



UKRAINIAN WEEKLY



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VOL. IV

YOUTH TODAY

WHAT KEEPS THEM OUT OF WORK?

The National Youth Administration in New York City began the tabulation of young men and women out of work. The government agency intends to find out why are the young kept out of work for which they were trained.

A tabulation of the first 448 boys assigned to jobs showed that 48.5 per cent had never worked before. Five of them had college degrees; thirty-eight had attended college for one to three years and eighty had been graduated from high school. They had various specific training, but when they sought employment those who could find work took other jobs than those they were trained for. Only eight could find even temporary jobs of a professional nature.

The general impression gathered from these data was that depression kept the young out of work for which they were trained.

THE CHILD CANNOT COMPLAIN OF LACK OF INTEREST IN HIMSELF

Ten thousand groups, spread throughout the country, have been formed by various women's organizations as part of their programs for improving their communities and educating themselves as homemakers and parents.

Of these child-study groups, 5,000 have been formed by the National Congress of Parents and Teachers, 3,000 by college women under the direction of the American Association of University Women, and the remaining 2,000 have been formed under the auspices of such organizations as universities, nursery schools, clinics, the Granges, agriculture departments, the Red Cross, churches, the Federation of Women's Clubs, Junior Leagues and the American Home Economics Association.

FOR INTIMATE ADVICE

Various speakers before the recent meeting of the New Jersey Institute of Family Relations, held in Orange, New Jersey, urged upon 700 women, present at it, giving marriage and sex information in public schools.

A speaker said that children should be taught the difference between propriety and unnecessary modesty. "Many points on the problem of preparing youth for marriage are important," Mrs. Theodore Edison, another speaker, said. "But the most adverse attitudes are due to a lack of understanding of terms. In the minds of some, preparation for marriage is too often associated with the physical aspects of sex, whereas the philosophical and spiritual considerations are equally important." All three should develop together in the education of the child. The Director of the Child Study Association urged that parents discard old inhibitions and give full information to their children on intimate subjects.

More than 700 women attended the meeting; the majority of them were mothers. No opposition was voiced to the suggestions.

(Concluded last column)

"DOLLAR-MINDEDNESS"

A problem that often confronts every young person is—what should be his attitude towards money? Should the "almighty dollar" become truly almighty for him, or should he regard it only as a great convenience towards the attainment of life's necessities and pleasures, but not an end in itself.

It perhaps is rather unfair to pose such a question now, as the present hard times make any clear appraisal of the question seem very difficult; one's natural instinct of self-preservation is very likely to lead to a "hard-headed" view of it.

Yet it is just because of these hard times today that the question is both pertinent and timely, for its answer today will help determine whether the vaunted indifference of youth towards money is really sincere and inspired by the youth's greater interest in the more spiritual values of life, or whether it is only the natural result of the youth's inability to fully realize the value of money. The answer to this should indeed be interesting.

Yet for us it is even more interesting to know what our American youth of Ukrainian descent thinks on the matter. Ukrainians, generally speaking, are not especially known for any acquisitive qualities. In fact, they are more inclined to give than to take. (Perhaps here lies one of the indirect causes for their inability to retain their national sovereignty). Our American-Ukrainian youth has naturally inherited at least some of this characteristic. Yet, on the other hand, it is exposed to American influences. And what the latter are in popular conception needs no repetition here; suffice it to recall what a well known pastor said not so long ago in New York City in connection with his talk on "dollar-mindedness." He recounted a conversation he had, with an Englishman during the course of which the latter told him of a party of American tourists who while admiring some priceless ancient monuments of English art exclaimed raptly, "Oh, it is beautiful," and then, in the same breath, asked, "I wonder how much it costs?"—How much, then, of this reputed American "dollar-mindedness" has affected our youth would be well worth learning.

The answer of our youth in this matter, however, would not only be instructive from the point of how much environment affects one's heritage but significant in relation to our youth's attitude towards things Ukrainian. For it is quite obvious that if our youth is obsessed with the chase after the dollar then it will pay but scant attention to its Ukrainian background, to its study of the Ukrainian language, history, traditions, culture, towards the preservation here in America of the finer aspects of Ukrainian life, towards the strengthening of American-Ukrainian unity, and finally, towards the support of the Ukrainian struggle in the old country for national freedom; for, all these matters are alien to "dollar-mindedness," as one can make little or no monetary profit by taking an interest in them.

Thus far, this youth, by its growing interest in all these matters associated with its Ukrainian background has shown that the more idealistic aspects of life are of greater importance to it than mere monetary gain. The youth's further development along this line should give rise to the conclusion that it is not "dollar-minded."

To prevent any misunderstanding of our conception of the meaning of "dollar-mindedness," however, we hasten once more to explain that it does not embrace any honest efforts to improve one's personal well-being, to attain more comfortable circumstances. For such efforts are not only natural but commendable, whereas to go after the dollar just for the dollar's sake—is not.

