soviet prison camps, the members of the Brigade were soon transferred into German prison camps.

But in the meantime, the commissars carried out their business as usual. At our last stop, before we reached Kovacova, someone complained to the commissar that 2 gypsies who were also in the partisan army had been stealing some clothes from the uninhabited houses in Svaty Kriz. Our commissar sentenced them to death. Of course, he could not let the opportunity pass without delivering a speech in the best Bolshevik style. One evening, all the partisans were assembled by the river and the two culprits had to face them while standing with their backs to the water. While the commissar was delivering his harangue, stressing the fact that the gypsies were to be punished justly for the crime they had committed, and that the same would happen to anyone who would want to loot, one of the gypsies produced a hand grenade and chucked it in front of the assembled partisans. They all fell to the ground, except the commissar who was too preoccupied with his speech and was standing with his back to the gypsies. The grenade exploded and the commissar fell down screaming. I watched the incident out of the window of our First Aid Post and was so surprised at what had happened that I could not understand at first who had thrown the hand grenade. Then the gypsies jumped in the water in an attempt to escape to the other bank. They had a very good chance to escape because it was getting pretty dark, but the partisans soon recovered from the shock and began shooting into the water. One of the gypsies went down very soon, but the other one disappeared apparently having reached the other bank. The commissar was brought to our station, and it turned out that he had suffered only a very small injury from a tiny fragment which stuck close to his kneecap. It could not at once be removed, so our doctor only administered an antitetanus injection.

The commissar, by the name of Kubik, is not alive today. He died later in a skirmish. He was the perfect type of a Bolshevik commissar being ruthless, cold, deliberately cruel and inhumanly cynical. He had been in Red Battalion in Spain in 1938 and one of his favorite topics was the war in Spain, with all the cruelties, rape, arson and murder. The evening he spent in

our ambulance room was one long monologue about such exploits with everyone hardly saying a word. It was interrupted by a messenger from the Staff H.Q. to say that there was a wounded man on the other side of the Hron who required medical attention. I was ordered to summon the driver and go with him to the place where the wounded man lay. Passing through the town, dead and dark, with only sentries challenging us, we reached the bridge on the eastern outskirts of the town. The bridge, like all the other bridges in the partisan area, had been blown up and hung like a strange wounded monster with its middle part in the water. Strangely enough, the wooden sidewalk of the bridge was still usable and so, clinging to the railing, we made our way to the wounded man. It was the gypsy who had crossed the river at his execution. He

(To be continued)

THE AMERICAN WAY

There Isn't Any Such Thing

By DeWITT EMERY

(Editor's Note: DeWitt Emery is president of the National Business Men's Association.)

For many years I have time and time again said in this column that "there isn't any such thing as a union labor vote." I, of course, mean a vote which the labor bosses can deliver en masse to any candidate they tell union members to vote for.

In support of this contention I have pointed out that although the A.F.L. and the C.I.O. working together have tried for years to elect a mayor in Detroit, which is probably the strongest union labor town in the country, they have never been able to do so.

I have previously mentioned the all-out campaign which the A.F.L. and the C.I.O. put on in Ohio in 1950 to defeat Senator Taft for re-election. But in spite of their best efforts, backed by an unlimited amount of union money, Taft was re-elected by the largest majority ever given a United States Senator in Ohio.

After the 1948 presidential election I accidentally discovered, while checking something else, that in the fifteen principal industrial cities in the country, Dewey polled more votes in 1948 than he did in 1944.

Recently I decided to extend this checking from fifteen cities to the fifteen states which have the largest concentration of industry. This, of course, also means the largest concentration of labor union members. As close as I have been and am to this subject, I was nevertheless surprised, as I imagined you will be, at what this additional checking revealed.

The fifteen states involved in this survey are California, Connecticut, Delaware, Illinois, Indiana, Massachusetts, Michigan, New Hampshire, New Jersey, New York, Ohio, Oregon, Pennsylvania, Rhode Island and Washington. All southern states were automatically eliminated because

they are traditionally in the Democratic fold. The Dewey vote was checked because the labor union bosses were against him both times.

These fifteen states in the elections being considered had total of 257 electoral votes. In 1944 the Democrats got 219 of those electoral votes and the Republicans 38.

