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# LEMKO

## Youth Journal

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## A Standard of Behavior

It has occurred before in the past history of nations that when progress is noted and a higher standard is achieved there tends to arise a new devise for measurement. This takes the shape of noting material gains. A new value arises and a new morality appears.

It then becomes a matter of amassing and not a matter of discriminatory collecting. The manner in which one places a value upon an achievement is significant. Right or wrong this standard becomes the measuring device for further generations. The question before us is whether a society can hope to survive upon the foundations of such morals. Is achievement to be measured exclusively by material wealth, or shall we concern ourselves with the development of an individual, who possesses understanding and appreciation for the accomplishment and development of the mind. This development may take the form and shape of a creation of art in any media suited to the mind and spirit of the individual. Then we may employ phrases of respect and appreciation.

We should proceed to the development of our selves, to



accomplish and create for others, to enjoy and discover a place in the future. Thus we must think of a life with a purpose and the employment of the intelligence we possess. If we do not employ intellect and the inquiring mind, and maintain the belief in man and his ability to sustain life without force, then what future is there for man?

This is a time of urgency and a need for personal sacrifice to give hope for the future generations. In the past history of our country sacrifice and hardships were the everyday experience and not the exception. There is nothing of value which is ever created without personal suffering and hardship. Today life has become an easy way for so many yet they are still searching for a place and a future. This place and this future is to be discovered within the minds of the individual. This in many cases is based on a dream which through the labor of the mind and body can become a reality. These dreams do come true, for our nation was founded upon a dream and the belief in the individual.

Therefore we must provide that same opportunity for others. A dream of a reality which professes the doctrines of understanding and a moral code wherein all may discover respect and dignity.

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## WHAT DOES LEMKO MEAN?

### The History of Carpatho-Russia

#### III.

#### THE SLAVONIC POWERS UP TO ARRIVAL OF THE MAGYARS

An Arab merchant, who lived among the Magyars, Hungarians, during the first half of the ninth century, when they were still to be found on the steppes above the Don, has given a series of inter-

esting details about their life. They occupied the huge, dry steppe. They had about 20,000 horse troops, who continually plundered the neighboring peoples, especially the Slavs. Here is how the above-mentioned Arab has described this.

"The Magyars had completely subjugated the Slavonic peoples, who had to get them all necessary



products, and were treated by them as slaves. They continually rob the Slavonic peoples.'

The Magyars themselves were of the Ugro-Finnish race, known in Russian chronicles as Ugri. After their march beyond the Carpathians they could not have had more than 20,00 warriors. But, together with them, various groups of Turkic peoples, and Slavs, either voluntarily or by force, also settled in Pannonia. In the beginning this was not a very strong mass of people. But they found Pannonia to be terribly devastated by long wars and sparsely settled. They quickly smashed the Greater-Moravian state, pushed the Bulgarian and Byzantine armies beyond the Danube, and became the masters of this great territory.

The Magyar nation was composed of seven tribes. The newly-occupied territory was divided among these tribes, who further distributed it to the different clans. The native population that was in Pannonia before the coming of the Magyars did not take part in this distribution of land. The natives, or aborigines, remained on the land as a laboring force, and had to work it and pay tribute with produce and labor not only to the Magyar prince, but to individual warriors from the prince's body-guard.

During the following twenty years after the taking of Pannonia the Magyars effect devastating raids on the neighboring peoples, reach France and Constantinople. Their name became a terror to all of Europe. But in these wars they

soon used up their strength. In the middle of the tenth century, during one of those raids, their entire army was surrounded by the armies of the German king and destroyed almost to a man. After that the Magyars were forced to accustom themselves to another means of livelihood. They settle down, accept Christianity, and build their Hungarian state.

The strengthening of the Hungarian state was a great blow to the Slavonic peoples in and near the Carpathians. Before the coming of these Mygars the Carpathians were in the center of the Slavonic world. Now they were the boundary of the hostile Hungarian state. The Slavonic population of the Hungarian plain, that had been living there prior to the coming of the Magyars, was deprived of all possibility of cultural and economic development. For long centuries these Slavs had to work for their Magyar masters, procure produce for them — in short, be their slaves.

## THE CARPATHIAN SLAVS ARE JOINED TO RUS

In the ancient Russian chronicles it is written that in the year 981 the Grand Duke of Kievan Russia, Vladimi, waged war on the Polish people and took 'their towns Peremysl, Cherven, and other towns, many of which are to this day under Rus.'

Thus began the battle of many centuries between Poland and Russia for the Carpathian region. At the beginning of this contest there was still a third protagonist —



the Czech state. The Czech princes considered themselves as the heirs of the Greater-Moravian state and came forth with claims to the lands of the Croats. The Czechs had possession of Grakow. On documents they spread the boundaries of their possessions to the rivers Bug and Stryj. But not long after the above mentioned campaign of Vladimir the Czechs were forced out of Krakow and Carpathian Croatia.

In the Russian chronicles bearing the date 992, there is a paragraph about a new campaign of the Kievan prince Vladimir against the Carpathian Croats. Some historians mention that in the following year Vladimir traveled to 'the Semigrad and Croatian land.'

After this the name **Croats** disappeared from Russian annals. The separate Slavonic tribes, included in the Russian state, lose their old tribal names and unite under one common name **Rus**, or the Russian land. For the individual or separate parts of that Russian land appear the names of dukedoms, from the capital towns where the princes were seated.

V. O. Kliuchevsky, the world-

famous Russian historian, had the following to say concerning the spreading of the name **Rus**.

'The Varangian tribes, from which came our first princes, was called by the name, **Rus**. Afterwards that word received a class meaning: **Rus**, in the tenth century, was called the upper class of Russian society, chiefly the princely body-guard, consisting of the majority of these same Varangians. Later **Rus**, or the **Russian land** — an expression that appears for the first time in the treaty of Igor in the year 945 — received a geographical meaning: thus was called, first of all, the Kievan province, where these new-comer Varangians settled in greatest number, ('**Polyane, that we now call Rus, according to the expression in the First Chronicle**'). Finally, in the eleventh-twelfth centuries, when **Rus**, as a tribe, assimilated with the Slavonic aborigines, both of those terms **Rus** and **Russian land**, not losing their geographical meaning, appear with a political meaning or connotation: so began to be called all of the territory ruled by the Russian princes, with all of its Christian, Slavono-Russian population.

