



# UKRAINIAN WEEKLY



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## YOUTH TODAY

### THE MEANING OF THE CONSTITUTION

An extensive series of contests in the schools has been undertaken as a prelude to the celebration of the 150th anniversary of the adoption of the Constitution of the United States.

Its aim is not merely to prepare for a patriotic observance of the anniversary through exercises in every community of the Republic, through addresses and pageants, drama and music, but to interpret the Constitution to the children and youth in the schools as a living document in terms of human relationships.

There are mentioned in that venerable document freedom of speech, freedom of the press, of assembly, of domicile, of conscience, and other such mysteries, the meaning of which surely need some practical explanation.

Does the emphasis upon interpreting the Constitution to the children and youth in school mean that it is hopeless even to try to interpret the Constitution to the adults?

### NEED OF ACADEMIC FREEDOM

A plea for academic freedom to discuss "frankly and freely" with children the underlying causes of war was made by James Marshall, member of the Board of Education, in New York City, at the annual luncheon of the Kindergarten-6B Teachers Association in the Hotel Astor, on January 25.

After discussing situations that have brought about wars, particularly the competition for power among nations, Mr. Marshall declared that the first thing educators must insist upon "is this right of academic freedom."

"This does not mean indoctrination but it does mean the right to discuss in the classroom anything which concerns humanity," he said. "It is not sufficient to teach that peace is sweet and war is hell. It is essential that children understand and that we ourselves understand the intimate relation of international finance and investment, of the exploitation of undeveloped nations, to wars."

"If we had known and analyzed the facts which the Senate Munitions Inquiry has recently brought out, neither the syrup of 'a war to end war' nor the treacle of a war 'to make the world safe for democracy' would have lured us into the last great war. The discussion of these things frankly and freely is to my mind the only peace education that is of any avail."

All of this is built upon the foundation that peace is sweet and war is hell. And suppose, some one believes that war is sweet and peace is hell?

### HOW TO INTERVIEW THE PROSPECT

A series of lectures by representatives of prominent industrial firms and by members of the faculty of Rutgers University, at New Brunswick, New Jersey, will be offered the seniors this year, declared the director of the Bureau of Personnel and Placement at the university. The seminar is designed to facilitate interview procedure for graduates seeking employment. Students, in other words, will be taught how to interview the prospective employer.

## THE STRUGGLE FOR A UKRAINIAN UNIVERSITY

In a land where education is open to all, it is rather difficult to conceive a situation such as exists in Western Ukraine under Poland today. Close to 7 million Ukrainians dwell there in a compact mass, and yet they are not allowed a Ukrainian University of their own.

This fact is worth recalling at this time when the Polish press with a great deal of fanfare is trumpeting the arising of an era of amicable relations between the Polish Government and the Ukrainians. And that we are not reviving a dead issue can be seen from the fact that early last month a special meeting of all departments of the Shevchenko Scientific and Cultural Society was held in L'viv and resolutions passed there emphasizing the utmost necessity of creating a Ukrainian University in Western Ukraine and deploring the constant refusal of Poland to make this possible. This refusal is regarded by the Ukrainians as a deliberate affront upon their national honor, for the world can have little respect for a people lacking such a cultural institution.

It is also worth remembering that this struggle for a Ukrainian University is not of recent origin but extends well back to the reign of the Hapsburgs, when Austria ruled both the Poles and Ukrainians.

As is well known, the policy of Austria then in governing the many nationalities under her sway was to play off one against the other; and since the Poles happened to be more influential in imperial Austrian circles than the Ukrainians, it was possible for them to prevail upon the Austrian Government to give its support to them in preventing the Ukrainians from enjoying many of their natural rights, including that of having their own university.

This official attitude of the Austrian Government, however, did not discourage the Ukrainians. At every step they hotly fought for their rights. The Ukrainian students of L'viv University were especially active in this respect, arranging mass meetings and other demonstrations to call attention to the abuse of their fundamental rights. At times this struggle led even to bloodshed. Even today the memory of Adam Kotsko is still fresh in Ukrainian consciousness, as the Ukrainian student who in 1910 was shot and killed in the L'viv University by a Polish mob. There was a time when more than 1000 Ukrainian students quit L'viv University as a protest against Polish abuse of their national and cultural rights, and emigrated to foreign lands to continue their studies there.

When after the World War the Allies handed over Western Ukraine to the newly-resurrected Poland, this struggle was renewed with increased intensity. Since Poland would not countenance the founding of a Ukrainian University, the Ukrainians founded what was called the Secret Ukrainian University, which held its classes in basements and other hidden places, in order to avoid the Polish police. This secret university lasted several years, constantly harassed by the police, its students and professors jailed from time to time. Finally, the Poles managed to shut it down. Its students fled to other countries. And, surprising as it may seem, their credentials and records from the Secret Ukrainian University were accepted by foreign universities for further study in them. Many of these students, however, went to the Ukrainian Free University as well as the Ukrainian Agricultural College in Czechoslovakia.