FREE LECTURES ON UKRAINIAN CULTURE AT COLUMBIA UNIVERSITY

Following last Thursday evening's introductory lecture to the "Survey of Ukrainian Culture" at Columbia University, four more will be held on Friday evenings, February 14, 21, 28, and March 6th, 1936, beginning at 8:30 P. M. in Philosophy Hall, Room 308. There will be no charge for them, and our youth is especially urged to take advantage of them. Lectures will be given by Dr. Arthur P. Coleman of the Department of Eastern Slavonic Languages. He will be assisted by Mr. Joseph Stetkewicz, instructor in Advanced Ukrainian at Columbia, and Stephen Shumeyko.

UYN-NA TO MAIL MAPS AND BOOKLETS TO YOUTH CLUBS

The Ukrainian Cultural Center of the Ukrainian Youth's League of N. A. will send out this week to each of its member clubs a colored wall map of Ukraine, size 34"x21", worded in Ukrainian, and a smaller map with English wording. Both maps should be hung in some conspicuous place in the club rooms, so that the members during their leisure time could study it.

Also, during the month of February the Cultural Center will mail out to its member clubs a copy of Dr. Arthur P. Coleman's "Survey of Ukrainian Literature" which was presented at the "Evening of Ukrainian Literature" at Columbia University, November 22, 1935, at the invitation of the Columbia University Ukrainian Club. This survey appeared last year in the Ukrainian Weekly and is now in the process of being published by the Ukrainian University Society.

Each youth club receiving this booklet should have it read at its meeting, and discussed, and a report of the same sent to the Cultural Center (in care of its Secretary, Mary Ann Bodnar, 341 E. 17th St., New York City), just as it did in the case of the booklet received in January—"The Ukrainian Question," by Lancelot Lawton.

Any club not as yet on the mailing list of the Cultural Center can be placed thereon by joining the Ukrainian Youth's League of North America—a non-partisan youth organization. Registration fee is \$1.00 and annual dues also \$1.00. Send your application to the League's corresponding secretary: Miss Stephanie Monasterska, 2347 Fairmount Avenue, Philadelphia, Pa.

UYN-NA

WHO'S THE PROBLEM?

At a "luncheon in honor of parents" given at the Commodore Hotel on January 27, under the auspices of the Child Study Association of America, some 800 fathers and mothers were told by the speakers that they were representatives of a precarious, if not a vanishing, social entity.

The problem parent, rather than the problem child, was the axis of discussion. The toastmaster described the affair as "in the nature of a protest meeting of ignored parents."

It is, however, difficult to see in all the stir among parents anything more than a creed of the youth that in order to handle his children properly, the parent has to understand human nature.

(Today's Ukrainian Weekly concluded in the Svboda)

A SHORT HISTORY OF UKRAINIAN LITERATURE

By REV. M. KINASH
(A free translation by S. S.)

(96)

Results of petition to Emperor

The petition of the Ukrainians of Sub-Carpathian Ukraine in 1849 to the Austrian Emperor for greater national rights really did have some results; not very great, it is true, but significant nevertheless. Among them was the opening of several courses taught in the Ukrainian language at the Uzhorod Academy; which fact alone gave further impetus to the Ukrainian movement in this westernmost section of Ukraine. A great hindrance to the development of this movement, however, was the local Russianized or Magyarized Ukrainian intelligentsia. In an attempt to live "correctly," members of this class scorned the Ukrainian language as a literary medium but used a curious hodge-podge known as "the bookish rusky tongue," resembling somewhat the Russian language. Even in their everyday life they refused to speak their native tongue, because it smacked too much of the peasantry.

The inflow of Magyar influence

With the founding of the dual monarchy of Austria-Hungary in 1867, the Hungarians, growing more powerful, began systematically to eradicate Ukrainian char-

acteristics from Sub-Carpathian Ukraine and substitute in its place their Hungarian or Magyar culture, including language. As could be expected, they were particularly successful among the Ukrainian intelligentsia, especially the clergy. Practically all the bishops as well as the priests considered themselves as being Hungarians and not Ukrainians. Conditions became such that out of 700 priests in Sub-Carpathian Ukraine 690 of them spoke in their homes only the Magyar tongue, while the remaining 10 spoke both in Magyar and Ukrainian.

Re-awakening of Sub-Carpathian Ukraine

The World War, however, helped to reawaken Ukrainian national consciousness in the Sub-Carpathian regions, and with the fall of the Austrian-Hungarian Empire the spark of this national consciousness became fanned into a great flame, too powerful now to ever die out. The first herald of this national reawakening was the National Sobor held in Shust, January 21, 1919. Already on the 3rd of that month, representatives from Sub-Carpathian Ukraine took part in the conference of the Ukrainian National Rada at Stanislaw. One of them

spoke as follows, to the other representatives from all parts of Western Ukraine: "We are your brothers, who have come here to get your help and advice. Our hearts yearn for Ukraine. Help us, therefore! We clasp hands with you. Long live independent Ukraine!"