(To be continued).

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## CARRY NATION

Carry Amelia Moore Nation left her mark in our country when by her deeds and her war-like advances She became the scourge of Kansas. With hatchet in hand, Carry stormed thru the West making strong men cringe and brave men quail, She was opposed to wine and ale.

When she barged into a local pub, the proprietors of these taverns knew they were going to catch it. Cause Carry could bury the hatchet.

Carry was arrested about 30 times for these little misdemeanors, but somehow the authorities couldn't make them stick, Carry was too slick.



## FORLORN AND FORSAKEN, BUT NEVER FORGOTTEN

Folorn and forsaken, but never forgotten  
There stand majestically great mountains — Karpathy.  
The thousands of children born in those crests,  
Ventured into the world like birdies from nests.  
And those that remained to meet their fate,  
Suffered vicious hardship caused by those that hate.  
They endured mean war and cruel bereavement,  
Lost most of the young people and all their achievement.  
Then they were resettled to faraway land —  
Where the water is bad and the soil all sand,  
And left to shift for themselves without means or friend.  
Deprived of their land and of their homes,  
They wait in despair, not knowing what comes.  
But the great green mountains and the bubbling brooks,  
The enchanting dreamy forests that we know from books,  
Have their appeal to the people's hearts  
To come back to Lemkovina, to enjoy nature's arts.  
To come back to restore what was there before;  
To build anew the villages that are there no more;  
To come back and to suffer and shed bitter tears,  
To clear the farms of overgrowths that grew in ten years;  
To come back to their mountains to plow their lands.  
And to leave the centuries-old enemy and his barren sands.  
And the Lemkos are coming back, for there shall be no oblivion of the  
peaceful race  
As long as there is heaven and God in His Grace.

A. BELOHLAW.

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## Christmas Eve In Lemkovina

By the True Son of a Lemko

Taking the opportunity of the season, I wish to give you the vivid picture of our Christmas Eve, in our beloved fatherland Lemkovina, but before I begin on that subject, there is something more important to be touched and understood about the ways and customs of our ancestors.

Our Slavonic race has the most

characteristic beauty of being liberal and openhearted. Our Paganic forefathers had many festivities for each season of the year, which they had celebrated with all kind of superstitious customs. Those customs later, with the acceptance of Christianity, were translated and transferred into new forms of customs and so up till to-day our



Christian festivities are connected with many Paganic customs and superstitions. Of course, you must understand, that our uneducated and therefore ignorant masses of people had to believe in something to occupy their minds.

And now we may come closer to that subject. Each year our parents over there, prepare themselves with a few weeks of hard fasting to accept the forthcoming celebration of Christmas, of which the most beautiful and most exciting to the old and young is the Christmas Eve.

On this day everyone is anxiously waiting for this happy event, when all the family, and even if a beggar happens to come, they put him by the table to eat with them the "Holy Supper."

All mothers prepare a few days ahead different varieties of foods, which should include every food, that God through nature has blessed them with, during the year. On the event the daughters are helping their mothers by the stove with cooking and other works, and sons are helping their fathers in the work about the cattle and other farmer necessities.—

When everything is ready, father and son, each carrying bundles of straw or hay enter the house, each saying the blessing, which is as follows:

"Pomahay Boh Na Shchestia, Na Zdorovia Na Tot Novy Rok."

The mother and others answer them in their usual manner, and then begins the most beautiful and heartily excitement, especially among the youngsters.

They spread the straw on the table and the benches, and cover the table with a spreadcloth. They see that all the hatchets and chains are put under the table, which is supposed to have some-kind of superstitions meaning, then they go after the fresh water which they get at the river, through the cut hole in the ice.

They bring the water home in "konovka," which they stand in the center with a bowl on it, they put some silver into the water and wash themselves with it. The silver is supposed to stand for good health.

Then they place themselves around the table, on which there is home prepared bread and other necessities, which are first to be eaten. Father as the head of the family places it on the table; they pray all together and so they begin to eat the "Holy Supper." The worst part is on the poor mother, as she must serve as a waitress. After the supper, they all sit happily around the table talking and singing Christmas carols. Then one of the family takes the burning candle, and blows it out, and if the smoke goes up, then they all will live till next Christmas Eve, but if the smoke drifts to the door, it means that someone will be missing for the next year. After the supper some of the people go outside, to look and stay, to read the stars, by which they are supposed to tell fortunes etc.

On the next day, first thing in the morning (shortly after midnight,) someone of the family gets up; takes the special prepared bread



and with it goes into the stable and feeds each of the cattle with a piece of it.

Then, while all the others are still asleep, there comes 'Powaznik' into the house, with a loud shouting of similar wishes, as I have stated above. Someone of the family gives him a special baked bread and a few cents, and sometime a little wine or whiskey. All this depends upon the wealth of the farmer, and the age of this wishing person, whom they call "Powaznik."

These powaznik are relatives of some friends, that are sent only to a few special places, but there are many other poor young boys or girls and even gypsies, whom you might see later in the morning, some drunk and carrying big bags of bread home.

There are three days of Christmas holidays, which all the friends and relatives celebrate happily in the homes of each other.

As the conditions of living are different over there, there are no Christmas presents exchanged, as it is so broadly practiced in this country, and also the customs of celebrating Christmas, may vary a little from each other in every village.

There are no Christmas Trees or Elkas decorated, as this is really a German custom or style which was transferred to the proper Russia only by higher and privileged classes, and also here to America by the first Saxon immigrants. Here the living conditions were more

ideal and we have preferred the modern delights to straw and hay.

Some of the fathers, who returned from America back to their families, brought this idea to our Lemkovina, and today we might find a few homes in each village, lucky enough to accomodate themselves with "Elkas." Everybody has his own experiences in his life, and to me the last Christmas Eve is the biggest memory of my life, I will never be able to forget.

As we sat by the table to eat this "Holy Supper" my father always used to give us a little preaching, and he did so on the last Christmas Eve, but at the end of it the tears ran down his cheeks, and then he hardly ate anything, but his words struck my heart, when he said to us:

"My Dear Children! — Here we all are and we are lucky enough to be so gathered each year to eat this "Holy Supper" together, but something tells me, that this is our last such gathering.

"Today we all are here and happy, but some day we all might be separated, and like birds from one nest, we will be scattered all over the world. - But remember! Wherever you might be, always remember, that you are all brothers and sisters, try to help each other, try to conduct the moral living and always be honest and true to all people and especially to Our Russian Lemko descent."