In 1948 in these fifteen states, the Democrats got 106 electoral votes and the Republicans 151.

In other words, in the states in which union labor has its greatest influence, Dewey in 1948 gained 113 electoral votes he had in these same states in 1944. This gain is particularly significant when consideration is given to:

A) that there were a lot more union members in 1948 than there were in 1944 and that both the C.I.O. and the A.F.L. were far more active in the 1948 campaign, than they were in the 1944 campaign, and,

B) that in 1948 the Dewey campaign was of the "Powder Puff" variety. His whole campaign was half-hearted, unrealistic; he never at any time discussed any of the issues or made even one fighting speech. However, instead of being snowed under as he would have been had the labor bosses been able to deliver, he actually gained 113 electoral votes in the strongest union labor states in the country.

This proves beyond any doubt that in a national election there isn't any such thing as a union labor vote. It proves further that labor union members do their own thinking, that when a union member is alone in the privacy of the polling booth he votes his own personal convictions, irrespective of what instructions he may have received from his union boss. That's as it should be. That's the American way.

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Letters to the Editor

DP ATROCITY STORIES AND THE VOTE

Not only are politicians in the limelight this election year for we will also find former Ukrainian DP's at the microphones also. For example, in Hartford, Connecticut where there is a "Get Out The Vote" campaign in progress, one will hear intermittently during the course of the day anonymous recordings coming from station WCCC. These recordings urge all listeners to exercise their privilege in the coming presidential election—a privilege denied those under communist rule. Meaning, voting is a vote against communism.

All of these Ukrainians have been victims of communism and we hear related over the air unbelievable stories of suffering of the peoples of Europe brought on by communism. One hears detailed episodes of atrocities perpetrated by the communists upon the Ukrainians in Europe. One, while listening, will frequently notice a bit of hesitancy and tremor—as though the speaker was obsessed with a fear—fear he once knew very well.

The Ukrainians who relate these facts would not go to the studio or would they identify themselves. An intermediary with a portable recorder contacted these Ukrainians in order to get the information. He himself (a DP) was pledged to secrecy, and at times found that he had to write out in English syllables, phonetically, the Ukrainian alphabet for some of those who could not read English.

Of course many of the listeners feel that they do not want to be told by "foreigners" what to do or what should be done in America. It is only because they fail to realize, as Americans, who take their democracy for granted, that these people are on the air for the good of all Americans and not themselves.

As Americans let us all do our duty in November so that someday our children and our children's children will have that privilege also... In other words, VOTE.

MICHAEL MELNYK

THE UKRAINIAN COURSE IN BROOKLYN COLLEGE

After seeing another article in the Weekly referring to the Ukrainian Language course being offered at Brooklyn College I thought that prospective students would be interested in knowing just what the Course offers. As a reader of the Weekly I read about this course and decided to venture and see what it's like.

After completing my registration for class I immediately regretted that I did such a foolish thing, as my knowledge in Ukrainian was too meager that you just couldn't even possibly consider it. I recalled that once long ago my parents attempted to have me attend the parochial Ukrainian school but gave up in desperation after one year of attendance and no results. However, since I registered I thought I would try for about two weeks. Much to my amazement I found myself still attending the Ukrainian language course after six weeks—and raring to continue!

What did I learn? Well frankly I can't consider myself a genius as I haven't really mastered the language, but I did show a day over night improvement. We drilled in the pronunciation and sound of words. The alphabet was taught from different words and phrases. There were formation of phrases and writing, dictation, reading and explanation of what was read, basic grammar, memorization of light poetry, and best of all the method of proper phrase building. At one time I was convinced that I would never phrase my thoughts properly in Ukrainian. However, now now that I have become acquainted with the proper way of formation, I find myself using more and more Ukrainian daily. I am hoping and, of course, working too, so that some day soon I may be able speak another language beside English.

Therefore, after personally experiencing the crop of my experimental harvest I feel that there are many other Weekly readers who are in the same predicament that I was and I heartily want to recommend this course to them, judging from the results of my undertaking.

STEVE H.