Rev. Emilian Nevitsky

This movement for the union of Sub-Carpathian Ukraine with the newly-arisen independent Ukrainian state began in its western part, and its guiding spirit was Rev. Emilian Nevitsky. He himself toured the villages and caused them to send their representatives to a congress held in Lviv on November 8, 1918, where amidst great rejoicing it was decided upon that Sub-Carpathian Ukraine was to secede from Hungarian rule and unite with Ukraine. This resolution, however, was not carried out, for the committee created at the congress for this purpose fell under Muscovite influences and advocated a union with Czechoslovakia. Persecuted by the Czechs, Rev. Nevitsky had to emigrate to America (at present he is the pastor in Minersville, Pa.).

Despite this misfortune and all hindrances, however, the Ukrainians in Sub-Carpathian Ukraine today are slowly but steadily progressing forward in their national reawakening and development.

(To be continued)

The Education of Hrytzko

By IVAN FRANKO
(Tr. by S. Shumeyko)

I

The geese knew nothing about it. Even that very morning, when father had conceived the idea of sending Hrytzko to school, they knew nothing of his intention. And much less did Hrytzko himself. He, as usual, rose in the early dawn, breakfasted, cried a bit, scratched himself, took a willow switch and skipping along drove the geese before him from the pen to the pasture. The white gander, as usual, pointed at him his rather small head with red eyes and a wide red bill, hissed fiercely, and then, cackling something unintelligible to the geese, waddled into the lead. The old goose, also as usual, refused to remain in the moving ranks long and quit them to wander off into a ditch. For this dereliction Hrytzko gave her a smart cut with the switch and called her a "rascal"—the name he reserved for all those who refused to recognize the sovereignty of his rule in the pasture. Clearly then, neither the gander nor the old goose, nor anyone in the entire company—of which there was a full score and five—was aware of the impending transfer of their lord and master to a far less exalted position in life.

And thus, when the final news broke: when father, coming in from the field, called Hrytzko home and gave him into the hands of mother, so that she would wash, comb and dress him, just as God hath directed, and when father took him by the hand and without e'en a word of explanation led the already-alarmed boy through the pasture, and, finally, when the amazed geese perceived their erstwhile leader entirely transformed into a new being, with new boots, new felt hat and new red belt,—there arose from them a sudden and very loud cry of wonder. A white gosling with its neck outstretched ran up very

close to him, as if to see him all better; while the brownish goose also stretched out her neck and dumbfoundedly regarded him for quite some time, without uttering even a peep, until finally there swiftly sped from her: de-de-de-de?"

"Foolish goose!" Hrytzko muttered, scornfully, and turned away, as if to say: "I'm not that far gone that I have to reply to a goose no less!" Or perhaps he did not know the answer himself.

Soon they entered the upper stretches of the village. Neither father nor Hrytzko said anything. Finally they reached a rambling, old building under a straw roof, with a chimney on top. Streaming from all directions to this building were boys, of all sizes, shapes, and age. Beyond the building in the garden could be seen the pacing figure of a tall man, dressed in city clothes, but wearing no jacket.

"Hrytzko," said father.

"Huh," replied Hrytz.

"See that building?"

"Yeth."

"Remember then, that is a school."

"U-huh."

"Here you'll come to study."

"U-huh."

"Be a good boy then, and listen to teacher. I am going over to him to register you."

"U-huh," said Hrytzko, hardly knowing what his father was talking about.

"Go along with these boys. Here, boys, take him with you!"

"Come," said the boys and took Hrytzko with them, while his father went to the garden to see the teacher.

* "de" in Ukrainian means "where" in English, but in this particular case it is really "whither."

II

They entered the corridor, completely dark and smelling horribly of rotten cabbage.

"See, over there?" asked one of the boys, pointing out to Hrytz a dark and dank corner.

"I thee," quavered Hrytz in reply, although he didn't see a thing.

"There's a deep hole there," the boy explained, ominously.

"Hole!" repeated Hrytz.

"If you don't behave, the teacher will put you in it, and keep you there all night."

"I no-wanna!" cried Hrytz, alarmed.

Meanwhile another boy whispered something to the first one, both smothered a laugh, and then the first, pointing towards the door, said to Hrytz:

"Knock at that door loudly! Quick!"

"Wha' for?" asked Hrytz.

"Because such is the rule. Anyone who comes here for the first time must do so."