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# The World of Business

## FORM OF OWNERSHIP

Once one has decided to go into business, one of the first problems that confronts the individual or group is the form of organization to choose. There are three which may be considered. They are: sole proprietorship, partnership, corporation or a combination of them. Each of these forms presents certain advantages and disadvantages, and they should be weighed carefully. There are times when one factor may dictate the choice to be made. It may be that a huge amount of capital is needed and therefore it can best be achieved through the corporate form. This issue shall concern itself with the sole proprietorship.

A sole proprietorship is a type of business where one person owns and operates a business for profit. Other people may be employed and money loaned from others, but the business functions are maintained by the owner. He may delegate some of the duties to his subordinates if he wishes. This term may be employed with several others such as individual proprietorship, sole ownership, individual enterprise, and simple proprietorship.

These are the advantages of the Sole Proprietorship.

**Ease of Organization:** It is very easy to set up this type of organization since it requires only one individual. Restrictions on becoming

a businessman are not numerous. It must be a legal operation and in some cases it must be licensed.

**Freedom of Action:** The individual who sets up the business is the boss and must not answer to another. One must be aware of the government controls such as labor laws and be aware of the various restrictions as to quarantine laws in shipping.

**Retention of Profits:** The owner retains the profits after costs have been met.

**Low Taxes:** There are no laws, either State or Federal, that levy taxes on an individual in his role as the sole proprietor of a business.

**Secrecy:** The fact that only one person knows the process or formula is the best guarantee that the secret will be kept, particularly when the individual concerned is also the owner of the business.

**Low Organization Cost:** Of the three major forms of businesses the sole proprietorship offers the lowest cost of organization.

**Minimum Legal Restrictions on Form:** The sole proprietor does not deal with other people as far as ownership is concerned. The legal duties and rights among owners may give rise to serious problems.

**High Credit Standing:** Anyone extending credit to a business owned by one person may look beyond the value of the firm to the private resources of the owner.



**Personal Incentive:** A man in business for himself has everything to lose if his efforts are not successful; this makes him willing to devote a maximum amount of time, thought, and energy to the successful prosecution of the activity for which his firm was organized. The entire responsibility is his.

The disadvantages of a Sole Proprietorship.

**Unlimited Liability:** If the business is a sole proprietorship, practically all the property, both real and personal, owned by the proprietor is subject to liquidation in order to raise funds to pay the business debts.

**Limitation on Size:** The investment in a sole proprietorship is

limited to the amount one person can raise by investing his own estate, by borrowing, or by combining the two.

**Lack of Continuity:** The death of the proprietor terminates the life of his firm, as does his insanity, imprisonment, or bankruptcy. Furthermore, the physical inability of the owner to continue work often forces the enterprise to close its doors.

**Difficulties of Management:** The owner assumes the responsibility for such diverse tasks as purchasing, merchandising, extending credit, financing, employing personnel and so on. These tasks may be beyond the realm of an individual's capacity and cause failure.

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## CARRIE CHAPMAN CATT

Even at an early age, Carrie Lane (not to be confused with Abby) was a reformer... at the age of 12 she ran about the neighborhood and campaigned, She had to be constrained.

In those days it was unheard of for a girl to go to high school, let alone college, but Carrie did and graduated near the head of her class, which was pretty good for an Iowa farm lass.

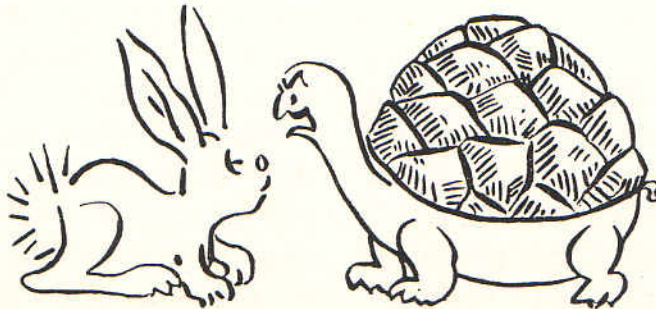
She married a newspaper owner named Chapman, joined the Iowa State Suffrage Movement, attended conventions and urged women to sign petitions.

She had ambitions.

After her husband's death she remarried (Mr. Geo. W. Catt) and went to work on a national scale to throw a monkey wrench in the

political machine.

It is now known as Amendment Nineteen.





# American Lemko Park



American Lemko Park, Monroe, N. Y. — Main Pavilion,  
looking from the lake.

## NOVEMBER 12

The boys and girls who worked at Lemko Park this summer had a get together at the Park on Nov. 12. They paid for their rooms, the boys washed dishes and the girls made the beds. They went for a hike up the mountain at the park and saw the caves which were there. Then they had a weinner roast and played football, the boys against the girls. That evening they went bowling and then for a pizza pie Russian style. They all had a good time and are planning to come back in the near future.

## DECEMBER 17

The boys and girls who worked at Lemko Park this summer are coming back on Dec. 17. They will decorate the Park for the coming holidays.

## DECEMBER 18

On Dec. 18 there will be a meeting for anyone who would like to start to organize a museum at the Park. Anyone who is interested in starting a museum of Lemko culture is welcome. Also anyone who has any article which they would like to give to the museum, would be greatly appreciated.



## DECEMBER 31

On Dec. 31 there will be a New Year's Party at the Park. Good food, games, dancing, and a good time will had by all. The price is \$15.00 per couple and \$8.00 per person. A roast beef or turkey dinner will be served. For all reservation contact:

Mr. John Benda, Jr.  
P. O. Box 567

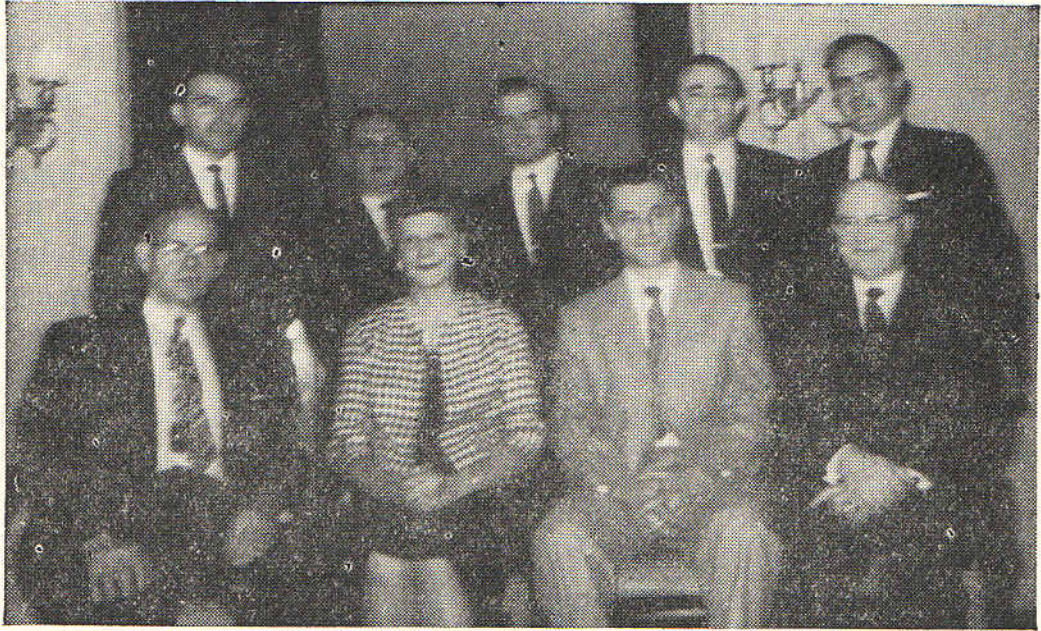
Monroe, New York.

All reservation require a \$5.00 deposit.

## JANUARY 14, 1961

There will be a Russian New Year's Party on Jan. 14 at Lemko Park. The prices are the same as listed above.

Good food, games, dancing, and a good time will be had by all.



Newly elected officers and members of Board of Directors of Am. Lemko Park. From left to right sitting: Jacob Filak, Katherine Barrow, Stephen Hamersky, Daniel Humecke. Standing: John Benda, Jr., Nick Hawrylak, Paul Worhach, John Adamiak and Peter Chidylo.

## POCAHOTAS

Our first real American heroine was a little Indian girl nicknamed Pocahontas which means Tomboy in Algonquin speech.

Pocahontas was a peach.

When Captain John Smith was captured and sentenced to death, it was little Pocahontas who saved him from the warriors who were most ferocious.

Pocahontas was precocious:

The Indians then adopted the Captain and he and Pocahontas saved the Colonies by keeping them supplied with corn, game and even household goods.

The early Colonists were babes in the woods.

Later when she thought the Captain was dead, she married John Rolfe, changed her name to Rebecca and went to England to visit the queen. She was only 17.



# PEASANT ART

(Reprint from the preface (In part) of Peasant Art  
of Sub-Carpatho-Russia)

By J. GORDON

It is comparatively of recent time that "peasant" art has won any respect from the, so called, art lover. A mere hundred years ago it had but scant consideration. Then the connoisseur might have indulgently conceded: "Ave, poor ignorant fellow, he was doing his best". And thus a true word would have been uttered in contempt. The fellow was doing his best indeed: through he who so judged it could not have done better, nor indeed in many instances could the creation have been bettered by anyone.

Now, we may justly say that peasant art has won its right to serious consideration, and we must eagerly welcome all volume such as this which enlarge our acquaintance with and our knowledge of little known areas of characteristic art. But may we not ask, what is "peasant" art?

Is it not something made by the people for the people's use, something accepted as quite natural, enjoyed without unnecessary clamour by the people for whom it was made? Essentially peasant art is something rooted in the natural cultural of the people.

Today we are prone to talk of Art as a thing unusual, to hold the artist as an exceptional man. We sometimes act as though man

had a natural bent toward ugliness. No community of men has existed with the material possibilities of creating art — which has not created art. This proves the fallacy of our modern assumption. Art does not spring from the elevated state of man's intellect, it springs from the natural state of his intelligence. Left to himself the natural man with leisure begins to create art. Massed into communities, directed by the memories of leading intelligences who have moulded the broader aspects of the Art's character, inheritor of an ever-stretching line of tradition, the natural man gives rein to his artistic impulse and creates easily and spontaneously.

This does not invalidate the worth of his products; a thing is not necessarily valuable because it is difficult. But what shines out clearly is that under normally quiescent conditions man strives to create around himself a unity. Unconsciously he evolves a decorative scheme, and everything he touches is at last moulded into one consistent harmony. Man with freedom and with leisure must drift towards beauty as inevitably as the flower turns to the sun. All the peasant art of the world, all things that man has made for his own use, or to explain his beliefs, are infused with that



beauty which comes so easily and unconsciously from the peasant craftsman's hand.

It may seem a paradox to talk of man with freedom bound by a tradition. Indeed tradition is the purest form of freedom. Limitation which are unperceived allow the greatest possible liberty. With tradition to guide him each artist works to the top of his powers. The gifted imitates, the second rank varies and rearranges. It is astonishing how many of this kind there are — only the supreme artist dares to innovate. Freed from the incubus of drastic recreation the mass of artist workers can concentrate their whole care upon subtlety and minor invention. Working in this way the average artist is happy. The newly arisen clamour for originality — even from the second rate — is possibly the most pernicious influence which has ever invaded art.

The modern deluge of manufactured ugliness which has already submerged many of the peasant arts of Europe and which is quickly flowing over the rest, springs from two factors, the loss of tradition and the loss of leisure. Its operation is hurried by the illusive beauty of romance and by the charms of novelty. The peasant arts of Europe received their first wound at the Renaissance when Greece was rediscovered and become a cult. They got their death blow when Watt invented the steam engine. From the Renaissance onwards Art became a snobbery; the steam engine flung traditions together, and leisure was

hurried into the factory. So today we are forced to institute museums and to publish books to leave a witness of the wealth of art once broadcast over Europe, and to bear a record that man with real leisure has the true impulse towards beauty.

I regret that this impulse to beauty is not necessarily a very robust thing. Persuasive, penetrating and all pervading though it may be, it has perhaps a misty nature. It gathers density only in still atmospheres. Overpowering in its proper conditions it may yet be dissipated by a gust of external air. The peasant, sure in his own limits and working in them with rare certainty and taste, is soon confused by new things or by an art outside of his experience. Before the romance of manufactured goods, his sense of fitness fails. The beauty of the unusual is confounded and confused with the beauty of the natural, and from the mixture all values disappear; taste, art impulse, sense of unity, tenets of tradition fade away and in a short while beauty exists no longer. To try to keep these traditions alive by preaching is as hopeless as catching the mist in a bag. The sensible things that had found asylum with the mob in the end are banished from it. They rest disconsolate in echoing and chill museums, tombstones of dead glories, stripped of their proper charms, reft from their natural milieu. Yet, even so, what satisfaction they contain.