Yes, it is indeed worthwhile to recall all these facts now. For despite all Polish publicity to the contrary conditions there remain as unchanged and tense as ever, especially since the Warsaw trial of the 12 young Ukrainian students. Let the world know that the fundamental issues for which Ukrainian students fought 50 years ago still remain unsettled today, and that they will remain unsettled as long as the Ukrainians are denied the right to live their own free and independent life.

### "MANCHESTER GUARDIAN" ABOUT THE WARSAW TRIAL

A fine editorial upon the recent Warsaw trial of the 12 young Ukrainians appeared in the January 17, 1936 issue of the "Manchester Guardian Weekly," leading English newspaper. The editorial regards the sentencing of the defendants as "ferocious," and declaring that Poland's prestige "has now received a severe shock" calls upon Poland to "undo the harm and wrong" done. See Wednesday's S'voboda for its full text.

### TWO UKRAINIAN COURSES AT COLUMBIA UNIVERSITY

Registration Open for Second Semester of Advanced Ukrainian Registrations for the second semester of the course in advanced Ukrainian (101 u) at Columbia University began last Thursday, January 30th, and will last up and including next Saturday, February 8, 1936, between the hours of 9 a. m. to 9 p. m., except on Saturdays—9 a. m. to 12 m. Tuition for the second semester—\$42.50, is payable at time of registration. The lectures will continue to be held every Friday evening, from 7 to 8:40 p. m., in 307 Philosophy Hall. Mr. Joseph Stetkevich is the instructor.

New students are invited to register, as well as those who took the course during the first semester. Graduate students working for credit will receive 3 points for each semester, 6 in all for the entire course. The course is open to all, however credit or non-credit students. In the latter group are included those students whose chief interest lies outside the University and yet who have the leisure to pursue this course every Friday evening; and the sole condition of admission for them is that they possess ability and qualifications to pursue the work with success, which in the present instance means that they must understand the Ukrainian language, at least in its spoken form.

The course will be conducted in Ukrainian, with explanations in the English language whenever necessary.

### Survey of Ukrainian Culture

The Ukrainian Weekly has received from Dr. Arthur P. Coleman of Columbia University the following notice:

"With the generous encouragement and by the kind permission of the Hon. John Dineley Prince, Ph. D. (J.H.U.), Head of the Department of East European Languages at Columbia University, I am glad to announce that Slavonic 104—Introduction to the Slavonic Literatures will start off with a Survey of Ukrainian Culture from the earliest of times to the present day. Lectures and illustrative readings will form the basis for discussion. Ample use will be made of the Ukrainian books in the University Library. Time: 6—7:40 p. m. Thursdays, in 307 Philosophy Hall. 3 points credit will be given for the course.

(Concluded on page 2)

## A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH

(A free translation by S. S.)

(95)

### SUB-CARPATHIAN UKRAINE

Sub-Carpathian Ukraine, formerly known as Hungarian Russ, stretches along the western foothills of the Carpathian Mountains. When and how the Ukrainians settled in this westernmost section of Ukraine is unsettled. One version is that they dwelt there from the most ancient of times, even before the Magyars settled there. Another is that they were brought there in 1339 by the Ukrainian-Lithuanian prince Fedir Koriatovich.

#### Magyar oppression

At any rate the fact remains that in the olden times the Sub-Carpathian Ukrainians lived in peace with their Magyar neighbors. They enjoyed national autonomy and their Ukrainian language could be heard even in the Magyar court. The Magyars did not molest them in the least. Such were the conditions up to the 16th century. Beginning then, however, the Magyars inaugurated a policy of a national, religious and cultural persecution of the Ukrainians. The Ukrainian language especially bore the brunt of this attack, and gradually it lost ground in popular use, so that in time it remained spoken only by the peasantry while the well-to-do and educated classes forsook it entirely for the Hungarian tongue.

### Reign of Maria Theresa

A change somewhat for the better appeared in the 18th century, during the reign of Maria Theresa and Joseph II. A special bishopric was founded for them in the Mukachiw diocese, as well as seminary and a theological lyceum, while their clergy was given equal rights with that of the Roman Catholic Church.

From this latter time on a new spirit of enlightenment seized the Sub-Carpathian Ukrainians. The schools taught reading, writing and speaking in the Ukrainian language, while Ukrainian students attended L'viv universities and thereby awoke a greater feeling of kinship between their province and the more advanced Ukrainian province of Galicia.

Beginning with the 19th century, however, the Magyars again renewed their oppressive tactics over the Ukrainians. Having considerable power in the Austrian-Hungarian Empire they made it especially felt towards the Ukrainians, and succeeded in introducing the Hungarian language in many localities in place of the Ukrainian.

#### The Hungarian Revolt

In 1849 the Hungarians revolted against Austria. To the aid of

the latter came Russia with her armies. During their stay in Sub-Carpathian Ukraine the Russians succeeded quite well in confusing the Ukrainian clergy with propaganda that they all belonged to the one Russian people; and it is from this time that Muscophilism or Russophilism made felt its blighting influence upon this province.