Through the closed door could be heard the loud humming of many voices, like that of a beehive,—but when Hrytzko suddenly started to hammer away upon the door with his fist, a sudden quiet ensued. The boys slowly opened the door, and suddenly Hrytzko felt himself pushed in. Instantly he received several stinging whacks over his shoulders. A startled yell broke from him.

"Hush, fool!" shouted a bunch of laughing boys at him. They had heard his thumping on the door and had proceeded to welcome him royally.

"Wow-wow-wow-wow!" Hrytzko continued to howl at the top of his lungs. The boys grew frightened because the teacher might hear this, and started to quiet him.

"Hush, you fool, that's not nice! Who thumps at the door must be thumped over his back. Such is

the custom. Didn't you know that?"

"No-o!" sobbed Hrytzko.

"And why didn't you?"

"Becaouth dith ith my firth time in thkool."

"The first time! oh!" shouted the boys, as if wonder-struck by the fact that this was his first time in school.

"Ah, then, we must give him a good welcome!" exclaimed one of them, and jumping over to the blackboard he took a piece of white chalk and gave it to Hrytzko.

"Here, eat this, and quickly!"

The whole crowd of boys was now silently and expectantly regarding Hrytzko, who was fingering the chalk in his hand. Slowly he raised it and put it into his mouth.

"Quick, you dumb cluck, eat it!" the boys urged him on, by now choking with repressed laughter.

Hrytzko's teeth slowly began to crunch on the chalk and slowly he ate it, swallowing with great difficulty. A sudden unleashed roar of laughter burst out.

"What you laughin' at?" asked the surprised Hrytzko.

"Nothing, nothing, maybe you want some more?"

"No, no! I no wanna. What ith it?"

"Don't you know? Oh, how dumb. Why, that's jerusalem that you ate. It's really very good."

"Oh, but ith not tho good," complained Hrytz.

Just then the door opened and the teacher entered. The boys, like a flock of startled birds, jumped to their seats. Only Hrytz remained standing, with tears in his eyes and lips white from chalk. The teacher approached him, frowning.

"What's your name?" he demanded.

"Hryth."

"Hrytz who? Aha, you're the new boy. Why aren't you in your seat? Why are you crying? And where in heaven's name did you get that white stuff on your lips? Ha?"

"I ate jeruthalem."

"What? What kind of jerusalem?" asked the teacher. Meanwhile the boys were fairly bursting from suppressed mirth.

"The boyth gave it to me."

Hrytz looked around the room to locate the culprits, but did not recognize even one.

"There, there. Go and sit down, and don't eat any more jerusalem, or else you'll get a beating."

(To be concluded)

TO THE ONE I LOVE

Do you remember the poem I promised to write? If only I had the inspiration I dared not relate my feeling of that night For fear that it was all imagination.

During this long, long separation from you My memory turns back to moments supreme When you confessed your love so true Those moments now seem only a dream.

There may be many, many miles between us But in my thoughts you are very near, I can't wait until this next month passes And I shall see your face so dear.

Remember that I shall always love you And nothing can come between To mar happy days in the future Of which we can now only dream.

ROSE KUCHAR,
Manchester, N. H.

RAMBLINGS OF A WORD-HUNTER

THE FAMILY AND THE STARS

The comparison between the heavenly bodies and the members of the family, of which I spoke in my article on "How the Ukrainian Calls the Bodies in the Sky" (Jan. 25, 1936) has parallels in the English language.

I find the word CONSTELLATION defined by The Century Dictionary: 1. as a group of fixed stars; 2. figuratively, as any assemblage of persons or things of brilliant, distinguished, or exalted character, as, a c. of wits, beauties, great authors, of virtues, of genius.

In addition to this, I find in Alfred Adler's "The Education of Children," translated by Eleanor and Friedrich Hensen (Greenberg, New York, 1930) another use of the word which does not coincide with either of the above meanings. The sentence reads, "His (the boy's) great deterioration dates from the time his sister was born and began to play a role in the family constellation."

It seems to me that the word CONSTELLATION is used here in the meaning of the manner in which the stars (here: members of the family) are grouped toward each other, which is in the meaning of the relation between the various members (of the family).

Some explication of this term I find in the following passage in August Aichhorn's "WAYWARD YOUTH" (The Viking Press, New York, 1935): "In no case was the home situation... beyond reproach. Various family constellations were represented: dissension in the home, death of parents, separated parents, second marriages with step-parents, objectionable foster parents, adultery."

As the two quotations given come from works of men trained originally in the German language, both works being in fact translations from that language, a comparison between the conceptions of two languages comes to the front. The German language seems to remember that a constellation is composed of various kinds of stars: some of them are large, others small; some are luminary, others are not; some have their own light, other shine with a reflected light of other stars; some are centers of the whole constellation, others circle around the center, still others are mere satellites around the latter; they are all kinds of stars, but they all belong into one whole, stand in some kind of relation towards each other and towards the whole system. The English language seems inclined to see in a constellation a collection of luminary stars, as if it were a democratic equality. This is, perhaps, not an illuminating conception of constellations, as it is contrary to the realities of the sky, but to me it is an illuminating illustration of the tendency of the people to read in the skies what they see, or perhaps, what they wish to see, on the earth about them.

