



# UKRAINIAN WEEKLY



Supplement to the SVOBODA, Ukrainian Daily

Published by the Junior Department of the Ukrainian National Association

No. 36

JERSEY CITY, N. J., SATURDAY, SEPTEMBER 5, 1936

VOL. IV

## PROGRAM OF THE FOURTH UKRAINIAN YOUTH'S CONGRESS

Today opens the Fourth Ukrainian Youth's Congress of the Ukrainian Youth's League of North America. It is being held in Hotel Sylvania, Philadelphia, Pa., and will end tomorrow evening. Monday (Labor Day) will be the date of the First Ukrainian-American Olympiad, to be held at the Northeast High School Field, under the auspices of the Ukrainian Youth's League of North America and the United Ukrainian Organizations of Philadelphia.

The program of the two-day sessions of the congress is as follows:

1. Opening.
2. Roll call.
3. Election of chairman, secretaries, committees, etc.
4. Key address by young Ukrainian-Americans: a. At the crossroads; b. The Ukrainian language in America; c. Inter-marriage; d. Economic plight of our youth; e. Our role in American political life; f. Communism and our youth; g. My trip through Ukraine; h. Ukrainian youth in the New and Old World; i. Financing our youth movement; j. Sports; k. Ukrainianness — an asset to us.
5. Reports of officers of the UYL-NA.
6. Departmental reports of the UYL-NA.
7. Committee reports.
8. Elections.
9. Planning for the future.
10. Resolutions. — Closing.

## PROGRAM OF THE OLYMPIAD

The program of the First Ukrainian-American Olympiad (Labor Day, September 7th, 1936, Northeast High School Field, 29th and Cambria Streets.) is as follows:

10:30 A. M. — Swimming Meet, at the Central Y. M. C. A. Pool, 1425 Arch Street, for the United Ukrainian American Organizations of Philadelphia Trophy.

1:30 P. M. — Invitation Track & Field Events for A. A. U. Members, for the Ukrainian Youth's League of North America Trophy; and the Ukrainian National Open Track & Field Championships, for the "Narodna Wola" Trophy. Present holder and winner: St. Joseph's Catholic Ass'n Athletic Club of Frankford, Phila.

2:00 P. M. — Baseball Tournament, for the Michael F. Nasevich Trophy. Present winner and Holder: Phila. Ukrainian Athletic Club.

3:30 P. M. — Volley Ball Tournament, for the Girls' Association of Nicetown Trophy. Present Winner and Holder: Girls' Association of Nicetown.

5:00 P. M. — Amusement Contests for Young and Old.

6:00 P. M. — Exhibition of Ukrainian Ballet and Folk Dancing for the United Youth Organizations of Phila. Plaque. Present Winner and Holder: Avramenko School of Dancing at Phila.

The Ukrainian National Association's Sports & Sportsmanship Trophy will be awarded to the

## STRIVE FOR HARMONY

Its preeminence and unequalled experience in the field of Ukrainian organized life in America during the past 42 years makes the Ukrainian National Association, in our opinion, well qualified to venture from time to time a few words of good counsel to our youth, especially at such an opportune moment as when our youth meets from all parts of the country to deliberate upon its affairs and problems.

Our youth should always bear in mind that they are young Americans — of Ukrainian descent, and that the principal elements that hold them together and give them a feeling of warm kinship are: their common Ukrainian origin and their mutual Ukrainian aspirations; all else is secondary.

Upon these two elements rests the entire structure of Ukrainian-American life, and as long as they live within the consciousness of our youth, so long will this youth exist as a group, so long will it be able to play a definite role in American and Ukrainian life.

It follows, therefore, that our youth today must concentrate upon keeping alive these two elements within itself. Especially, however, must it concentrate upon obtaining a better knowledge and appreciation of the Ukrainian national aspirations and ideals, which compose the second element; for whereas its common Ukrainian origin is in most cases passive in character, and can exist alone only for a short time; its mutual Ukrainian aspirations, on the other hand, are based on living, contemporary issues, and thus they are ever active, growing and creative. And therefore, the youth must make special efforts to strengthen this latter element within itself and make it an important factor in its group life and activities.

The success of such efforts, however, depends a great deal upon the extent of harmonious and cooperative relations prevailing among the youth. Without such relations the noblest venture is crippled before it is even born. And no one can testify better to the truth of this than the older generation. How much more progress could have been made, how much greater our various institutions would have been today, if the older generation had not permitted the breeding within itself of various destructive elements, that spread dissensions, religious and political intolerance, and petty ambitions within its ranks.

This picture of the ravages caused among the older generation by dissensions and religious and political intolerances should always be borne in mind by our young people, especially at the present time when efforts are being made by some to split their ranks and create antagonistic groups among them.

Such efforts, however, can never be successful if the predominating note in their relations is that of harmony and cooperation, and if they realize that this note is usually shattered not by any important issues but by petty matters.