The Recalcitrant West-Ukraine

RADICAL RUSSO-BOLSHEVIST CRITICISM OF THE NEWEST EVENTS IN WESTERN UKRAINE

Bolshevist criticism devotes itself especially often to severe and disparaging reports on Western Ukraine because, as the Soviet press again and again emphasises, it is here that the ideology of the "bourgeois Ukrainian nationalism" makes itself most clearly noticeable. In particular, the official organ of the Central Committee of the Communist Party of Ukraine, "Radyanska Ukraina", deals relatively often in its articles, especially in the section devoted to "Party Life", with this problem which is apparently, becoming more and more of a thorn in the side of the bolshevistic rulers.

Reds Call for Incessant Watchfulness

"Radyanska Ukraina" of July 30th, 1952, (No. 179) accordingly contained a detailed report on the latest session of the District Committee of the C. P. of Drohobych, in the leading article: "Important task for the Party organizations in western provinces of Ukraine". In the report as well as in the leader it was stated, as introduction, that due to the incessant watchfulness and the powerful assistance of the Central Committee of the Communist Party of the U.S.S.R., the Soviet government, and to the "personal support" of Comrade Stalin,—great social and cultural changes have taken place in the districts of Western Ukraine". One can only too well imagine in which direction these changes are leading: collectivization, economic exploita-

tion and national oppression. These are the chief "benefits" which the Russians have bestowed upon Western Ukrainians. We learn that the Ukrainians in their western provinces show not the slightest desire to perform drudger work for the communistic party officials; and this fact is stated in plain terms by the "Radyanska Ukraina".

We read: "The level of the training and education of local party membership lags far behind the great achievements of economic and cultural organization, which has been done for the working people of the western provinces of the Republic by the Party and the Soviet Government. For example, in the whole area of Drohobych, one can find among the leading secretaries of the town itself only six men, and among the provincial councilors, only nine men who are natives of the district, and who were ready to accept the local vice-presidential posts. Matters are not very different in the districts of Chernivtsi (North Bukovina) and Volhynia. Here one can find still fewer people who are interested in working for the Party.

Some More Red Bombast

"Now when the leading local party functionaries pursue their personal duties so imperfectly and negligently, things cannot be much different with actual party work. As it was established at the

A Third New York Team for UNA Bowling League

By STEPHEN KURLAK

When the 1951-1952 bowling season of the U.N.A. Bowling League of the Metropolitan New York-New Jersey Area came to a successful close last spring, the existence of a second Jersey City Social and Athletic Club team also came to an end for lack of players. To fill in the breach for the current season, the Newark Ukrainian Orthodox Church players volunteered to have a first and second team.

This project did not turn out successfully, for each of

the past three Friday nights have found both teams undermanned. As a result, the Churchmen have decided to merge into one team, and a new team composed of several members of New York's U.N.A. Dnister Branch 361 will fill the vacancy.

Thus a serious dislocation in the smooth operation of the league has been averted and, with all other factors favorable, next May should see the completion of the 1952-1953 season.

BOWLING RESULTS OF FRIDAY, SEPTEMBER 26, 1952

St. George C.W.V. (3):	Newark Orth. Church 1 (0):
Nastyn, W. 167 167 172	Chudzey, M. 163 119 118
Broda, F. 165 179 183	Blind 125 125 125
Price, L. 101 107 134	Schekowsky, W. 149 125 157
Husar, E. 149 151 120	Blind 125 125 125
Yarmola, B. 140 176 151	Blind 125 125 125
Totals 722 780 760	Totals 687 619 650

U.N.A. Branch 435 (2):	Penn-Jersey S.C., (1):
Pokorny, V. 166 155 159	Molinsky, P. 137 183 202
Kondrasky, M. 153 205 123	Korytko, W. 142 130 167
Kolba, J. 146 156 140	Sawchak, W. 153 140 117
Gulka, A. 148 — 167	Tofel, W. 135 134 150
Kurlak, S. 150 — 152	Mollinsky, W. 146 175 156
Magalas, B. — 115 —	Totals 713 762 792
Wasylkow, P. — 132 —	
Totals 763 763 741	