Is it necessary to be critically



persuasive about the beauty and interest of these Ruthinain Sub-Carpathian designs? We must beware of a facile admiration for a thing merely because, though ancient, it is novel. We may blame the peasant for greedily accepting the romance of the manufactured novelty but the same danger always haunts us. Among the tumult of modern art clamours, among the flood into the world of art of all manners and varieties of aesthetic effort, from those of the prehistoric men to those of post-impressionism, no standards, once prized are left. We can no longer come to art with authority, we must find our own way through the chaos. The past is not always beautiful, anymore than the most recent is always ugly. Yet it is safe to assume that anything which embodies the life effort of an undisturbed and simple folk is beautiful, some necessarily in a higher degree than others.

On the wooden implements of the peasant's everyday need the control of utility is more strongly

marked. Pattern is decoration, beautiful decoration added to beautiful design. Shapes grow out of use and perfect themselves under the impulse of the more genial of the craftsmen. Looking at these beautiful and natural shapes, considering the refinement and often restraint of patterns, one must wonder and mourn that men has so much talent to conceive and so little power to retain, one must deplore the fact that the power to produce such art can be dissipated in comparatively few years by the importation of mechanically made vulgarities.

This little segregated folk has stamped everything it touches with a sense of natural but powerful beauty, from its Easter eggs to its churches. How easy art was. Like wheat drop it into the soil, leaves it undisturbed and it comes springing up a hundred-fold. So it was in these peasant cultures. But for us to-day the soil is turned over once a week. It must indeed be a terrific hardy seedling that can come to fruition.

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## BETSY ROSS

Betsy was born at an early age in Philadelphia and while her 15 brothers and sisters were doing their 'ritin' and 'rithmetic' she was larnin'.

Needlework, embroiderin' and dartin'.

When she was 21 she married a young upholsterer named Ross, hence the name Betsy Ross. Soon they had an upholstery business of their own.

Betsy did most of the sewin'!

At this time there was a great deal of confusion going on, social events like the Boston Tea Party where a great deal of tea went to waste. The British thought this in poor taste.

And so the Revolutionary War was started and of course we needed a flag, so it's only natural that Betsy Ross' descendants brag

That Betsy designed our nation's flag.



# The Glinka Russian Folk Dance Group



Left to right: John Artemik — Accordionist; Anne Artemik — Co-Director of Jr. Group; Mary Kosik — Director of small Jr. Members; Steve Milian — Co-Director of Jr. Group.

## PART I — ORIGIN

**Authors: Janet Funchila, Stephen Millian, Mary Kosik.**

'Glinka' — just what does this melodious word mean, from where was it derived? To the many who have questioned us about our group's name, we should like to take this opportunity to explain. First, let's take a glimpse back in time to the earliest period in the history of Russian Folk Music, where we find Mikhail Glinka as the most prominent of Russia's

composers. There is one important achievement to which this fame and distinction can be accredited — it was he who extracted the rich folk music of Russia from the mediocrity of her primitive provinces and cultivated it into what we today recognize as the highest form of music, the tones of classical symphony. Thus he earned the name of 'the Father of Russian Folk Music'.

It was more than a century later and in a country other than



his own that Glinka was honored in a rather different manner. This scene was Passaic, New Jersey, the year, 1947, where a group of youngsters, having formed a Russian dance club, took the name of Glinka. They performed in many and various localities, captivating every audience and gaining fame before dispersing in 1952. The group, up to that time, was under the direction and supervision of Mary Milian and Alexander Kosik and was of the opinion that, once scattered, their club would never reunite again. The future was to prove it wrong.

Six years passed, and a coincidence that brought five of the former Glinka Dancers together started once again rolling 'the stone of culture'. A group of active people, for the most part of Carpatho-Russian descent, were doubling as singers and actors. These performers, later to be known as the Carpatho-Ensemble, were in search of a new type of entertainment to supplement their program. As it happened, five potential performers who had the will and desire to dance were presented with an opportunity to demonstrate their skill, and at the same time give some pleasure to other people as well. These enthusiasts were the original founders of the present group — Alexander Kosik, his wife the former Mary Milian, Steve Millian, Mary Shuflat, and Janet Fuchila.

In May of 1958 came their first performance, which was in Yonkers for the Lemko Association. Besides offering two numbers to the pro-

gram, the five coached some older members of the singing ensemble for a third dance, Carpatho-Russian in origin, which some of you may remember having seen. This performance being a considerable success, the quintet decided to continue dancing as a part of the singing group. With the addition of a reliable accordionist, John Artemik, to provide musical support for both singers and dancers, both groups were encouraged to continue as one. As weeks flew by, new members joined the dance group, attracted by its activity, and its repertoire was augmented accordingly and by unanimous approval the directorship was given to Alexander Kosik. Many of the new dancers had been a part of the 'old' Glinka group and, since it was their contribution and participation in this new troupe that helped it to become as successful as it is today, the decision was reached to name the group the Glinka Russian Folk Dancers out of respect for the original 'Glinkas'. With the singing group taking the name of the Carpatho-Ensemble, the performers continued still as a unit.

As the dancers progressed, claiming a capacity of 15 members, their ideas for improvement of the group advanced as they naturally should, for any group seeking continued success must look to the future. With the pressing desire to pursue achievement on their own, the dancers decided to apply for a separate charter from their strongest means of support, the Lemko Association.