Our youth must also bear in mind that besides crippling their undertakings, any disharmony and lack of cooperation amongst themselves will also have its effect upon the American public opinion of them and their strivings; especially since, unlike their parents, these young people use English as the common medium of speech amongst themselves, and therefore, any quarrels or petty arguments that they may engage in, whether it be at their gatherings or on the pages of their press, are bound to be noticed by their American friends, with natural results following.

In view of all this, therefore, every effort must be made by our young people to profit by the mistakes of their parents, to circumvent the various pitfalls and obstacles placed in their way, avoid the canker of religious and political intolerance, ignore those who would disrupt their growing unity, and together strive towards their mutual happiness and the development of those ideals upon which their Ukrainian-American life was built and stands today.

## YOUTH TODAY

### EVERYBODY FOR YOUTH

In his speech delivered in West Middlesex, Pa., the village of his birth, Governor Landon, the candidate of the Republican Party for the presidency of the United States, promised youth of America a chance of life.

"We want every boy and girl," he said, "to have a better chance in life than we had. We want a government in Washington that will safeguard for the younger generation the opportunity to develop, each in his own way, the American qualities of self-reliance, of honesty and of generosity."

Representative William Lemke, Union party candidate for President, pictured in his speech at Milwaukee, a midland empire on the eastern slopes of the Rocky Mountains wherein the nation's youth "will have an opportunity to build homes and enter the industrial field."

### SUMMER AND YOUTH

"Millions of children are playing in squalid streets these blue-and-gold Summer days," writes Eunice Barnard in "The York Times." "But the average city dweller, long injured to the sight, has grown cynical. The chances are that most of them could go to a playground if they really wanted to," he tells himself as he passes by.

"The facts, however, contradict this comfortable supposition. Even today, despite the herculean efforts of park departments; despite the doughty spade work of PWA, WEA and NYA, children's play grounds in this country are only 38 per cent adequate, according to the estimate of the National Recreation Association."

### NO AFFAIR OF THEIRS?

"Certain reactionary groups in this country," the Rev. Dr. Harry Emerson Fosdick, the pastor of the Riverside Church, New York City, is reported to have said in his sermon the other day, "are trying to persuade the church that Christianity is a one-way street, concerned merely with individual souls in their relationships with God. It is, they seem to say, no particular affair of ours that slums damn souls, that some 5,000,000 youth in our country out of school have no work to do, that we have an economic organization where share-croppers who raise the cotton cannot possess enough cotton for their underclothes, that dictatorships issue in wars and then wars issue in dictatorships in hideous and ruinous succession."

Ukrainian Organization making the best all around showing in Baseball, Swimming, and Senior Boys' Track & Field Events. Present Holder and Winner: Phila. Ukrainian Athletic Club.

Note:—The time stated for the various events is subject to slight changes for the convenience of participants.

# IVAN MAZEPPA

(Born March 30, 1632. Died September 3, 1709)

After the signing of the Treaty of Andrusiv (1667) by Tsar Alexis of Russia and Poland, whereby Ukraine was partitioned, conditions in Ukraine grew worse than before. That section nearest to Poland under the leadership of Hetman Peter Doroshenko revolted, but with no success. The left side of Ukraine fell to Russia, and henceforth was regarded by Russia as "the province of Little Russia." Tsar Alexis in an attempt to unify Russia, inaugurated a series of "reforms," and these "reforms" placed additional burdens upon the Ukrainians. He caused many of the Cossacks to be enrolled in his troops, and those who refused were sent to work in digging canals in the marshes near St. Petersburg (now Leningrad) where more than 20,000 of them died from the extreme cold climate, pestilence, arduous work, and barbaric treatment.

It is true that the Cossacks still retained their organizations, but they and their leaders were now under the suzerainty of the Tsar. He had no mind to destroy their organizations entirely, because he knew that they would be invaluable aid in the event of war. Still, where any Cossack "polk" openly and flagrantly flouted his authority, he did not hesitate to put down the rebellion with the most frightful measures.

At about this time appeared Ivan Mazeppa. As Cresson describes him—"to have held for an instant the balance of power in the momentous struggle which

fixed the supremacy of Russia among the Powers of the North; to lose by narrowest chance a great place in history; to be remembered only as the hero of a romantic poem; (Byron's "Mazeppa") the central figure of a popular opera (Tchaikovsky's "Mazeppa").—such has been the strange fate of the Cossack Hetman Mazeppa!"

He was born about 1632 of Ukrainian nobility—one of his ancestors having been awarded a title and lands by the Polish king Sigismund I in 1544 in reward for valuable assistance and bravery in time of war. Because of his social qualifications and education, Ivan Mazeppa served as a special courier to the Polish king Jan Casimir. Subsequently, about 1663, because of some trouble that he had with a powerful Polish noble and also because of his father's sudden death, Ivan left the king's service and returned to his manors. Shortly afterwards, in 1669, we hear of Mazeppa being with Hetman Peter Doroshenko. In 1687 he was elected Hetman of the Cossacks in Ukraine.