ONE NAME IN SEVERAL VERSIONS

Among the Slavic surnames of great popularity among the Ukrainians special interest deserves the name Bohdan: Богдан.

The meaning of the name is evident to any one familiar with the Ukrainian language. Бог meaning God, дан(ий) meaning "given," and therefore the word evidently means "God-given."

If we were to go for an analogy among Biblical names, we would find it in that most popular of all masculine names among some races, Ivan.

This name in Hebrew was Yo-

hanan, which meant, "Jehovah hath been gracious." "This name," says The Century Dictionary, "owes its wide currency primarily to the impression which the character of John the Baptist made upon the popular imagination in the middle ages."

It is interesting to trace the various forms this name assumed in various languages. To England it came as Jon (as in Jonson), but it inserted the H in imitation of the Middle Latin form. In Middle English it has another common variant in Jan. In French it is Jean, but it used to have several variants in Old French—Jan, Jean, Jehan, Johan, and others, this variety being in a way parallel to the variety of forms this name assumes in Ukrainian. In Spanish it is Juan, in Italian Giovanni and Gianni, in German Hans and Johann, in Swedish Johan and Hans, in Greek Ioannes.

The Greek language, however, possesses a name which means exactly what BOHDAN means in Ukrainian: Theodoros (theos, god, doros, gift). And Theodosios is Theodoros's close linguistic cousin ("divine gift").

If any reader of the last column was vexed by the fact that this name Ivan came to be synonymous in England with the Russian, and in Poland with the Ukrainian peasant, he may find an analogy to this in the following passage of The Century Dictionary, "Owing to the extreme frequency of JOHN as a given name, it came to be used, like its accepted English synonym JACK, as a common appellation for a man or boy of common or menial condition, and, in its different national forms, English JOHN, French JEAN, Dutch and German HANS, etc., has served as a popular collective name for the whole people."

THE IMPORTANCE OF THE NAME

The importance of names may be studied from a double angle.

On the one hand, the people who give a name to another person express certain wishes, desires, and tendencies, in a way, portray their own character.

On the other hand, the name once given to a person influences the person named. In some cases more, in other cases less. Albert Crew in his criticism of Robert J. Blackham's book "Sir Ernest Wild, K. C.," in London "Observer," says: "He always bore in mind the importance of being Ernest."

Of course, a person who is thus influenced by a name given him also portrays his character by this suggestibility to the name.

CASTS NO SHADOW

On January 3, The New York Times published a picture entitled "GROUNDHOG PEEVISH ON VIEWING NEW YORK SCENE: The Bronx Zoo groundhog as he looked around and saw his shadow after being hauled from his warm cage yesterday. Tradition says this means six more weeks of Winter, but Dr. Ditmars says not necessarily."

On the same day, the same daily published on its editorial page a short item in the "Topics of the Times." "Yesterday was Groundhog Day,"—the "topic" says, "but Science says no conclusions can be drawn from the fact that yesterday the sun shone. The groundhog would, presumably, no more think of coming out in the open on February 2, than a Presidential aspirant would come out in the open too soon before the conventions." Then the Times discourses upon the probable origin of the folklore belief in the Groundhog day.

It might be of some interest, both linguistic and folkloristic, to know that a similar belief exists in Ukraine. The prophetic animal is called in Ukrainian бабак, which is a very close relative to the American woodchuck, or groundhog. The Ukrainian folk-belief is that on March 1, this "babak" wakes up from his hibernating sleep in his burrow and whistles. Hence the phrase, бабак свиснув, the groundhog has whistled, is equivalent to the phrase, "The spring is here."

The animal is known in the steppe section of Ukraine, and Ukrainian immigrants from other sections will hardly know it even by its name.

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SOME ILLUMINATING BOOK EXCERPTS

As readers of the Ukrainian Weekly have already perceived from previous book reviews on these pages, there is hardly a current publication on world affairs that does not mention the Ukrainian problem in connection with European peace. "Our Lords and Masters" by the "Unofficial Observer," whose style resembles somewhat that of the "Washington Merry-Go-Around," has several pertinent passages in this connection, of which we quote the following:

What Is Polish Nationalism?

"He (Pilsudski) was, however, the incarnation of Polish nationalism, brave, enthusiastic, pig-headed, and ignorant not only of world affairs but of political science. His dictatorship was not as absolute as that of Mussolini but he was ruthless as Hitler, especially in the Polish Ukraine, where a reign of terror has been in existence for many years. His only test of any policy was whether it conformed to his conception of patriotism."