#### Its effect upon Ukrainians

The Hungarian revolt, however, was put down, and now the Austrian government began to look more kindly upon the Ukrainians. Many Ukrainian public schools were founded while Ukrainian preceptors were permitted to teach in Ukrainian in the parish schools. A new national consciousness seized most of the Ukrainians.

When Galician Ukraine underwent a revival of national spirit in 1848, its Ukrainian Supreme Council in L'viv extended its greetings to the brother Ukrainians in Hungary, "so that all Ukrainians would be a united and mighty people." In answer to these greetings of Galician Ukrainians, the Sub-Carpathian Ukrainians sent in 1849 a mission to the Austrian Emperor with the pleas to rearrange the administrative districts according to ethnographic boundaries, to found Ukrainian gymnasiums and law lycées at Uzhorod and a Ukrainian university in L'viv, and, finally, to permit Ukrainian representatives in the parliament.

(To be continued)

congress did not devote more of its time to this phase of it. To put the matter succinctly: where the UCYL congress should have been at its strongest it was at its weakest.

#### The obvious necessity

The necessity becomes perfectly obvious, therefore, for the Ukrainian Catholic Youth League to concentrate all its main efforts along religious lines and thus fully justify its existence, and leave the more secular matters affecting our youth (such as those of uniting all American-Ukrainian youth, of giving them a better knowledge of their Ukrainian background, and of helping them to realize their inherent possibilities as Americans of Ukrainian descent) to an organization especially created and better suited for that purpose, the Ukrainian Youth's League of North America. To put the matter in a nutshell: let the UCYL concentrate upon Catholicism and let the UYL-NA concentrate upon Ukrainianism.

#### Benefit of such a step

The taking of this radical step by the UCYL, as well as similar bodies, would in one stroke clear the field for real progress of American-Ukrainian youth. For there would no longer be any unhealthy rivalry or even conflict between the leagues. Each of them would have a definite task to accomplish, one in the sphere of religion, the other in the sphere of Ukrainianism. A local youth club could belong to both leagues, and contribute and receive benefits from each; and thus a great deal of local trouble, as brought out last week, would be avoided. And with the passage of time the UCYL could gradually create in each parish a special youth club, devoted to the upkeep of the church and better religious upbringing of the youth, something on the order of the Holy Name Society. These parish youth clubs combined would then form the UCYL.

In the meanwhile the Ukrainian Youth's League of North America, embracing all our youth, irrespective of their religious or political convictions, would in its own field help bring about a better and finer American-Ukrainian life.

Unity, that priceless goal, would be thus attained by our youth. And with it would come a definite surge of progress of all American-Ukrainian youth. The very best younger generation talent, now divided by these artificial league barriers, would be united and harnessed toward the attainment of both our spiritual and material ends, benefitting all our Americans of Ukrainian descent, both young and old. United our younger generation would also become a far more effective force in the struggle of Ukraine to gain her freedom than it is now.

All this can be done, and will be done, if the will to do so is there.

What do you say, American-Ukrainian youth?

STEPHEN SHUMEYKO.

## SURVEY OF UKRAINIAN CULTURE

(Concluded from page 1)

"The first lecture, to be held February 6th, will be introductory to the course. Visitors are invited to attend it, free of charge. Succeeding lectures on Ukrainian culture will be given at the same time and place on February 13, 20, 27, March 5 and 12.

(Signed)

"A. P. Coleman, M. A., Ph. D."

## Let Us Be Frank

(An open discussion)

(Concluded)

### Rivalry of the youth leagues

In the first installment, published last week, of these two articles concerning the various American-Ukrainian youth leagues that have arisen within recent years, particularly the Ukrainian Youth's League of North America and the Ukrainian Catholic Youth League, I revealed some of the harmful results following in the wake of the concurrent but conflicting efforts being made by the two leagues to enlist the membership, support and cooperation of the self-same American-Ukrainian youth clubs towards the attainment of practically the self-same goals, aside those of religion. This growing rivalry between the two leagues, as I pointed out, is harmful not only to our youth now but endangers their future as well.

#### The various youth congresses

Now let us return to where we left off last week—the matter of separate youth congresses sponsored by the leagues.

Such congresses have been already held in the past. The first was the First Ukrainian Youth's Congress of America, held in Chicago during the Ukrainian Week at the World's Fair held there in 1933. This congress was responsible for the formation of the Ukrainian Youth's League of North America and the giving it of a broad and liberal platform. The UYL-NA then sponsored in succeeding years (1934-1935) the Second and Third Ukrainian Youth's Congresses, held in New York City and Detroit respectively.

Another series of Ukrainian youth congresses was born also during the Ukrainian Week at the World's Fair in Chicago—the Ukrainian Catholic Youth Congresses, two of

which have already been held. The first was responsible for the founding of the Ukrainian Catholic Youth League,—which sponsored the second such congress, held in New York City in 1935, there being none held in 1934.