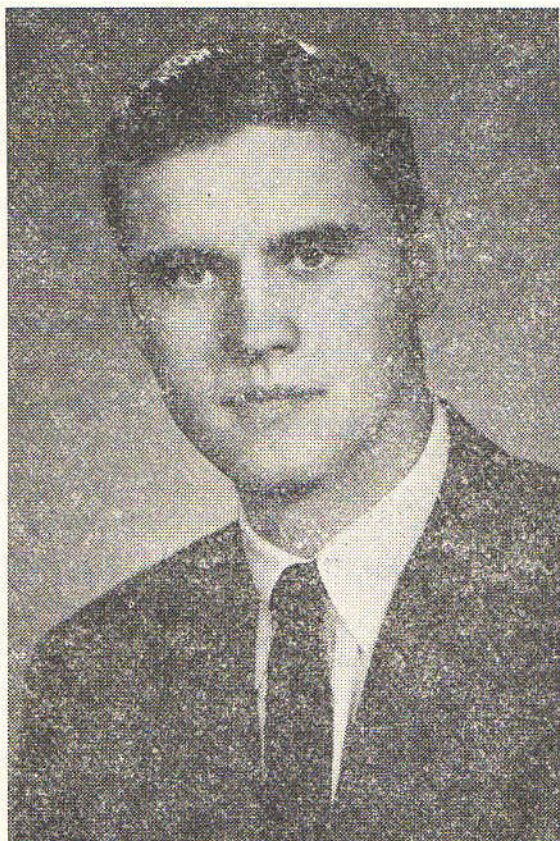


Thus begins a new phase of our folk dance group — the organization of an independent, self-supporting unit, named in respect of a group which claimed nostalgia in the heart of every member and

backed by an equally respected organization — the Glinka Russian Folk Dancers and the Association, respectively.

(To be continued)

## DR. MYRON M. LOTZ



Dr. Lotz is the son of Mr. and Mrs. Michael Lotz, who reside at 1666 Ogden Ave., Warren, Ohio. Mr. Michael Lotz was born in the village of Hyrowa, in Lemkovina, Mrs. Anastasia Lotz near Lvov. They came from Conemaugh, Pennsylvania to settle in Ohio.

Dr. Myron M. Lotz is interning in medicine at Massachusetts General Hospital in Boston. He was an outstanding student throughout his undergraduate and medical school career. Dr. Lotz received

his degree of Doctor of Medicine cum laude from Yale University last June. At the same time he was awarded the coveted Campbell Prize for attaining the highest rank in the examinations of the course. In his National Board medical examinations, his grade was one of the highest in the United States on the first part of the examination.

Dr. Lotz completed his undergraduate work at Yale in 1954, being graduated summa cum laude, second in his class of 1000. He was elected to the Yale chapter of Phi Beta Kappa in his junior year on the basis of his outstanding scholastic record. He attended Yale on a four-year Naval Reserve Officer Training Corps scholarship.

During the 1955-56 academic year, he studied at Oxford University, Oxford, England, under a Henry Fellowship. He studied pathology and microbiology under Sir Howard Flory, the Nobel Prize winner. During the summer of 1956, he toured for two months with the Oxford University basketball team in Poland, Czechoslovakia and Germany. An outstanding athlete, he was a pitcher in the Cleveland Indian's farm system while in college.



# A GREAT LOSS



Nicholas Bubernak

On September 14, the Supreme Officers of the Russian Brotherhood Organization were notified of the unexpected and shocking news of the death of our Financial Secretary, Mr. Nicholas Bubernak.

During his life, not only the officers of our organization but the entire Russian people and mostly our Lemko, may have taken his labours, for all that was Russian as art, language, music, culture, aid towards his people as just the ordinary run of the mill. Now after his passing, we are forced to stop and take account of the small number of men born in this country of Russian parentage, who are endowed with his capabilities and willingness to carry

on that type of work for the perpetuation of such ideals.

Born in the mining town of Lansford, Pa. of hard working parents, he strived to achieve a goal that was far reaching and required much energy and effort to attain. His efforts were crowned and a brief resume describes the results.

As a youth, he served as the secretary of his Church and local Lodge of Coaldale. Was very active and served as the secretary of the Coaldale Musical Organization. From May 1926 to May 1929 he was a member of the Board of Auditors of the R. B. O. And was recording secretary of the Convention in 1926. In 1929 he was elected to the office of Financial Secretary of the RBO and served as such to the day of his death. In this office he was the BEACON of the Organization. Through his work, the R. B. O. gained the distinction of being rated as the highest in the rank of such organization in solvency. This is one achievement that will be hard to pass. He served as the treasurer of the ORKSojuz from it's beginning to the date when the balance of the treasury was turned over to the Lemko Relief Association of the Auditing Board.

His popularity was proven, by his election to the post of President of both the Pennsylvania and New York State Fraternal Congress Committee.



In fulfillment of his wishes, his body was taken to Coaldale, his home for burial.

In a very impressive service officiated by the following clergy: V. Rev. Dimitry Ressetar, pastor of the Nativity of St. Mary, V. Rev. Roman N. Samilo, editor of our newspaper "The Truth", V. Rev. Walter Shymansky of Olyphant, Pa. V. Rev. Gregory Stefchak and V. Rev. Andrew Slepecky of Saint Clair, Pa. and Rev. Daniel Ressetar of McAdoo, Pa. V. Rev. Joseph Fedoronko, Secretary of the Lemko Relief Association and Rev. Matolich also attended the services.

Prof. Boris Kalishevich conducted a male chorus which consisted of members of the Board of Officers of the R. B. O. and members of the local church, who sang the entire responses. Simeon J. Fetchina, Manager of the newspaper read the Epistle.

The sermons were preached by the Revends Samilo, Slepecky and Ressetar in Russian and by Rev. Shymansky in English.

Mr. Alexis Russin, Pres. and members of the Supreme Board: Mr. Harry Wansacz, Vice Pres. Mr. Michael Mikulak Treasurer, Attorney Walter Sidorzak, Legal Coun-

sellor, Mr. John Molodczak, brother in-law, and J. Yadlowsky served as pallbearers.

The high esteem in which the deceased was held was shown by friends who traveled from distant states of Ohio, New York, Connecticut, New Jersey and other states.

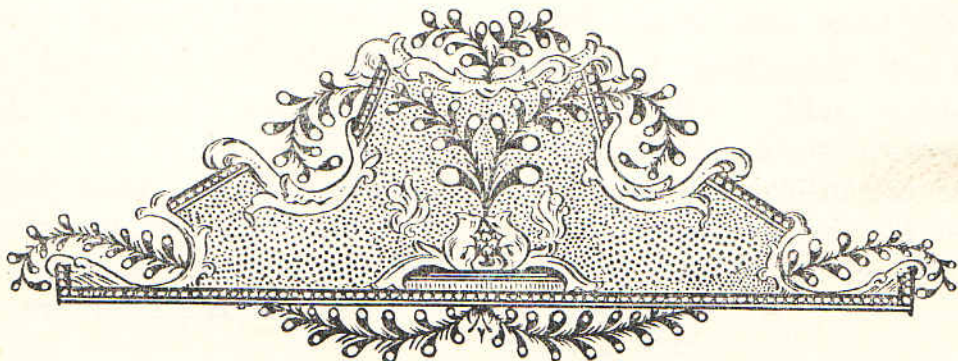
Amongst the present were Mr. Peter Hardy, Pres. of Lemko Relief Association, Mr. Nicholas Cislak editor of "Karpatska Rus" and his assistant, editor of the English Journal of the Lemko Association, Mr. Paul Worhach and many others.