Who's Behind the Race for Ukraine?

Dwelling on the great monopolies and their leading person-

alities, such as Eugene Schneider, that dominate national and international policies to a truly unbelievable extent, the "Unofficial Observer" has this to say in reference to Ukraine:

"He (Eugene Schneider) is a director of the Banque de L'Union Parisienne and of the Credit Lyonnais. Directly after the war, it was the Credit Lyonnais which was the instrument selected for Creusot conquest of the mineral and industrial resources of Ukraine through French military intervention in Soviet Russia. This effort failed with the defeat of Deniken and Wrangel ("White Russian" leaders who sought to restore Czarist Russia.—Ed.). Pending the possible collapse or embarrassment of the Soviet Government, the enterprise has been shifted to the Polish and German interests who hope to arrange the secession of the area which once contained the Putiloff works and the Nobel Russian enterprise, to the great profit of French investors. This secret race for Ukraine, between French, German and British interests, is one of the underlying factors in European politics effecting the Soviet Union."

THE WAITING GAME

Comes to my mind a Ukrainian lecture I attended some time ago. The gentleman scheduled to speak was a Socialist. At the conclusion of his talk, he invited his listeners to ask him whatever questions they might have concerning Ukrainian affairs.

A young man arose towards the extreme rear of the hall and inquired:—"Tell me, Doctor, what is the quickest and surest way by which Ukraine may obtain her independence; by intervention of a foreign military element?"

The speaker on the platform smiled down upon the young man in a kindly way, replying:—"Yes, Ukraine probably could win her independence with the aid of intervention; but personally, I do not favor intervention; for intervention would mean war, and too many human lives would be lost as a result."

So the inquisitive young man inquired further:—"Well, would the carrying out of unceasing revolutionary acts of terrorism by Ukrainians against Ukraine's enemies residing within her borders eventually gain independence for Ukraine with a smaller loss of human lives?"

The lecturer remained quiet for a few seconds, digesting this last morsel; straightened out some papers on the table before him and answered:—

"The carrying out of revolutionary acts of terrorism by Ukrainians against their oppressors would not bring about Ukraine's independence with a lesser loss of human lives. These revolutionary acts of terrorism would only create internal strife and much suffering for the Ukrainians. That is to say, Ukrainians not engaged in carrying out these terroristic acts would be sent to prisons, concentration camps, exiled or placed before the firing squad along with the revolutionist Ukrainians. Finally, these terroristic acts would be climaxed by a civil war which, like any war, would bring about a heavy loss of life."

When the young man put his next question to the speaker of the evening, I realized that said young man was not as yet aware he was addressing a Socialist. This third query was:—"What, in your opinion, is the best way for Ukraine to go about in obtaining her rightful place in the sun as a self-governing nation?"

Quite naturally, the answer extended by the one so questioned to the one who questioned thusly went:—

"Not by intervention; and certainly not by revolution; but by EVOLUTION."

I believe that not so much puzzlement as a genuine sense of humor prompted the young man to ask the kindly lecturer this last question:—

"How long would it take Ukraine and her people to secure independence by evolution?"

The lecturer replied by dismally shrugging his shoulders. But louder than words this shrug of the shoulders said:—"Who knows? ...perhaps never."

DIMITRI HORBAYCHUK.

BRIDGEPORT, CONN.

FROLIC & DANCE given by the Ukrainian Red Cross SUNDAY, FEBRUARY 9th, 1936, at Quilty's College, 271 Fairfield Ave., Bridgeport, Conn. Music by Ralph Lombardo and his Orchestra. Admission (Door Prizes) 35 cents.

NEW YORK, N. Y.

GRAND BALL given by the Ukrainian "Skalat" Benevolent Society, Inc., of New York City SATURDAY EVENING, FEBRUARY 8th, 1936, at the Volks Lyceum Hall, 248-220 E. 2nd St., New York City. Commencement at 7 P. M. Admission 50 cts.

DON'T CHANGE YOUR NAME

A few weeks ago I saw an article in one of the New York City tabloids. I don't remember the name of the tabloid... and I have forgotten the date of the issue in which I came across the article—but I remember a little of the article itself. It had something to do about a Mr. Cohen going to court to change his name. Mr. Cohen, who was in business, argued that the New York telephone directory had hundreds of Cohens in it... and that he wanted a name people wouldn't confuse with other names of the same spelling. The court judge, after listening to Mr. Cohen's lament, said: "Mr. Cohen, you are a disgrace to the long line of Cohen families. I refuse to grant your request."