The explanation of why two different congresses were held in Chicago at about the same time lies in the fact, as mentioned last week, that the original Chicago youth committee, formed for the express purpose of sponsoring but one congress for all American-Ukrainian youth, encountered serious discord, as a result of which it became divided, one part seceding and proceeding to sponsor the Catholic youth congress. But, as was also said last week, this is past history, and there is little use of dwelling upon it now.

It must also be noted down that the League of Ukrainian Clubs (Pravoslavny), centering about Carteret, N. J., was holding its conventions too during this time, the fourth of which was held last year.

#### Why?

Glancing over this record of two separate series of Ukrainian youth congresses and the conventions and realizing that this summer will witness more of them, one cannot help but stagger before the impact of a tremendous—WHY?

Why, in heaven's name, have two congresses when one would be far more adequate? Why all that waste of time, effort and tremendous sums of money, when it would be so much better, so much more economical to have but one congress, participated in by representatives of all American-Ukrainian youth.

### When would religious leagues and congresses be justified?

Of course, there would be no "why?" if the UCYL congresses and the LUC conventions, as well as these leagues themselves, dwelt only on the hosts of religious matters and questions confronting American-Ukrainian youth, and left the secular matters of our youth for the UYL-NA congresses. Then there would be justification to have the different sets of congresses and conventions, as well as for leagues themselves, for each of them would have definite task before it, separate and apart from the other.

There is no need for anyone to hasten to bring to my attention the fact so often re-enunciated that religion embraces not only the spiritual but also material aspects of life. I am fully aware of this. Yet my point is that the circumstances surrounding American-Ukrainian youth life are such as make it absolutely unnecessary for the UCYL or the LUC to venture in their activities outside the bounds of those matters relating to the Church and the better religious upbringing of the youth. There is plenty for them to do within these bounds.

How true the above statement is was strikingly exemplified at the last UCYL congress in New York City, which I witnessed. The youth gathered there was a fairly representative body of American-Ukrainian youth of Catholic belief. Although this congress was sadly deficient in the matter of having real discussion on the questions posed, yet the discussion on religious matters, outside that of the clergy present, was particularly thin, and it was obvious, in my opinion, that the youth knew extremely very little about the principles of Catholicism. It was really surprising to me that the

## RAMBLINGS OF A WORD-HUNTER

## WHAT'S IN THE NAME?

Have you ever stopped to consider why the people call their newspaper by its particular name? Or have you taken it for granted that there is nothing in this to make you think, as the name of a newspaper is merely a result of some caprice?

Well, if you have not given the question a thought, do not worry. Mr. Arthur G. Kennedy, in his interesting book entitled CURRENT ENGLISH has a great deal to say about Christian names, surnames, patronymics and nicknames, names of places, races and tribes, names of animals and objects, names of months and days, names of trade enterprises and trade products, and yet I miss in it at least a chapter on the names of newspapers and magazine. It would be an interesting study, for if there is a sphere in which caprice in giving names counts the least, it should be journalism, which is the field in which such processes are supposed to be conscious.

And yet I recall, in this connection, that the Ukrainian writer, Osyp Makovey, has published a long time ago some quite lengthy remarks on that score. I find them in the very first volume of the best Ukrainian magazine, Літературно-Науковий Вістник, which started its publication in Lviv, in 1898, which is almost 40 years ago.

"It is too bad," Osyp Makovey begins his article, "that I was not invited to the christening party of the 'Літературно-Науковий Вістник.' I would have insisted to have it christened in accordance with our old custom, by some more poetic, patriotic, or at least ethnographic, name... You may say whatever you like, but our romantic uses still survive... For several decades we have been calling our publications Rusalkas, Ladas, Vechernytsyas, Nyvas, etc... And of all such titles we have relished most the Zorias. For fifty years those stars have been shining for us... some of them shone a longer time, others a shorter time, no sooner one of them crashed as a meteor than another rose, twinkled and went out, and then another rose..."

## Clearing Up Names

"For some time," writes Arthur G. Kennedy in his "Current English," "philologists and genealogists have been working on the problem of clearing up and recording the histories of names; but many an American name which has been suddenly metamorphosed from a good Slavic or Oriental form to a very ordinary and unexpressive English commonplace will probably never be satisfactorily explained.

"Names that can be traced back throw so much interesting lights on the various peoples that have settled in England and America, and on the earlier habits and life of those peoples, that every effort should be made to put their individual histories on record."

If the matter of origin of names is interesting, what then, it could be asked, is there in the typical Ukrainian names?

Let me examine some of the most common Christian names.

O. Kolberg in his capital ethnographic work on the Ukrainians of Pokuty, POKUCIE: OBRAZ ETNOGRAFICZNY (4 volumes, Krakow, 1882-1889) enumerates the following names as the most common and popular among the Ukrainians of that section of Ukraine: Iwan, Hrycej, Hawrylo, Nykola, Mychajlo and Petro—for

boys; Maryja, Kateryna, Hanna, and Paraska—for girls.