His wife Anna (Yurchak), son Daniel who flew from Paris by Jet Plane and son Nicholas and wife survive.

It is not the intention to omit any names, but to the writer it is impossible to know the names of all brothers, sisters and relatives.

May the Lord Jesus Christ extend His mercies upon you Anna and in this time give you strength and courage to bear your cross of grief and let us pray that the ideals and examples set by Nick, which may be hard to follow be perpetuated in his memory and he be granted "Eternal Memory".

A MEMBER.





## U. S. OFFICE OF EDUCATION COMMISSIONS STUDY OF LANGUAGE RESOURCES OF AMERICAN ETHNIC GROUPS



Lemko Ensemble of Song and Dance of Bilanka, Lemkøvina, greets a famous artist Nikifor Drowniak in the resort of Krynica, his hometown, the time was the summer of 1960.

A two-year nationwide study of the non-English language resources of American ethnic groups has been commissioned by the U. S. Office of Education. The study, under the auspices of the University of Pennsylvania, will be conducted by Dr. Joshua A. Fishman, formerly Associate Professor of Human Relation and Psychology. A grant of \$141,000 has been made by the Office of Education to finance this study, which will also have the cooperation and assistance of the American Council for Nationalities Service in New York and its affiliates throughout the country.

In announcing the project, Dr. Fishman pointed out that for many years American educators and government leaders have been concerned that too few Americans possess sufficient knowledge of languages other than English. In order to strengthen America's cultural, commercial, and diplomatic ties with the rest of the world, there is a great and growing need of individuals who can speak, read and write other languages. Americans of foreign birth and parentage constitute a tremendously rich, but too little known resource in this important field.

The two-year study will seek to



determine what nationality groups in the United States are doing to preserve their traditional languages, the extent to which they are teaching them to their children and young people, and what their leaders and organizations think should be done to increase proficiency in and the general use of non-English languages among the members of these groups. The study will cover foreign language press and will also explore the extent to which foreign language teachers in American high schools and colleges are aware of and utilize the non-English language resources of American nationality groups.

According to Dr. Fishman, the study is a important opportunity for American ethnic groups to bring their linguistic and cultural heritages to the attention of the country. At the same time, Dr. Fishman said, "the study is an opportunity to clarify ways and means for the more effective preservation and perpetuation of these heritages, as well as an opportunity for nationality organizations and their members

to become actively engaged in a project that has great meaning for themselves and their country."

Obtaining accurate and detailed information on the large variety of topics that need to be studied, the project director emphasized, will require the good will and active co-operation of ethnic group leaders and organizations, both national and local, all over the country. Dr. Fishman said that he would like to hear from all those interested in his study, particularly nationality organizations which provide language instruction, and parents who have exerted themselves to have their children learn their mother tongue. I hope to learn about the successes and failures of as many of these organizations and individuals as possible, he added. "Their experiences will be of great value to many others in the years ahead .

Individuals and organizations interested in co-operation with Dr. Fishman should write to him care of the project's New York address: Language Resources Project 111 W. 57th Street, New York 19, N. Y.

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## BARBARA FRITCHIE

Barbara Fritche was no myth but an esteemed gentlewoman who was intensely loyal and a hater of slavery during the Civil War. She liked the boys in the Union Suits more.

When Stonewall Jackson marched thru Frederickstown most of the Union citizens fled the city leaving their possessions behind. But Barbara wasn't that kind.

She was bravely waving her flag out of the attic window when Stonewall came past her house and in the immortal words that Whittier said "Shoot if you must this old gray head, But spare your Country flag, she said."

And of course, Stonewall being a true Southern gentleman, spared her old gray head (she was fourscore and ten plus four) for which Whittier said in words sincere, "Shed a tear on Stonewall's bier."



# Varities In Vegetables

## FROM ASPARAGUS TO ZUCCHINI

By Nina Wood

Do you remember "Can She Bake a Cherry Pie, Billy Boy?" We may be dating ourselves by the admission that we can recall when a girl's qualification for homemaking was based on her skill with a pie crust. Not so in this age! Today's homemaker earns her culinary diploma by the number and variety of her vegetable dishes. And rightly, too, for no branch of cookery deserves more attention. Too often cooking courses emphasize the fanciful hors d'oeuvre or the exotic dessert. These, too, contribute to the enjoyment of dining, to be sure, but we are all for giving more consideration to the neglected vegetable.

### TO CONSERVE NUTRIENTS

Although vegetables supply vitamins and minerals, and some protein, they are low in calories and practically fat-free. They provide bulk and fibre to stimulate the muscles of the intestinal tract, and help to maintain the body's alkaline reserve. Vegetables and leafy greens offer calcium, thiamine and riboflavin and are an important source of iron. Root vegetables and those derived from seeds or fruits have a higher carbohydrate content, which is chiefly starch and cellulose; are bulky and composed largely of water. When more nutrients reach the dinner table this is largely due to increased servings of foods of plant

origin — provided these are prepared to conserve their valuable health-giving properties.

That is up to the cook! First, comes marketing — selecting vegetables which are fresh, crisp, and richest in their own characteristic coloring. Conservation is the keynote to preparing vegetables — conserving flavor and nutrients by quick-cooking methods until they are just tender. All vegetables lose some nutrients through cooking because they are water-soluble, air-soluble, or destroyed by intense heat. Conserving on cooking time helps to retain more of the nutritive content. Allowing vegetables to soak in water is destructive and wasteful of good nutrients.