U.N.A. Branch 272, (3):	Ukrainian Blacksheep, (0):
Stasiak, W. 170 145 136	Zayatz, M. 159 150 145
Golom, M. 124 174 157	Karyczak, W. 139 142 139
Chymiy, A. 178 198 160	Barna, H. 138 153 126
Sipsky, J. 187 147 148	Zayatz, H. 138 160 124
Dudak, W. 151 173 170	Kawaaska, W. 170 158 163
Totals 810 837 771	Totals 744 763 697

Jersey City S. A. Club (2):	St. Johns C.W.V., (1):
Chelak, S. 125 132 126	Hrycyshyn, S. 161 123 122
Tizio, A. 116 132 126	Samila, J. 112 114 147
Walczuk, S. 146 125 153	Rozek, W. 116 141 142
Krychkowski, R. 145 130 —	Kacaper, S. 112 114 123
Rychalsky, M. 137 144 152	Janick, L. 159 139 160
Blind — — 125	Totals 660 631 694
Totals 669 663 682	

Ukrainian-American Vets (3):	Newark Orth. Church 2 (0):
Prychoda, A. 175 126 140	Sheremeta, P. 109 131 125
Zolto, L. 147 — 191	Harmatiuk, S. 101 109 153
Popaca, M. 166 161 185	Van Keuren, A. 82 115 126
Bemko, J. 157 156 138	Blind 125 125 125
Struck, P. 103 184 185	Blind 125 125 125
Lytynow, M. — 136 —	Blind 125 125 125
Totals 804 763 809	Totals 542 605 654

UKRAINIAN NATIONAL ASSOCIATION LEAGUE TEAM STANDINGS

	Won	Lost	Game	High	Pins	Avr.
1. St. George C.W.V., N.Y.C.	9	0	819	2262	7815	868
2. U.N.A. Br. 435, N.Y.C.	7	2	865	2267	6788	754
3. U.N.A. Br. 272, Maplewood	6	3	837	2418	6863	763
4. Ukrainian Blacksheep, J.C.	5	4	851	2204	6812	757
5. Penn-Jersey S.C., Newark	5	4	826	2267	6703	745
6. Jersey City S. & A. Club	4	4	803	2014	6400	711
7. Newark U.Kr.-Amer. Vets	4	5	809	2376	6900	767
8. St. Johns C.W.V., Newark	4	5	792	1985	6417	713
9. Newark Orth. Church, No. 1	0	9	708	1956	5884	654
10. Newark Orth. Church, No. 2	0	9	703	1801	5748	639

plenary meeting, the possibilities of qualitative party work are only very badly utilized, because the District Committee is permitting gross mistakes and incompetencies in the direction of the organization and political work of the party. The lesser party organizations, workers, kolkhoz workers, as well as the intelligentsia are being mobilized only very unsatisfactorily for the fulfillment of the task of further development of agriculture, industry and the raising of the cultural level and the material welfare of the working people of the province."

How then shall these mistakes, abuses and divergences from the party line be combated, removed and eliminated? Here is the party's official answer: "The lever of the ideological and political work in the teaching units must continuously be raised. They must be trained in the spirit of the burning Soviet patriotism and socialistic internationalism, in love towards the great Russian

nation and all other peoples of the U.S.S.R. The party organizations must inculcate the teaching units with a sense of burning hatred towards the common foes of the Ukrainian people—the bourgeois Ukrainian nationalists, these agents of the American and English imperialists."

Ukrainian Resistance Unbreakable

It is however, quite obvious through all this bombast, that neither brutal oppression, nor all possible methods of "education", nor the elevation of the "great Russian nation" to divine heights, will be able to break the resistance of the Ukrainian population towards the bolshevistic regime. This population is, and will remain, nationally minded; it declines to cooperate with the party; it keeps its distance from all the party machinery, and refuses to occupy the party posts. The people obey, but remain uninterested; this is the kind of resistance that is most difficult to break.

AVRAMENKO'S DANCING ACADEMY
 UKRAINIAN ART and FOLK DANCES,
 invites all American Ukrainian Youth to take advantage of this opportunity to enroll into the Ukrainian Ballet School. Hours of enrollment are conducted Daily from 10:00 A.M. to 9:30 P.M.
 at 4 St. Marks Place, New York City 3, N. Y.
 Phone: AL. 4-7655.
 The Avramenko's Dancing Academy will advance talented students into TV and future Film Production. Children from 3 years of age are accepted for enrollment.