Kennedy, in his work quoted above, says, "...the Christianizing of England brought an inclination toward Biblical names, such as ESTHER, JUDITH, MATTHEW, PETER..."

We notice the name of Peter in both lists, though, to be sure, it is pronounced differently in Ukraine than in England. It also has many forms, diminutive and other; Петро, Петрик, Петрунь, Петруньо, Петрусь, Петруськ, Петрусьчок, Петрухно.

Matthew, so popular in England, is also popular in Ukraine, where it has the following forms: Матвій, Матеї, Матій, Мацько, Матяш, with its diminutives: Матвійко, Махтейко.

While Esther and Judith are hardly ever used in Ukraine, other Biblical names are. Of them the most popular is the name of Ivan, which, though of Hebrew origin, came to signify for an American a Russian and for a Pole in Poland a Ukrainian peasant. It has in Ukrainian many forms: Іван, Іваненько, Іванець, Іваник, Івайко, Іванонько, Іваночко, Іваночок, Іванчик, Іванько, Іваньо, Івась, Івасик, Івасенько, Івасько, Івашко, Івашечко, Іванина, Івахно, Івашечко, and its clipped form: Вань, Ванічко, Ванько, Ваньо, Ванюсю, Ванюшко.

Of the Biblical names great popularity enjoy: Paul—Павло Павлик, Павличко, Павлонько, Павлунь, Павлуно, Павлусь, Павлиш; Gabriel—Гаврило, Гаврик, Гаврилко, Гаврилочко, Габро; Mark—Марко, Марочко; and Elias—Илля, Илюсь, Илаш, Илько, Иля, Иля; to some extent: Isaac—Ісак, Ісачок; Isaiah—Ісай; and Moses—Мойсей, Мусій, Мосій, Мусієць, Мусійко.

Of the feminine names of Biblical origin the most popular in Ukraine are Mary (Марія, Марієчка, Марійка, Маріка, Марічка, Маричка, Маня, Манька, Маса, Манюся, Манюта, Маруся, Марусенька, Марусечка, Маруська, Маруха, Маруша, Марушка, Маруна, Марунка, Марунька, Маруненька, etc.) and Anna (Анна, Анниця, Анничка, Анниченька, Ганна, Галля, Галонька, Галочка, Галюся, Галюня, Галюсенька, Галютка, Галюточка, Галютонька, Гандзя, Гандзюня, Гандзюсенька, Гандзюнька, Ганичка, Ганночка, Ганнуля, Ганнулька, Ганнуня, Ганнуненька, Ганнусенька, Ганнусечка, Ганнусочка, Ганця, Ганушка, Ганька, Галка, Галька, Гальшка, etc.)

Before the advance of the biblical names other names were used. "Before the coming of the Normans to England in 1066," writes Kennedy, "family names were not used. The old Germanic names of individuals, like Alfred, Bertha, and Edward, were composed usually of one or two common elements with meanings such as 'bright', 'friend', 'good', 'noble', 'war', 'wolf'."

Likewise, in Ukraine, before the introduction of Christianity, and for a long time after it, family names were not used, and the names of individuals were formed out of several elements such as: мир, слава, бог, святий, воло-

## CHANGING ONE'S NAME

In the Editorial of the January 11th edition of the Ukrainian Weekly the Editor challenged all those Ukrainians who, although they have found cause to change their names, still are Ukrainians in spirit and in action. We shall champion the challenged and answer the Editor with the ensuing facts.

We Ukrainians—for that matter all the Slavs—can translate Slavonic names with facility, but with frequency all of us have run across lip-lazy Americans, in school, in business and elsewhere, who not only have made blundering fools of themselves in pronouncing our names but have also embarrassed the bearer of a name in which a half-dozen consonants separate two vowels. The short-named Slavs, themselves, have made jocular comments on those with unnecessary long names. There is quite a percentage of shortened or changed Ukrainian names, and especially in metropolitan areas is the toll great. The urbanites by constant personal contact with affairs around them seek convenience.

The Editor perhaps forgets that a Ukrainian name in the majority of cases is not entirely characteristic of Ukrainians alone. Similarity of the names to those of the Poles and the Russians has often caused the lowly terms, Polack and Russky, to label an indignant Ukrainian; and if a Ukrainian has to explain—painstakingly at times, even though he bears a true Ukrainian name—that he is neither Pole nor a Russ and that such a people as Ukrainians do exist, then it is just as easy, and perhaps easier to make clear to one that Ukraine and Ukrainians actually live, and that there is a difference between

дар, мєсть, красити, меч, довгий, стати, дар, держати. They meant: world, glory, god, holy, ruler, revenge, adorn, sword, long, become, gift, hold.