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William Selniek's article on the historical development of the name was very interesting... but I disagree with him on one point. He hints that a name has no real significance and that a person may change his name at will. I believe a name is very important to its owner for it identifies him and links him with his family and country. No one can't say that that isn't important. As for changing a name... well, I guess some people are just that way. I admit that many people change their names... many of them unnecessarily—but when one looks at it from all angles one can't help but think it a silly practice. If a person's birth certificate says the person's name is Alexander Kokorudz then he is Alexander Kokorudz and nothing he can do can make him a John Smith or Joe Green (unless he takes the matter to court... and if I were the judge I'd give him the same bawling out that the judge gave Mr. Cohen). After all, it's not a matter of having a name that is easy to pronounce or spell... it's a matter of principle. It isn't really necessary to change a name. Some motion picture and radio stars, I admit, have assumed names... but nobody can say that they wouldn't have become popular if they had not changed their names, because that is ridiculous. Many stars did not change their names (and some of them are real tongue-twisters) but that did not stop them from forging ahead.

Now let's go back to Alexander Kokorudz. Out of a clear sky Mr. Kokorudz decides that he'd like to be known as Al Korud... or something. (Alexander, of course, is a Ukrainian... his names sounds it, anyway). If a person walked up to him and asked him his nationality he'd proudly and enthusiastically say: "I'm a Ukrainian!" Quite obviously, then, Al is more proud of his nationality than he is of his family name... a Ukrainian name.

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Now we'll get to Mr. Danylyshyn... or, as he prefers to be called, Mr. Danielson. Mr. Danielson changed his name because people misspelled and mispronounced it. He was "burned up"... couldn't take it. Why, I'm willing to give away free ice cream to all readers of the Ukrainian Weekly who can prove to me that their names were never misspelled or mispronounced. Anyway, why Americanize your name if you're not American?... or, rather, if none of your ancestors were Americans?

Mr. Danielson says that if one wrote to Washington, D. C., for statistics on how many Ukrainians there are in the United States one would be told that there are only 57,000. Well, maybe so... I'm not going to bother Washing-

SIDE SLANTS ON THE WARSAW TRIAL

Warsaw: To the world at large the result: bringing to justice murderers and terrorists... human emotions... technicalities unimportant. As reported in the Svoboda... one Pole learned... and learned plenty. That trial... those eyes of the Ukrainians... carried a mighty lesson. For seventeen years... three-quarters of the Polish press did not want to know the word "Ukrainian"... "haydamaki" was more to their liking... but in two weeks they learned the meaning of Ukrainian... never to forget it. Ukrainian—described those unfortunates fully. One could read it in their eyes... their gaze... unwavering... their bright frank stare carried inspiration throughout the trial. Seventeen years they tried to teach them to speak Polish... forced outward respect and love for Poland... and yet... tho they know the language... they insist on speaking Ukrainian! Their disdain quite apparent... for Poland... the ministry... the Polish public... that Polish language. The press taught us, at present, Ukraine was a myth... that it disappeared... with the power of Austria... but this "mythical Ukraine"... in its contempt of us... has, at present, stronger... greater eruptions... even stronger than when Sichinsky routed Potocki. They are to be admired... not condemned. Their willingness to sacrifice their youth... their lives... so that we may know their wrath... for we opposed a natural urge... we forbade them to be what they are... what they want to be.

(It seems all Poles do not condemn... some pause to admire. We can expect stringent measures against Ukrainians in Czechoslovakia and Rumania.)

Jersey City: Too bad... the Editor of the Svoboda did not think those resolutions deserved a better presentation. We mean those adopted by the United Ukrainian Organizations... the notification of the protest of the Warsaw Trial to the League of Nations: The first appearance in the Thursday, January 25 edition of the Svoboda... completely concealed... by the way the paper folded. Why could there not be a headline... across the top... so the world could see. An item, important to the organization... but comparatively unimportant to the Ukrainians and their friends all over the world... we mean the notice of the date of the yearly reports to be rendered by the Executive Board of the U. N. A... was placed in a more conspicuous place. Those resolutions do not have to be hidden... this is not Poland... no fear of censorship exists. Let the world know the developments after that Warsaw decision.

The Polish New York publication, Nowy Swiat, on Tuesday,

ton with that.—But I'm willing to bet that the Ukrainians aren't the only nationality to be miscounted for some reason or other. Anyway, that's going off the subject, so we'll let it ride. One may not be named Ukrainian... but a Ukrainian with an American name is a queer combination.

I know plenty of boys and girls who are proud of their Ukrainian names. They are as proud of their Ukrainian names as they were of their nationality.

Remember what the judge said to Mr. Cohen... and don't change your name.

THEODORE LUTWINIAK,
Jersey City, N. J.