Ukrainian Graduates Award Scholarships



As is the number one purpose and aim of the Ukrainian Graduates of Detroit and Windsor, three seventy-dollar scholarships were awarded this year to High School graduates of Ukrainian descent who are continuing their studies at College, reports Peter Martyn.

Two of these were awarded at the June meeting, which was held at the home of Mr. and Mrs. Joseph Gurski, 8885 Littlefield, Detroit. The winners were:

Joan Mary Sumela, a Denby High graduate, was on the staff of the school newspaper, belongs to the Immaculate Conception Church in Hamtramck, has entered Wayne University and is interested in teaching Business Education in the Detroit High Schools.

Nicholas Komarnizki, a Chadsey High graduate, cum laude, who was on the swim team, is a member of the Boy Scouts, Ukrainian Church, belongs to the St. John's Church on the West Side, entered Wayne University and is interested in medicine.

The picture above shows Stephen G. Lucky, Attorney

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Оповідання на кораблі

— Ви не гадайте, що наше містечко таке собі звичайне було, як усі містечка на Поділью. Сповідні, сонні, усі подібні одно до одного: посередина декілька поверхових домів, церква, ратуш з вежею, на якій видні когут, а під ним стріли, що вказують сторони світу; у ринку, вистеленому бруківкою, крамниці, одна поруч другої; тут же школа, часом народний дім, а докруги міщанські господарства з овочевими садками й градами квітля та ярини; по той бік річка, що забирася зі своїми водами всю нечистоту містечка і тому прозивається „Флякомийка“, розкинувшись смуги подільського чорнозему, а там вдалині видно контури лісу. А які сонні будні у такому містечку!

Ні, наше містечко Надвірна не таке! Хоч воно у дечому подібне до містечок подільських, однак, воно лежить на межі долів і гір: судило їде дорога у наш гирський гори, почерез Пнівсь, Пасічю, Зелену, у Рафайлово, а почерез Ланчин, Лабіжню, Делатин — у Яремче, Микуличин, Ворохту. Тут котять свої бістри води Вистриця, а там смарагдово-зелений Пр. т. Надвірна — повітве містечко, через те в ньому пишються урядові гарні будинки, с й кілька просторих вулиць з хідниками, так, як у самому Станіславові. Та проте, с тут і своя „Флякомийка“, — с й ринок з крамницями та шинками. Кажуть, що тутешні міщани — це нащадки колишніх крпаків, які працювали на графів Куропатів, — що то руйні їхнього замку стоять ще й по сьогодні на граніці Пнів'я і Надвірної. А там знову попри швинтар веде дорога у Стримбу — де великий тартак і дерев'яні мостики робітників. Тут, у містечку, поруч міщанських кабатів, інтелігентських одягів та звичайної сільської ноші, можна зустріти жителів гір, гуцулів у їх мальовничому вбранні: в постолах, гаках, китрях та красяках, поверх вишиваної сорочки — черес, збоку виконана мідна бляшка — дзюбенка, у руках — топірчє. Гуцульська ноша дуже сподобалась нашому старості — так, що він возив декількох гуцулів на показ аж у саму Варшаву. Часом приїжджали у Надвірню поляки зі Станіславова, передягнені за гуцулів. Вони бігали сіном на дошках у Рафайлово, нібито „шлякєм леготнуф“, а потому вертали у містечко, співаючи: „Для гуцула нема жия, як на полонині...“ Описав я це панство передягалося у свою ношу і вертаюся у Станіславів.

Чи зауважили ви оподалік залізничного двірця у Надвірній ті великаські збірники об'ємом у десятки тисяч літрів? Це — збірники ропи. Днів і ніч прожджають сюди поїзд-цистри з ропю. Тут — нафта! Не у самій Надвірній, — але у сусідньому Битківській і недалекій Пасічній. Там ви стринете десятки шибів. Не Борислав тут чи Дрогобич, — але все така нафта надас Надвірній і околиці особливого вигляду, пожалувало життя. Нафта стягас сюди робітників різних національностей, всіляких провідисвітв та авантюристик, обманців і гешефтерів. Словом: нафта електризує всіх, навіть тих наших селян, що сидять у нужденних хатах на клаптику землі. Бо

Але життя на княжу стопу від наш Юрко далі. Дохід з брут змалів — треба було позначити готівку. Звичайно, у ляхварів. А потому прийшла господарська депресія, — і вірителі стали Юрка притискати. Тоді він проголосив банкрутство. Зібралася тма вірителів, — подали Юрка у суд. Скінчилися бенкети та князювання, — треба було Юркові думати про дах над головою і ложку страви.