Upon assuming the leadership of the Cossacks of Ukraine, Mazeppa quickly showed Peter I of Russia (otherwise known as Peter the Great) his caliber as a warrior. During the war between Peter I and Turkey (1695) where Mazeppa aided Russia, he established for himself a reputation of a brilliant and successful military leader. It is during this war and more particularly during the siege

of Azov that Peter first learned from personal observation to appreciate the qualities and military capabilities of his new Cossack subjects. In fact his ultimate victory was only due to the aid given him by the Cossacks.

Although a brilliant leader of the Cossacks, Mazeppa was not very popular among the Ukrainian people. First, because he was born of a noble blood and had served the Polish king; secondly, because even as Hetman he seemed to lean to the side of the Russian nobles, by helping them to increase their hold upon Ukraine. Mazeppa, however, was no enemy of Ukraine; on the contrary he cared very much for her. During his life he instituted many building projects over all of Ukraine. The famous Academy of Kiev, the "Pecherska Lavra," and other institutions as well, became the objects of his beneficence and they regarded him as their protector. Although he carried out many of Russia's dictums as to policy, he resented Russia's treatment of Ukraine; but since no opportunity presented itself, he could not cast off the fetters.

Opportunity soon presented itself in the form of war between King Charles of Sweden and Peter of Russia. The former at the age of eighteen inherited the throne and a splendid army. Poland and Russia seeing a king so young on the throne of Sweden decided to annex some of the country. To their and the world's amazement Charles completely shattered the armies of both countries, especially that of Russia at Narva. During the long struggle that followed between the three countries brilliant success almost invariably attended the armies of Charles XII, and he became re-

cognized as the military genius of his age.

After about nine years of warfare King Charles conceived the plan of attacking Russia by way of Ukraine. He negotiated with Mazeppa for aid, who assured him that the moment Charles steps into Ukraine all of Ukraine would rise and help him. Thereupon Charles, counting on Mazeppa's aid, invaded Russia. He was doomed for disappointment, however. Instead of the huge army of Ukrainians as Mazeppa had promised, only two regiments, together with the Zaporogian Cossacks, set out to meet Charles. The vast majority of the Cossacks together with the Ukrainian civilian population did not put much faith in Mazeppa and for that reason did not join him in the rebellion against Russia. Deprived of the promised help, Charles' wornout armies were decisively defeated by Peter at the Battle of Poltava on July 9, 1709, and Charles, together with Mazeppa, barely escaped into Turkey.

By this turn of fate Ukraine missed a splendid opportunity to become one of the leading nations of Europe, for it is not doubted that if Charles had the Ukrainian help he would have had defeated Russia, and as result thereof Ukraine would have become a free and powerful nation. Once again through dissension Ukraine lost a wonderful chance for freedom.

Mazeppa spent the rest of his days in Turkey under the Sultan's protection, while Charles, through a series of extraordinary adventures, regained his throne. Mazeppa died, unaware of the great disaster which overcame his enemy the Tsar at the battle of the Pruth. S. S.

## SHADOWS OF FORGOTTEN ANCESTORS

(Continued) By MICHAEL KOTSIUBINSKY  
(Translated by S. S.)

(6)

For three days a fine misty drizzle has been falling on the downs. The gloomy overcast skies and the greyish fog have shut from view even the nearby mountain peaks. Everything drips with water. Even the sheep move heavily about, resembling water-laden sponges; while the herders, their clothes wringing wet and shivering from the damp cold, hunch themselves in their misery. Only during milking time under the shedroof is there any respite for them from the sleazy weather...

Ivan sits on a stool, his shoulders resting against the shed and his feet gripping between them a milk pail, waiting to milk the sheep. Nearby stands the goat-herder, punctuating every other word with a round oath, and near him a number of other shepherders. The impatient sheep, laden with milk, mill anxiously about, as if wondering why don't they start relieving them of their burden. Finally the milking begins.

"Don't rush so, you foolish ewes, your turn will come soon enough," one of the herders exclaims as several sheep surge forward. "Rist! rist!" exclaim the other herders testily, snapping their wet switches. "Rist! rist!" cry the others as they let loose the sheep which they had been holding firmly between their knees while another herder milked them. "Tarnation upon you!" shouts the goat-herder, as one particularly mettlesome goat frisks away from him. "Of all the dumb animals!"

With a practiced movement Ivan seizes a sheep by her back and

drags her to him so that she stands over a wide pail, with another herder firmly holding her in that position. Obediently she stands there, her legs outstretched awkwardly, so foolish-looking, listening to the milk hiss from her udders into the pail. "Rist! rist!" the herders urge the other sheep on with their switches. Those sheep that have been milked return weakly to the corral and there drop wearily to the ground, their heads resting upon their hoofs, and their naked, oldish mouths working. "Rist! rist!" and Ivan's hands knead unceasingly upon the warm udders, pulling on the teats, while the milk, smelling of tallow, trickles down his hands. From the milk pail a sweetish vapor rises. "Rist! rist!" More sheep take their awkward positions, while pairs of hands knead upon their warm udders. All around them the earth drips too... Rist! rist!"