You can find in a good dictionary of the English language that Alfred meant in the Teutonic "of the council," which reminds me at once of such old Ukrainian names as: Перемишль, Радослав, Радомишль; that Adalbert meant in the Teutonic "nobly bright," which reminds me of the old Slavonic Ярослав; that Robert meant "bright fame" (compare the old Ukrainian Ярослав, Святослав, Горислав, Красислав); and Edward—"valuable, harry, guard, or keeper" (cf. Скарбимир, Стражмир, Держикрай).

Of these names only a few are still used as personal names: Ярослав ("of young glory"), Мстислав ("one glorious for his revenge"), Мирослав ("glorious all over the world"), Болеслав ("one of great glory"), Володимир ("a ruler of the world"), Ростислав ("one of growing glory," "one of making glory grow"), Вячеслав, Велеслав, Болеслав ("of greater glory"). Любомир ("one who loves the world"). Some of other names survive as names of places: Перемишль, Добромир, Добростав, Болеслав, Борислав, Богуслав, Радослав, Хотимир, Хотислав, Переслав, Братислав, Ізяслав, Чеслав, Остромир, Бронислав, Радимир, Ярослав, Святослав, Радомишль.

Aren't those names in themselves an interesting study of the character of the people?

the three... with a simplified name. It is because of this similarity that the world at large has taken us for granted and believed that our cousins' homes are in good hands. The Editor is justified in his criticism of those who have broken away entirely from their parents' people and who have been assimilated by the trend of the so-called American culture;... but his aim is not quite for dead center if he hopes to find justification in criticizing those Ukrainians with simplified names who still are Ukrainians, and much more so than many with true Ukrainian names.

Unimaginable progress has produced complexity in the field of economic undertaking and as a result quite a bit of unraveling has to be done. The world on the whole is striving for simplicity and time-saving processes. The requirements of modern business violate all the unwritten laws of having life's various phases conform with the dictates of society. In big business there exists a habit of cutting everything, from salaries to paper dolls. Every long name, whether it be of Anglo-Saxon, Teutonic, Slavonic or other origin, is invariably cut in the form of a nickname or assumed name: O'Sullivan becomes Sully; Throckmorton, Trocky or Mort; Feuerherdt or Schnabbelein, Foey or Schnabby, etc. The brand name of a commodity in no way reveals the economic value nor does a person's name reveal his earthly value to the community or humanity on the whole. Real worth is not measured by an ancestral heritage... and yet if a person has a "name" it is easier to be made. The Ukrainian Weekly itself pointed out not so long ago a case where an offspring of the Barrymore's gave a performance in a juvenile play, and asked if the role was given to that person because of the Barrymore heritage, or because of true qualification. One can and should achieve success under his own name, for the name is only a bait to find a buyer for personality and services and therefore it should be one that clicks, but where the going is tough, it is so much easier to get somewhere near the top by "masquerading." Even by "masquerading" a nation certainly can hold its distinctive traits and power in the world. The Jews have wielded their magic for centuries and have bound themselves strongly, yet they are the most notorious of all name-changers. Cohens have become Cohns, Kahns, Korbins and even Quinns; Schmidts have become Smiths and so on down the line. They assumed names characteristic of the countries in which they have settled. Consider all the Jews with Slavonic, Teutonic and Anglo-Saxon names.

The urge for self-preservation lives strongly within the breasts of all; and if a name be detrimental to one's attainment of bread, or лешого хліба, as a Ukrainian expression describes it, which is it easier to alter, the name or the habit of wanting bread? Idealism ceases where hunger begins. Many a good man with a "hard handle" has tried to get a job in business sectors like Wall Street and its vicinity, and many a good man was forced to "ease his grip" or seek employment elsewhere, namely factories "where all you Polacks belong"

(Concluded page 4)

## AN AFRICAN ADVENTURE

[A true story as told to Theodore Lutwiniak by Mrs. Virginia Parker, now residing in Merigold, Mississippi.]

There were three people in the party. Tom Parker, his wife, Virginia and a man named Sherry. Tom, or to be proper, Captain Thomas Parker, was connected with the Intelligence Department of the United States Navy. Having spent six months in Honolulu and three months in Rangoon the captain and his wife now found themselves in South Africa... where this story opens.

Tom, unfortunately, could never eat meat he had killed. Sherry, on the other hand, was not so particular. He would walk gloatingly round a freshly-killed duiker-bak he had hung on a branch of a tree, pointing out with epicurean delicacy the fat round the kidneys and the excellent state of the liver (with some touching references to his own by comparison) until Tom's soul rose in revolt. On such occasions Tom would wrathfully advise Sherry to eat the whole blurry lot.

Once Sherry invited Tom and his wife to eat a delicious stew he had prepared. They enjoyed the meal immensely but did not feel so well when told that it was made of antbear.

Sherry could cook tortoise to perfection, not to mention porcupine; but on those occasions when such dishes were incorporated into the menu Tom and his wife contented themselves with fresh water fish.