Мав він ще кілька шматочків поля у Битківській, — переписав їх на доньку й зятя. Але й те не пощастило врятувати. Програш у суді процес: Пйбав у Станіславів до свого приятеля з проханням про поміч. А коли той посміявся з нього, тоді Юрко ввадив у свою голову кулю. Як жив, так і скінчив — по-паньски. Ні, наш брат рпшучо не має щастя...

Корабель „Генерал Муір“ кривав поверхню моря, заливаючи за собою пінисту смугу. Гурток ситальців зібрався на покладах і слухав історію, яку розповідав їх товариш подорожжє.

Чи Ви с вже членом Українського Народного Союзу? Якщо ні, то пам'ятайте, що Вам не можливо обійтись без забезпечення, а найкраще і найпевніше забезпечення дасть Вам Український Народний Союз!

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Українські народні приповідки-частівки

(з часів Української Національно-Визвольної боротьби 1917-21 років).

Сам Махно, між іншим, не хотів говорити українською мовою. А дівомом його ватаг було: „Вий красних, щоб білили і бий білих, щоб красіли!“

Я на бочці сиджу. Мені усе видно — Махно ріже буржуів, А Петлюрі стидно! (Записано від Шевченка Трехома — Носівський пов).

Гей, зблучо Навіається! Москаль всіх зануздав, Тай катається! (Записано від Петра Борця — Полтавщина).

Період національної революції в Україні в роках 1917-21 добре відображений у усній народній творчості. Російський вчений проф. Д. Зеленин цей вид народної творчості (частушкову форму) відносить на початок 16-17 ст. Але ця форма насмішливих і веселих пісенок розміру коломийкового вірша на Україні с відома як одна із стародавніх пісенних форм про що с доводи наших визначних вчених істориків літератури, які відносять їх початок ще в дохристиянські часи.

Ці приповідки-частівки с відмінні від інших пісенних форм тим, що вони с коротенькі, уривчасті. У дуже стилі формі — в чотирьох рядках — вони дають вже викінчений образ певної людини, чи характеристику політичного явища, чи якоїсь громадської події. Це с пісеньки, котрі своєю тематикою охоплюють все народне життя, починаючи від щоденних буднів народу і кінчаючи критичними оцінками всіх політичних і громадських явищ. Іх вживали і живнас наша молодь на вулицях, забаваш та різних гулянках як приспів.

Але ж маю на увазі частівки-приповідки мають перевагу над іншими піснями, що вони швидко відликуються на всі суспільно-політичні події. Серед моря крові, сліз і народного страждання, знаходяться люди, що дають гумористичну оцінку тих заходів окупанта, що ним хочуть вярвати українську душу з народу.

Не правий вчений, академік Андрій Лобода — („Від частушки до пісні довго!“). Етнограф Вісник, кн. 7, 1928 р.), щоб ті коротенькі пісні вивчав, часів були поширені на Україні від впливом „великоруських“: „В надзвичайному поширенню на Україні коротеньких пісень недавніх часів чималу вагу безумовно мав великоруський вплив: мова таких пісень і в нас здебільша українсько-російська, як не зовсім російська“, — твердить він.

Частівки існували і були поширені по всій Україні ще в ті часи, коли не існувало отого „великоруського впливу“. Треба було бути в середній частині, серед селян, робітників українських, а також серед незалежницької молоді, здружиться з ними, щоб вони були певні з ким мають справи, а потім прислухатися до того багатства думок висловлюваних в отих коротеньких пісеньках.