The goat-herder smiles at his goats proudly. They are not like those weak sheep; they have strong hearts. After milking, instead of falling to the ground in an exhausted state like the sheep, they remain upright upon their thin legs, peering curiously into the fog, as if they see something there.

The corrals are now empty. All is quiet and deserted. Perhaps down in the lowlands, from whence these mountains rise, human laughter and voices-resound; but it is hard to believe this up here in the grassy downs, where the heavens cover only vast stretches of uninhabited highlands, that seem to exist for no one but

themselves.

Only within the herders' cabin is the stillness broken, by the crackling of the "eternal" fire that sends clouds of smoke billowing on to their wanderings. In the center of the cabin stands a tub brimming full with milk, and over it bends the chief herder. He has just finished preparing it for proper curdling by throwing some rennet into it. Although the slight breeze from outside penetrates the cabin, yet it is powerless to blow away from him or from the cabin the smell of the fire, of the cheeses and wool. In one corner stand a number of new barrels; it seems that if someone knocked upon them, they would immediately answer and tell what they contain. In another open barrel glistens the cold curface of whey. The chief herder sits among all these various wooden receptacles like a father among his children. All that surrounds him—the smoke begrimed benches and walls, the fire and smoke, the various wooden pails and barrels—everything, is all so close and dear to him, part of his very life.

Now the milk begins to ferment, but is far from ready. He pulls out from beneath his belt a bunch of little wooden blocks upon which is engraved each sheep owner's account. Laboriously he begins to read this wooden account book: "Mobyuchuk has fourteen, and he has owing to him..."

Outside the hut a cracked voice sings out, that of the cook and general caretaker:

Питає ся у баранця  
Круторіжко вівця:  
Чи ти вродиш, баранчику,  
Зеленого сімня?

"He would have to sing now!" mutters the chief to himself, and starts going over his accounts again

Не знаєш ти, круторіжко,  
Яка буде зима,  
Чи ти вродиш, ци не вродиш  
З полонинки жива...

concludes the cook and enters the hut.

Grimy and shaggy, his teeth gleam as he leans over the fire and throws more coal upon it. It crackles gently.

The milk in its tub begins to yellow and curd. The chief herder leans over it, watching it carefully. Next he unbuttons his sleeves, rolls them up to his elbows, and then plunges his hairy arms into the milk. And in this position he seems to freeze...

Now everything grows very quiet within the cabin. The cook shuts the door tight. And even he dares not to cast his eyes towards the milk; not as long something is going on there, as long as the chief is performing his witchery over it. Everything seems to have frozen into hushed stillness, waiting the milk to curdle. Even the cheeses up on the shelves seem to soften their smell; the fire grows low; while the smoke steals timorously through the cracks out into the outside world. Only from the slight motion of the chief's arms can one surmise that something is brewing at the bottom of the tub. Gradually these movements liven, his hands rise, then sink, then turn about, pat something together, slither about in the liquid; and suddenly there rises from the bottom, as if by magic, a round cheesy body. It steadily grows in size, turns about on its glistening smooth sides, dips in and out its milky bath, all snowy white; until finally the chief lifts it dripping out, and from it there tinkle back into the tub drops

(Continued page 4)

## RAMBLINGS OF A WORD-HUNTER

### NO DEFINITIONS NEEDED?

Some time ago the Town Hall Club, which has sponsored an annual spelling bee for several years, arranged a "definition bee." Strange definitions turned up at that occasion. They say, the burro was defined as a Rocky Mountain canary. Such words as "winkle," "bourdon," "corsage" and "thaumaturgy" took a heavy toll among the contestants. And the word "gristly" stumped every one of them.

That "definition bee" comes to my mind nowadays whenever I read in a newspaper a report what one political leader called another. This morning a Republican nominee calls President Roosevelt's cabinet members and advisers "fanatics, theorists, and impractical experimenters"; this afternoon some friend of Roosevelt calls Roosevelt's opponents some other names. I confess that, when reading these names, I need definitions. Not dictionary definitions, however, but translations of those names into actions and character traits so that I may know why one man is a fanatic, another theorist, and the third an impractical experimenter.

Otherwise, I fear, those words will come to mean nothing, and will be avoided by the people who like to use words endowed with definite meanings to the speaker and to the listener.

### THE GREEKS HAD A WORD FOR IT

In translating Kotsiubinsky's novelette "Shadows of Forgotten Ancestors," Mr. Shumeyko came across the word "глія."

At first it seemed as if the word had no equivalent in the English language, and would have to be translated by a description of the concept as the stomach of a young calf that is added to milk to make it curdle. A search in encyclopaedias and dictionaries revealed, however, that the English language has for it a word of its own.