January 21 contained the report of Minister Beck to the League of Nation, on the acts of the Ukrainians, as told in the Manchester Guardian. It follows:

London: Minister Beck of Poland stated that Poland might have to discontinue her "liberal policy" towards the Ukrainians. He further stated that Mr. Celevich (an extremely polonized Ukrainian) an outstanding Ukrainian member of the Sejm, admitted that the relationship between the Poles and the Ukrainians was quite in accord, but a "radical" group has upset the prevailing serenity. As a result, Poland cannot continue the "tolerable relations" between them. Celevich admits the great satisfaction existing in the Ukrainian parliamentary group which undertakes to foster the progressive spirit of the Ukrainians (in accordance with the desires of the Poles, of course) and they realize that a strong Polish Army exists also in the "interests" of the Ukrainians, themselves. (That is why a commentator on a Polish program over Radio Station, WAAT, Jersey City, stated that the Polish

army is great... strong... it is ready for those... Ukrainians... let them start something... (Yes, it exists for our interests). Minister Beck continued, "Mr. Celevich is a staunch Ukrainian... a Ukrainian to his fingertips... serving the Ukrainians so conscientiously... so tolerantly... but the Ukrainian "extremists"... especially—the UWO... its secret military organization—widen the breach of misunderstanding.

(Note: Mr. Celevich, a man keeping a Ukrainian name... but serving the Poles... His kind can make Ukrainians lose their national identity.)

Another report in the same edition of Nowy Swiat contained the following:

Lviv: The Ukrainian daily, Nowy Chas, strongly criticized Celevich in his declaration. He is charged with trying to answer for too many people, especially in an occasion of far-flung significance. The Ukrainian daily points out that the Warsaw trial has caused the beginning of a new era in the relations between the two peoples.

J. W. KOSBIN
New York City.

IN DEFENSE OF UKRAINIAN CHRISTMAS

Unmotivated by a desire to cast any reflections on Miss Anna Chopek's good intentions as advanced in her January 11th article published in the Ukrainian Weekly, wherein she relates the inconveniences of having our Christmas on January 7th, I am nevertheless prompted to point out, and perhaps convincingly explain, why we Ukrainians in particular, should NOT change the date to December 25th.

First we must remember, that millions of Ukrainians abroad observe Christmas on January 7th. To have ours here in America on December 25th, would mutually severe common religious relationships and tend to cause us drift away from our brethren. Environmentally, we are Americans, but hereditarily, Ukrainians. Which is the deciding factor?

If Ukraine were free, most probably she too would soon adopt the modernized Gregorian Calendar but, as long as the Ukrainians are forcibly ruled by Gregorian adherents, we will continue to use the Julian Calendar with its January 7th Christmas, in order to differentiate us from our oppressors and constantly remind them that we, as a national unit, are still conscious of our distinct nationality, and will not yield to their schemes of assimilation and obliteration through religious channels.

Referring to some personal points she brought out, permit me to ask a few questions and rectify others. Miss Chopek, when you heard the Christmas Carols over the radio, why weren't you jubilant, as you wanted to be? No one stopped you! Yet, to sing Ukrainian Carols while the radio was on would not harmonize so well, would it? So why yearn for a Ukrainian Christmas Eve simultaneously? Isn't it better to observe both, without interference from either?

Then, at midnight, when most Ukrainian churches hold services, wouldn't there also be a conflicting lure to join your American friends in attending a midnight show? Furthermore, Ukrainians 'observe' Christmas with religious devotion and hold family reunions, whereas, here they 'celebrate' with

opulent parties, reluctant presentation of gifts and all-day movies. Its original significance is shunned, with Santa Claus and Christmas trees supplanting Christ and the manger. Which is the more venerable!

Emphatically yes; we should preserve our traditions; as do the Jews. They have weathered assimilating forces, which we too must do; by adhering to our customs and traditions. It may even surprise you to know that the Ukrainians outnumber the Jews by over 20,000,000. But, unfortunately, we do not compare with their power and influence. Does this mean that we, weak and poor, should relinquish our heritage! Never!

As neither December, 25th nor January 7th is known to be the correct date of the birth of Christ, why change at all! And with it involve the changing of all our religious and national dates. Sounds impracticable!

The only logical objection is the absence of the public Yuletide spirit on January 7th, especially since we are compelled to work on this day, of all days. However, this too can be offset. We ourselves are responsible for our inward feelings; it depends on one's attitude. By properly adjusting ourselves, we can make it feel like Christmas. We must convince ourselves that it is Christmas Day, and a peaceful and respectable one at that.

Let your fellow employees know when our Christmas comes, and they'll most probably wish you a merry one. And if the employer is but partially submissive, I feel sure he would permit you to take off on January 7th, for psychological reasons.

But, even if we are compelled to work, remember that hundreds of thousands of our kinsmen across the sea are in even worse predicaments. They either rot in prisons or concentration camps, or cannot afford the traditional twelve-course meal, which no doubt we American-Ukrainians nevertheless all manage to enjoy here, despite unconventional hours or day.

ALEXANDER YAREMKO,
Philadelphia, Pa.