Отже треба ще мати на увазі той факт, що збірщик цієї матеріалу, тоді стане ясно. Згідно інструкції НКВД, правдиве слово народу в тих пісеньках не допускалося до друку в збірниках. Частина збирачів цих приповідок-частівок просто фальшувалась за наказу комуністичної партії і її вірних вислуцьників. Щоб видобути той матеріал правдивий — треба було знати соціально-політичні відношення на Україні. Народ тримався і тримався замкнуто, одно говорить а інше думає. Це тому, що внаслідок провакцій агентів НКВД, старші люди і молодь на Україні не довіряли ні активу совіському, ні комсомолу, ні тим московським зайдом, що поселилися на українській території. Адже за цю форму народної творчості найбільше було знищено тих людей. А вони ж такі легенькі для прип'ямання, що тільки хтось проспівав десь на Харківщині, так через декілька час їх можна почути на Чернігівщині, Одещині, Донеччині. Але передяються вони в народі пошепки, не на повний голос і оглядаючись, чи немає поблизу провокатора. Існують в Україні і московські приповідки-частівки, але вони поширені серед московських колонізаторів: НКВД, армії, московської людуности, що живе на Україні. Ось ці загальновідомі москoвські „перли“ на Україні:

Не ругай мєня мамага За помалу, за духи, Вийду замуж за мoнаха Он замолюй всї грехи!

Єслі хочеш взятъ развод, Поезжай на станцію, Здай жену свою в багаж — Потеряй квітання.

Такі частівки с засобом до побутового розкладу молоді. Але нарід не сприймає московської пропаганди, а по своєму думає, дивиться і говорить тільки в товаристві своїх близьких друзів. Через це в приповідках-частівках відображено не тільки визвольні змагання 1917-21, але й пізніші часи: розкуркулення, колективізація, а також і інші злочини московських комуністів. Коли глянуть, не тільки в передвоєнні роки, а й ще далше то ми знайдемо в Україні протимосковські

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Посмертна Згадка

ІЛЬКО ПЛАТ, член та бувший голова Тов. Запорозької Сп-ки, від 234 УНСОЗу в Елм-забет, Н. Дж., номер 8, жовтня 1932 р., проживави 78 років. Був членом 43 років. Був привірий і активний громадянин, що віддавав багато часу в піонерській праці в місцевій громаді на полі народної і церковної. Покійний ніколи не відмовився від жертв на народні цілі. Родився в селі Дерога, повіт Рогатин, Україна. Похован в смутку зінку Марію, діти і внуки. Похорон відбудеться в понеділок, 6 жовтня 1952 р., в год. 9, рано з дому за-лоба, 513 Elizabeth Ave., Elizabeth, N. J., то перши сн. Во-лодимир: Проститься всіх у-рядників і членів влади члену-ство участь в похоронах. — В. Н. П. С. Могіла, сепр.

Nema cukru — Sacharina Nema masla — Margarina Nay Husiczky hay Ze Stallnskiy gay.

(Записано від Георга П.-ка, м. Личінець).

Про мародерство росіян влучно говорить подія з пам'ятником московським воїнам, що загинули 1944 року в здобутті Варшави. Хтось був дуже хоробрий і на цей пам'ятник прив'язав пошептий стінний годинник і ровер. Там же був і напис:

Масні часи І „машину“ Удсьай в Москву — С-ви сину! (Записано від Яна Желковського).

Німечки втікачі із східної зони Німеччини, що втікають на Захід від сталінської диктатури, оповідають двомовний дотеп про „вищість“ москалів і їхні культурні потреби щоденного життя в окупованій Німеччині:

Баба, водка, ур — Дає іст русіше культуру...

Ці частівки свідчать, що сюжети перемандрують від одного народу до другого, де національне і господарське становище цих народів подібно до українського.

Подібно до словаків співають і поляки про совітську маргарину і сахарину і трудно встановити хто в кого за-позиция цей сюжет. Ясно тільки одне, що обидва ці народи страждають під московською окупацією і всіми можливими способами борються за своє визволення. Ось для прикладу польський варіант приповідки-частівки про маргарину і сахарину:

Pierwszy tydzien, — Margaryna Drugi tydzien, — Sacharyna Trzeci tydzien Bony daja Czwarty tydzien zabiera ja (Записано від Тадея Мадче-ва — польського втікача).

На території окупованій Москвою не вільно висловлювати своє невдоволення існуючими порядками. Можна тільки вихвалити. І тому слово українського фольклору окупантами. (Кінець).

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