The word is "rennet." Funk & Wagnalls New Standard Dictionary of the English Language defines the word thus: "The dried stomach of certain young hoofed animals, especially the mucous membranes lining the fourth stomach of a ruminant, as a calf or sheep, which, owing to the ferment it contains, is capable of curdling milk." The Dictionary connects

this word with the Anglo-Saxon "rennan," run. Hence the provincial English variant "runnet." The name of a variety of apples of the same spelling and pronunciation comes from the French "reINETTE," little frog, from Latin "rana," frog.

The English-Russian Dictionary by A. Alexandrow translates "rennet" by: сывороточная за-кваска, сычужокъ, while the Chodzko translates "rennet" by "kwasiido, serzysko," but adds the word "rennet-bag," which it translates by describing it as a fourth stomach of a ruminant animal.

The Ukrainian word "глія" will known only to those Ukrainian immigrants who come from the sections in which the people depend greatly upon herding sheep, that is from the Carpathian mountains, in the west, and the province of Kherson, in the east.

### THE RAINBOW

The Russian Academy of Sciences in St. Petersburg, in its opinion against the official proscription of the Ukrainian printed word, of March 1905, gives a list of current Russian words which either are completely unintelligible to a Ukrainian, or only partly intelligible. Among them is given the word радуга (pronounce: ra-du-ga).

The word means in English: rainbow: The English word's origin is self-evident. It comes from the form of the optical apparition, and it emphasizes its connection with rain: indeed, as we know from physics, without rain there is no rainbow. The Ukrainian name for it is: we-sel-ka. It is connected either with the word висіти, vy-si-ty, to be suspended, or perhaps with the word веселий, ve-se-ly, in which case it would have the connotation of good omen, as the phenomenon has in the Bible.

In Ukrainian folk-mythology, the "weselka" is personified as some supernatural being which draws out of a river or well water for the clouds. This folk-belief Shevchenko has in his mind, when he says in his poem "Kniazna":

Зоре моя вечірня,  
Зійди над горою,  
Поговорим тихесенько  
В неволі з тобою.  
Розкажи, як за горою  
Сонечко сідає,  
Як у Дніпра веселочка  
Воду позичає.

er.

## POTPOURRI

By BURMA-CAPELIN

(8)

### AMERICANIZING ONE'S NAME

To the Ukrainian immigrant leader whose role lies almost entirely within Ukrainian, as opposed to American, society, the issue of Americanizing his name scarcely comes up. So, too, largely with the first generation as a whole. It is evident that for a Ukrainian immigrant to substitute say, "Mr. Smith," for his Ukrainian name would bring him no real advantage because no mere name can erase, even supposing that was desirable, the Ukrainian-culture-distinctiveness of such an individual. With the second generation, it is different: the boy or the girl born in America, of Ukrainian parents, is, in varying degrees, "Americanized". That is, the attitudes, and the general ways of behaving of the second generation, dependent on the number and variety of contacts with Americans, become progressively less and less Ukrainian and simultaneously more and more American. It may even be that a second generation individual has become so assimilated that, at least to the casual non-Ukrainian, the only clue to his being of recent immigration stock is his distinctive name (if it is distinctive). In any case, to change his name or adopt some Americanized version of it, does not present the spectacle of incongruity for him—the second, that it does for the first, generation. In other words, for the second generation individual to change his name is not inconsistent with his culture—which has become variously Americanized. That is why the matter of changing one's name becomes a possible issue for this group. We are interested in some of the more specific situations which dictate a change, or inveigh against it.

The reader is familiar with the fact that, for example, the translation, as near as possible, of the Ukrainian Christian (or first) name into its English equivalent is a common procedure. This is where the first change occurs;

the second generation individual who in Ukrainian is "Petro", "Pawlo", "Olena", "Hritz", etc., circulates as "Peter", "Paul", "Helen", "Harry", etc., respectively. For other Ukrainian Christian names it is not so easy to find exact English equivalents, and here those are chosen which are at least suggestive of others. This practice in connection with first names is motivated by the desire to conformism; it is partly an adjustment to the fact that "the average American" possesses an inertia to the assimilation of names which do not correspond to those within the realm of his own experience.

Changing one's second name (or surname) is, however, exceptional, rather than commonplace. It may be said at the outset that one does not change his name without grave reason (we are not, incidentally, thinking of Hollywoodians), and the change is almost always an accommodation to the American. Ukrainian names, it is sometimes alleged, are "unpronounceable."

That could not possibly be or Ukrainians would not pronounce them with the facility they do. When someone says Ukrainian names are unpronounceable he is merely stating that he cannot or will not try to pronounce them, or, in trying is liable to do violence to the name or cast disgrace upon his own vocalizing training. Still, if the Ukrainian has a name which others think is difficult for them to pronounce, he has to face this fact. He may face it by simplifying his name in one of many ways, or by adopting a name novel altogether. One typical reason, then, why one may be led to perform a minor or a major surgical operation on his surname lies simply in the real or the imaginary difficulties for Americans in pronouncing the name correctly.