Both Sherry and Virginia loved to fish and they spent many a happy hour at it. All Rhodesian rivers abound with barbel, yellow fish, eels and bream. The barbel is a slimy fellow with a beard and tastes of mud; the yellow fish is good eating but full of small bones; bream makes a dish fit for a king and gives more sport than the others. For real top notch sport, however, there is nothing like the tiger-fish. What the lion is to the denizens of the veld the tiger-fish is to his fellows of the river. Striped as his namesake of the jungle and just as ferocious, the tiger-fish is equipped with a row of formidable teeth on both the top and bottom sections of his jaw. He comes slashing up-stream, biting everything that crosses his path and killing for sheer blood lust. As for the ordinary hook and bait, he simply swallows them, and with a derisive flick of his tail leaves the disappointed fisherman standing on the bank. Some fishermen equip the end of their lines with a foot of copper wire, but the tiger-fish manages to bite through it nevertheless. The fish must be hooked in the lock of the jaw in order to stay hooked. Once that is accomplished the real sport begins.

It was a day of glory for Virginia when she landed her first tiger-fish, though she admitted sharing the glory with her husband. The two of them were sitting in the shade on the river bank, looking across the water, sun-tinted and fringed with swaying reeds. There was nothing else to do as the fish, for some reason, were not biting.

They shared one rod between them and it was Virginia who had the rod when the unexpected happened. There was a great commotion in the water and the next instant the float disappeared so suddenly that one couldn't be sure whether or not it was there in the first place. Excitedly Virginia heaved up the line, but it came out of the water minus hook, bait and fish.

"Tiger-fish!" Tom cried, gleefully fixing new tackle. Virginia cast the line into the river but the float had touched the water when "whirrsnap!" went another hook and bait. The question came up as to who should take the rod, but, though Tom looked at it tenderly, Virginia had it and she did not have any intention of parting with it just then.

"Your job is to aid... I'm going to land him," she said.

"I doubt if he'll bite again after scooping two hooks in two minutes," Tom said, hustling with a third hook and bait.

But he was wrong. Thirty seconds after the float had hit the water there was another tug at the line. This time there was no break... only a sudden stop. Then up shot the fish clean in the air, a lovely, scintillating object in the evening sun. As he fell back into the water he went off with a rush that would have done credit to a harpooned cachelot.

"You've got him this time!" Tom yelled.

Virginia began paying out and hauling in for all she was worth, running among the reeds and stumbling among the rocks, made glassy by the tons of water that had flowed over them. Tom was right behind her and both began wishing aloud that the line would hold. Every now and then the fish would leap into the air as if to tantalize them with his rainbow beauty, then continue his mad career under water. Sometimes he would be perfectly still, sulking perhaps, or devising some means of escape. Virginia, with her tongue out like that of a schoolboy, would gingerly wind up the line. The tiger-fish, feeling the pull, would whirr, splash, leap, dive, and it all had to be done all over again. Finally, after twenty minutes of unremitting exertion, Virginia thought she had him for good. Subtly, she wound the reel and breathlessly watched the fish coming in. They saw him plainly now... limp and impassive, apparently too tired to make another single effort at escape. But, just as the two excited people on the river bank were absolutely certain of landing the fish, there was a slight movement... a snap—and the third hook was gone!

Tom and Virginia stared at each other. Virginia muttered vexedly that the hook must have slipped.

"Of course it did," Tom laughed. "It was in the lock of his jaw, but the struggle shifted it and he was able to bite the line. Cunning devil! I'll bet he's laughing at us now. Well, let's have another try with the last hook."

So again they cast the line into the river and the bait was snapped at almost immediately. Away went float and line downstream. Another convulsive leap into the air, another struggle under water and Virginia found herself repeating her antics on the rocks. Tom was behind her, rocking with laughter, but ready for any emergency. This time, however, the fish tired quickly, and after a rush or two Virginia was able to start maneuvering him towards a good rock, every moment full of wild anxiety. Slowly, gently, the fish was pulled to the rock. Finally Virginia had him at the rock and then on it, a shining and resplendent object. It was a beautiful moment, but Tom had a premonition that it would not last, and he was right.

With Virginia's felt hat he grasped the fish around the

middle in such great haste that he fell off the rock into the water. Virginia, afraid of crocodiles, dropped the rod and reached after him. The water was quite deep and there was a strong current. Tom, with his hands engaged with the struggling fish, began to drift downstream... but Virginia seized him in time and succeeded in pulling him near to the bank.

"Here you are," spluttered Tom, handing his wife the fish. "Watch out for his teeth."

Virginia, evading the snapping jaws of the tiger-fish, hurled it, together with her hat, up the bank. Tom climbed out of the water, dripping and laughing. Exhausted but ecstatic they gazed at their trophy. Their enthusiasm knew no bounds.

"He weighs six pounds if he weighs an ounce!" Virginia exclaimed. "It's a good thing you were so handy with the hat," she added... for the fish had succeeded in biting through the fourth line just when she had landed him.