A much more potent reason which drives many to Americanize their names is the antipathy which a strange name may evoke. Let

us cite a few examples: A Miss Holodiwski, an expert steno, called at several offices for a job. In every case she was told "no openings just now." She had a premonition that it was a case of "no openings for that name." The next call she made she gave her name as "Miss Holden." The job was "cinched." In another case: This was a very brilliant and highly qualified graduate of German descent who, through some quirk of "fate," bore the name "Zurowski." His academic qualifications would have suited him for the highest post in high school teaching—in which field he was applying for jobs. Scores of his applications went unheeded. He decided to apply as "Mr. Gerow" and on the first application under the new name, he got the job. In each of these cases (merely a few of scores in the writer's acquaintance) all the facts assure one that getting a job after the change of name was not a matter of mere coincidence. It is not that the American may be prejudiced against the individual. We all carry certain images in our minds which we associate with different things—until we know better. In the cases above cited the prospective employer may have paid no attention to the name had he known the individual well. Not having this knowledge he reacted to the individual simply on the basis of the image which to him the particular name by itself evoked.

There may be many other motives why one may desire to change his surname; we have dealt with the main ones. Generally speaking, there is more than a sentimental attachment to a family name; no one ordinarily would wish to give it up without great cause. Changing one's name involves also all sorts of practical difficulties, such as confusion with relatives, etc. Where change occurs, then, we should like to impress on the minds of the objectors—unrealistic nationalists—for example, that it is not a case of being "ashamed" (to use their words) of one's own national descent; it is simply facing realistically a very real situation.

### VOYE UKRAINIAN WOMEN'S CHORUS BEST IN COUNTY

Wins Place in Music Festival Finals

By EDWARD BARRY

The Ukrainian Young Women's chorus, under the direction of Samuel Chuba, won first place last night in the Cook county women's chorus contest held in the Drake hotel ball-room.

This group will compete Saturday against other singers who have won similar contests in areas outside the county. The chorus which emerges victoriously will sing in Soldiers' Field Saturday evening at the Seventh Chicago-Land Music festival. These preliminary competitions, as well as the festival itself, are sponsored by The Chicago Tribune and co-operating newspapers.

Second place last night went to the Carl Craven Ladies chorus; third place to the Chicago Daughters of Isabella chorus, under Clemens A. Hutter's direction. Judges were Le Roy Wetzell, George D. Rees, and Henry Loepert.

The Ukrainian Young Women's chorus consists of thirty-two Chicago girls of Ukrainian descent. It has been in existence only six weeks, but sings with accuracy and considerable expressive power. The chorus is a delight to the eye as well as to the ear.

Although the required number for the contest, "Follow Me Down to Carlow," is an Irish tune, these young misses, whose forbears came from the opposite end of Europe had no trouble in coping with its difficulties or entering convincingly into its style. Curiously, its general character is not radically different from that of a large body of Ukrainian folk music. There is the same light hearted movement, the same deft use of the minor mode to mix thoughtfulness with gaiety.

CHICAGO DAILY TRIBUNE, August 12, 1936.

CLEVELAND, OHIO.

"BACKWOODS FROLIC" sponsored by the Red Cross of Y. U. N. SATURDAY, SEPTEMBER 12, 1936, 8 P. M. to 1 A. M. at Ukrainian Grove, Hoertz Rd. off Pleasant Valley Rd. Donation 35¢. Transportation will be furnished from the end of the Broadview car line to the grounds. 208

## THE DEVIL DANCERS OF TIBET

[As told to Theodore Lutwiniak by Mrs. John Harahus of McKeanburg, Pa., who has traveled extensively abroad. Readers will remember Mrs. Harahus' other narrative, "An African Adventure," published on these pages some time ago.]

The Tibetans are not Chinese, though Tibet is a part of China. Tibet is peopled with ancient tribes possessing a distinct language, script and even literature of their own. The Nosu, Nashi, Chung-ki and Miaotze tribes are the most important. These tribes are under nominal Chinese jurisdiction, but hereditary chiefs really rule them. These aborigines are held in contempt by the Chinese. Often the Chinese characters employed to name these people are prefixed by the radical or ideograph for "dog," to show their utter contempt for the Tibetans. The Tibetans, however, are happy in spite of it.

Konka Risumgongba is the sanctuary of robbers all over the world. Any robber, bandit, thief, gangster or bad man is welcome to the mountains, to rest as long as he likes; he is not molested. And when he leaves, the remaining robbers give him a good start before they chase him to rob and kill him. Pleasant people, these bandits, aren't they?

The Konkaling peaks are composed of three mountains, namely, Minya Konka, Konkaling and Amnyi Machen, and Konka Risumgongba is Tibetan for "Holy Mountain of the Outlaws." The Mull Kingdom, in which the devil dances can be seen, is one of the most interesting places in the world. It takes in the Outlaw Mountains as well as much more territory. Mull Monastery is the capital of the Land of the Yellow Lama. This monastery is composed of 340 houses tenanted by 700 monks who pray unceasingly. There are three other interesting lamaseries in the kingdom. The crags of Mount Mitzuga surround a pond sacred to Mull Monastery, and it is certain death at the hands of the enraged lamas for any outsider to drink from the pond or attempt to swim in it.

If you have never seen a Tibetan beggar with his prayer wheel then you have missed something really interesting. These beggars come into the courtyards of the nobility and whirl their prayer wheels, singing at the top of their voices and refusing to leave until they have received a piece of silver.

Tibet is a land where robbers turn from pillage to prayer. One should see the rhododendron forests northwest of Mount Mitzuga, elevation 14,600 feet. The trees are white flowering, from 15 to 25 feet tall, with trunks of more than one foot in diameter, and there are hundreds of varieties. North of Mount Mitzuga is the Shou Chu River watershed, where spruce trees grow in forests with the timber line extending to 15,000 feet.

In the Hihlin territory is a hamlet called Lakashull, with terraced fields, where one can stand and look down on the Yangtze Valley, far far below, like a tiny doll village; even the river looks dwarfed.

The Chrame peasants in Djishi wear homespun hemp cloth of gray with dark-brown stripes. The men wear the stripes horizontally and the women vertically; that is the only way you can tell sex. They go about with bowed heads, for they dare not look up to their superiors, the lamas.

Waerhdje is the oldest monastery in the Mull Kingdom; the

chanting halls were built more than 400 years ago. The Litang River flows near the monastery. At Kopati Monastery the narrator was the first white woman ever to appear; the lamas were shocked at her red hair. One should see the scarecrows in Muli, made by Hsifan sorcerers. They look like wireless towers, made of wood and rags. They scare off bad weather and hail, or at least, are supposed to. In the Shou Chu valley is the village of Turu, where the houses are dug out of the ground, and everybody walks on the flat mud roofs, entering the houses from holes cut in the middle of the roof, swinging down to the ground inside the houses by means of a rope hanging from the hole. The Kulu people wear the skins of bright blue sheep on their legs, bodies and heads.

Now for the Devil Dancers: The lamas impersonate the spirits of good and evil. They wear hideous masks and brightly colored satin robes. The Yak Demor, one of the King of Hell's assistants, carries a human thigh bone to beat his drum with. The Queen of Hell wears a coronet of skulls. These lamas make the demon of hell seem very real. They represent the Yak, or Bron; Showa, the Deer; Yama, the King of Hell and Tsamethre, his wife, as well as lesser evil spirits. Of course every lamaserie has its own particular deities, which it represents at the dances; only a few are common to all centers where Tibetan Buddhism is practiced. All these evil spirits assist the ruler of the Nether World in torturing the souls of departed beings; they all must serve the Prince of Darkness before finally going to Heaven. The Dalai Lama is the head monk... he is called Dalai, Lama of Lhasa. To describe the dances they do is no easy matter, but at least one can tell about them without embarrassment since no women take part in the devil dances. The dances always take place in the dark, on a mountain peak, with blazing fires and torches relieving the darkness and adding a touch of the macabre to the scene, giving the leering masks a sinister and terrifying air. First the King of Hell comes down to earth, to gather up the souls of the dying; he takes them back to hell with him and there he and all his assistants torture the poor dead souls. The tortures are so realistic as to cause illness in those onlookers with weak stomachs. Snakes are allowed to crawl all over the victims; if perchance a snake bites someone, it is judged that it was time for him to go anyway, and there are other deluded fools ready to spring to take the place of the dead man. They are lashed on the back with salted whips and are hung up by the feet; head-down. All sorts of terrible things are done to them. Then, the tortures being over, the Queen of Hell invites her husband and his assistants to a banquet at which are served eggs four years old, bird's nest soup, fried shark fins and other such delicacies. After the banquet is over the victims must try to escape. Sometimes they succeed. Those that are caught are subjected to further tortures.

As dawn breaks the Devil Dancers disband, but when night comes they are back to start all over again. Sometimes the Devil Dancers fling their little parties every night for weeks... until all the people are unconscious and the lamas themselves exhausted.

## IT CAN HAPPEN HERE!!!

A young lady suggests a novelty race between the male members of our dignified executive group as a feature of the Olympiad. Brooking feminine ire, we come to the rescue of our fellow males with the suggestion that our lady officials would be much more interesting to watch in a sack race.

Word comes out of Newark, N. J. that Miss Ann Lebo will participate in the games. Ann, in case you didn't know, is the young lady who causes so much coughing and sneezing among the other lassies after a race. They swallow so much of her dust, you know!

Answer to query X6437: No borsch eating contests are listed on the program.

During the swimming events at the Phila. Youth Day last year, one of the judges was so engrossed in watching a club-mate's progress that he neglected to note a swimmer in an outside lane had finished first. Consequently, the official signaled to the scorers that his friend had won... The committee has taken precautions not to have this occur this year; we have not been invited to officiate!