They started for camp, tired and triumphant. Virginia carried the trophy while Tom carried the shotgun they always took with them on the chance of getting something for the pot, and also because a bird had to be shot, for bait.

As they came up from the river bank to the path which led to camp, they noticed something long and thick and brown, like a tree, lying on the ground with both ends lost in the thick grass. Virginia, a yard or two ahead of Tom, went to step over it, but Tom's alert eyes had seen the "tree" glisten in the evening sunlight and then quiver. He shouted a warning to Virginia. The "tree" was an immense python, which, at the sound of Tom's voice, raised its glittering head and cast a cold, deliberating glance in their direction. They quickly stepped back several yards. The python slowly turned away and with rhythmic movement, and apparently unending continuity, left the road, without divulging its tail, which remained lost in the grass. A large budge not far from its neck proved that it had only recently dined, which perhaps accounted for its non-belligerent attitude. Virginia turned pale and there was hate in her fascinated stare.

"Kill it! Kill it!" she shouted, glaring at the slowly evolving body and flinging down the tiger-fish. She whipped out a revolver and fired at the python. A terrific and terrifying commotion ensued. The python slithered towards them. Virginia fired again... and missed!

Tom, however, settled the affair by shooting two charges of shot into the circulating mass. Sickly atoms of pulp flew in every direction and the monstrous body became limp. Once more it assumed the innocent semblance of a fallen tree. It was twenty feet long.

Tom, without a word extracted the empty cartridges from his gun and blew down the barrels. Virginia felt ill and a sudden desire to leave the scene as soon as possible. She was in such great haste that she forgot the tiger-fish, leaving it for Tom to shoulder.

When they reached camp it was golden dusk. There was tiger-fish for dinner that night. Tiger-fish fried in batter; delicious white flaky meat, entirely boneless... the most delicious eating of any river fish. But Virginia's appetite was gone. She was lying on a rug under a wagon while Sherry and her husband ate.

## CHANGING ONE'S NAME.

(Concluded from p. 3)

as it has often been said. These signs of a caste system still exist. What can one expect? When a stupid, pot-bellied ignoramus judges the applicant for employment in his concern by the convenience that person affords him in everything, name and experience, then means of hoaxing him must be invented. It is well and good for the talented few, those in the field of art, music, writing etc., fields that are not crowded comparatively, to retain all of their original characteristics, and in all cases the odder they are more the enchantment. Some even adopt this way of producing a personality by manufacture. A current outstanding case is the assumption of an Italian name by one Joseph Benton, a graduate of a western university. He was the foremost tenor of the glee club. His action came about at the request of a Fascist judge who wanted him to sing in Italian Opera Houses. As a result, Giuseppe Bentonelli was born. This new "Italian" star is now with the Metropolitan Opera Company, under the name of Joseph Bentonelli.

Not being one of the talented few, this writer has envied all those fortunate Ukrainians who bear "easy" names, that is, ours underwent simplification. Upon the strength of the following fact we feel justified in shortening our name. It was stated in one source that the suffixes "sky (ski)" and "ska" on Slav names mean "son of" and "daughter of"; thus Gansky becomes son of Gan and Ganska becomes daughter of Gan. If biology definitely determines whether it is to be "son of" or "daughter of" the suffix becomes superfluous. And... if anyone is interested how this humble soul came about to have the convenient name we bear, we have no fear nor shame in revealing its origin. Not only are we a "real" American under the simplified name, but we were much more so under the family name. If, because by our action one condemns us as being un-Ukrainian then we challenge anyone of the American-Ukrainian Youth to match his or her life and spirit in Ukrainian circles (mind you, we said Ukrainian), and his or her patriotism to Ukraine, its ideals and traditions, to ours. There is great danger of Ukrainians not being credited with contributions to American development, and still greater danger of losing national identity because of those who have drifted away and, though they bear Ukrainian names, allow themselves to be recognized as Poles and Russians; those who hide the fact that they are Ukrainian. Much more so, than because of those who retain all features of Ukrainianism, but the name.

JOHN W. KOSBIN.

## NEW YORK, N. Y.

GRAND BALL sponsored by Ukrainian Athletic Ass'n. "Chornomoraka Sich," branch 1 of New York City, on SUNDAY, FEBRUARY 2nd, 1936, at the Ukrainian National Home, 217-219 E. 6th Street, New York City. American-Ukrainian Orchestra. Commencement at 6:30 P. M. Everybody Welcome.

## WE SHALL BE FRANK

about the problems of Ukrainian Youth at the MASS YOUTH RALLY, sponsored by Ukrainian Catholic Youth League (9 Stagg St., Jersey City, N. J.) on SUNDAY, FEBR. 2nd, 1936, in Empire Hotel, 63rd St. & Broadway, N. Y. C. Addresses and discussions from 3—6 P. M. After rally, at 6:30 P. M. a GRAND BALL will be held. Admission to ball \$1.00. Gypsy orchestra. Dress optional. Everybody welcome to the rally, and ball.