Mr. Nachoney and his assistants are not likely to have any Jarrett cases on their hands. Oh, our Ukrainian maidens are pretty and talented enough to qualify, but, (horrors!) who ever heard of them imbibing champagne? Or should we have said: Who ever heard of our dashing young blades being in a financial position to buy them champagne?

Will our Olympiad produce another Jesse—oops! We had better stop right there. Many Ukrainian lads are sunburned, but...

Taking no chances on financial loss due to rain, the far-sighted committee has taken out insurance to ward off Jupe Pluvius. Smaht pipple!

Well, well. We're already here. on with the show!!!

M. W. R.

## FICK SETS 50-METER SWIM MARK

Peter Fick, the Ukrainian boy on the U. S. Olympic Swimming Team, now abroad, proved that he had an 'off day' at the Olympic finals in Berlin by breaking another world swimming record in a post-Olympic meet in Silesia recently, covering a distance of fifty meters in the record time of 25.2 seconds!

AL YARR.

## "DID YOU KNOW"

1. That Johnny Macionis of Yale who represented the United States in swimming at the Olympics is supposed to be a Ukrainian.
2. That Lon Warneke, ace Chicago hurler, is a full blooded Ukrainian.
3. That Billy Ketchell lost a hard fought fight to Red Burman recently.
4. That Bronc Nagurski plans to turn Pro. Wrestler in 1937.
5. That Vira Niva will soon be starred in her first motion picture.
6. That Hal Trosky of Cleveland is not a Ukrainian but a French-Bohemian.
7. That Igor Gorin who sings on the Hollywood Hotel program with Dick Powell every Friday was born in Odessa, Ukraine.
8. That Boake Carter, radio commentator, was also born in Ukraine.

For further proof please write personally to the afore mentioned. N. NELSON WOWCHAK, Philadelphia, Pa.

Then a halt is called until more fools can be brought in for the tortures.

The End

## SHADOWS OF FORGOTTEN ANCESTORS

(Continued from p. 2)

of the greenish colored liquid that gave it birth...

The chief sighs deeply in relief. Now even the caretaker can look if he wants to. And thus another cheese is born, for the joy of the chief and the benefit of the people...

The door is opened, the wind blows in, and the fire leaps in gladness, licking the black pot in which the whey boils and dances a merry kolomeyka... and amidst the fire and smoke gleam the white teeth of the caretaker...

And when the sun sets, the chief goes outside carrying a long trembita, and soon its victorious joyful notes resound all over the downs, heralding the happy ending of the day, that a new cheese has been made, and that a warm meal is awaiting the herdsmen...

(To be continued)

## BASKETBALL CHAMPS AT THE CONGRESS

Word has been received from Paul Malinchak, manager of the Monessen (Pa.) Ukrainian Basketball Team, that the League Banner and the beautiful U. N. A. Trophy will be brought to Philadelphia over the Labor-Day weekend for display at the congress session of the UYL-NA.

Readers will recall that Monessen became possessors of the banner and trophy by first winning the Western Half title from Arnold, Detroit and Cleveland, and then defeating Rochester, Eastern Half champions, to win the first National Ukrainian Basketball Championship, as a result of an interesting nation-wide elimination court tourney concluded last May by the Basketball Department of the UYL-NA.

There is also a possibility of having the entire Monessen team present, which is composed strictly of Ukrainian amateur players, all under twenty-one years of age, and bearers of a season's record of 18 victories and only 2 defeats. This ideal team will be an interesting lot to meet, and hear from them 'how it was done'!

ALEXANDER YAREMKO.

## YOUNG UKRAINIAN CRYPTOGRAPHER FORGING AHEAD

William Lutwiniak, a sixteen-year-old Jersey City Ukrainian, is rapidly being recognized as one of America's leading amateur cryptographers, according to a report received by this contributor. At the National Puzzlers' League 105th Semi-Annual Convention, held at the Walt Whitman Hotel in Camden, N. J., on February 22-23, 1936, William won the prize in a special cryptogram-solving contest in which many veteran cryptographers were participants. This was his first convention and the incident received mention in The New York Times.

Recently William submitted a 19x19 diagramless cross-word puzzle to The New York Herald Tribune. The puzzle was accepted and published. William also contributes to The Cryptogram, official organ of the American Cryptogram Association of which he is a member; The Enigma, official publication of the National Puzzlers' League and to several detective fiction magazines. William has also been recognized as an expert solver of puzzles, cryptograms and other "brain-teasers."

On September 5, 6, and 7, 1936, William will go to Boston, Mass. to attend the 106th Semi-Annual Convention of the National Puzzlers' League, to be held at the Parker House. This convention is in conjunction with the 4th Annual Convention of the American Cryptogram Association. William is attending the joint convention as an honored guest and it is believed that he will walk away with many a prize. His further activities will be recorded here at frequent intervals.

T. L.