### APPEARANCE AND TASTE COUNT

Appearance is a good guide to vegetable cookery. Chlorophyll is the coloring matter in green vegetables; carotin the pigment in yellow and orange colored vegetables; substances called flavones are present in the white varieties. All are affected by cooking, although in different ways. Overcooking causes the natural bright green to take on an unattractive brownish tint; bleaches the yellows and orange, and changes the white to a greyish brown. Can any food be less appetizing than olive-green spinach or broccoli, pale, wan-looking carrots and squash, or rusty brown



cauliflower? In these cases the nutrients, too, have been wastefully destroyed along with all appetite appeal.

Home economists estimate that about 15 per cent of the food we buy is discarded needlessly. In the vegetable line this consists largely of green leafy varieties, particularly the green outside leaves of lettuce, escarole, chicory, cabbage, and the less slightly attractive stalks of asparagus, celery, etc. These are the parts which rank highest in nutritive values as do those parts of the vegetable which are closest to the skin. Whenever feasible, cook vegetables without paring and when necessary, remove as thin a coating as possible.

### VARY THE METHOD

Steaming or baking are time-honored ways of preparing vegetables. The best method is one which requires the smallest amount of water — enough to prevent scorching. It excludes air and cooks the food in the shortest time. This retains the tenderness and delicacy of the vegetable and permits serving it with much of its nutritive content intact. Raw vegetables, of course, retain more of their vitamin and mineral elements, provided they are prepared just before serving.

The broiling method is now becoming increasingly popular. Many summer vegetables take to this method—summer squash, zucchini, tomatoes, parsnips, eggplant, etc. Cut the vegetable into one-quarter inch slices. Brush one side with unsaturated cooking or

salad oil or with butter or margarine. Place on a cookie sheet, oiled side down. Now brush the tops of the slices, then season with vegetable seasoning or a delicately flavored herb. Sprinkle with fine whole wheat bread crumbs and drizzle a little of the cooking oil over the top. Place about four inches from the heat in a preheated broiler. When golden brown, turn and broil on the other side. A sprinkling of sesame seeds just before turning adds delicious flavor.

Natural seasonings and various herbs point up the true flavor of almost any vegetable and add something by way of variety. Minced onion, chives or dill; chopped pimento or olives; sieved hard-cooked egg; lemon juice; nut butter; a pinch of nutmeg or mace or savory; and the never failing chopped parsley—any one of these adds to the taste and the attractiveness of a dish. Parsley, incidentally is a fine source of vitamin A. One tablespoon of parsley offers as much of the vitamin as an entire cup of chopped cabbage.

ASPARAGUS. Not only heads the alphabetical list of summer favorites, it is practically the first to make its appearance—a kind of herald of Spring. Asparagus is a vegetable which cannot be served too often while it is season. Select straight, green stalks which are crisp and brittle. Except for an inch or two at the bottom, the entire stalk should be tender and edible. Steam asparagus until



just tender. If a steamer is not available you might improvise one. Tie the stalks together and stand them upright in a pan with a small amount of water. Invert another pan over the top to serve as a lid.

Steamed asparagus stalks are delicious when dipped in cream, coated with whole wheat crumbs and placed on a buttered pan to be baked until brown and crisp. A simple variation on the usual lemon-butter accompaniment is to add chopped nuts or slivered almonds to melted butter, mixed with 1 teaspoon of lemon juice. Pimento slices or rings make a colorful, contrasting garnish.

SWISS CHARD is a vegetable which is decidedly not in the run-of-the-mill class. It is worth scouting around for in vegetable markets where it is available. The broad green leaves are more delicate in flavor than spinach and the white midriff is a milder version of celery. Wash thoroughly and cut through the leaves and stalk in one-inch pieces. Steam as you would any green vegetable and serve in any way asparagus is served. Since the green leaves cook in less time than the white stalks, some cooks prefer to strip the leaves and steam them separately from the midriff. The two parts may be combined in this

#### SWISS CHARD RING

Pack the seasoned, chopped greens into a ring mold and keep hot. When ready to serve, turn

onto a plater and fill the center with the stems which have been cut in one-half inch slices and steamed. Add a little melted butter or margarine or cream. Season as desired.

LEEKs have a mild, pleasing onion-flavor and look like large-size scallions. Like the latter, both the leaves and roots are used. Leeks have been used largely in making soups and stews, and are a chief ingredient of vichyssoise, that favorite of all French summer soups. Leeks are becoming popular as a general vegetable. The root ends are trimmed and the very tough green blades are discarded. Wash well in cold running water with the blades opened slightly. Split the whole leek into halves or quarters and steam. Leeks may be served in much the same way as asparagus.

Last but not least, alphabetically speaking is ZUCCHINI.

Sliced, steamed zucchini may be mixed with sauteed onions for a very flavorful combination. For STUFFED ZUCCHINI, cut in half lengthwise and steam for 2 minutes. Remove pulp and combine with a whole wheat bread stuffing and refill the shells. Season to taste with vegetable salt, with oregano or garlic: add chopped mushrooms, if desired, and mix with either beaten egg or with sour cream. Sprinkle top with buttered crumbs or with cheese.

Bake in a 350 degree oven 25-30 minutes.

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# C. R. A. Center, Inc.

## LEMKO HALL

556 Yonkers Avenue

Yonkers, N. Y.

YOnkers 9-9201

Michael Porada, Manager

The Carpatho - Russian American Center, known also as the Lemko Hall, is a public place of business. It is open to the public. On the first floor, with the side entrance closer to Midland Avenue, there is a restarant and bar, which is open to the public every day and evening except Tuesdays.

On the second floor, with the front facing Yonkers Avenue, ther

is a large hall, which is rented for weddinge banquets, dinners, showers, parties, christenings, dances, shows, concerts and other such social gatherings.

On the top floor, there is a smaller hall which is rented for smaller gatherings and meetings.

Catering service which is done by the C. R. A. Center, is of exceptional quality. The best food is



**Manager Mr. Michael Porada greets a newly wed couple at Lemko Hall in Yonkers, N. Y.**

prepared by experienced cooks and served by friendly efficient waitresses. The prices are very reasonable. The building was built in 1938 by people of the Carpatho-Russian nationality who came to

live in America and make their contribution to the United States as did many other nationalities. These Carpatho - Russian people got their name from the regions which their ancestors inhabited.



They lived in the Carpathian Mountains in Europe. These mountains are the boundary line between Poland and Czechoslovakia and extend into the Ukraine. therefore, some Carpatho - Russians come from Poland, some from Czechoslovakia, and some from the Soviet Ukraine. The area which they inhabited in Poland is known as Lemkovina, and the people call themselves Lemkos.

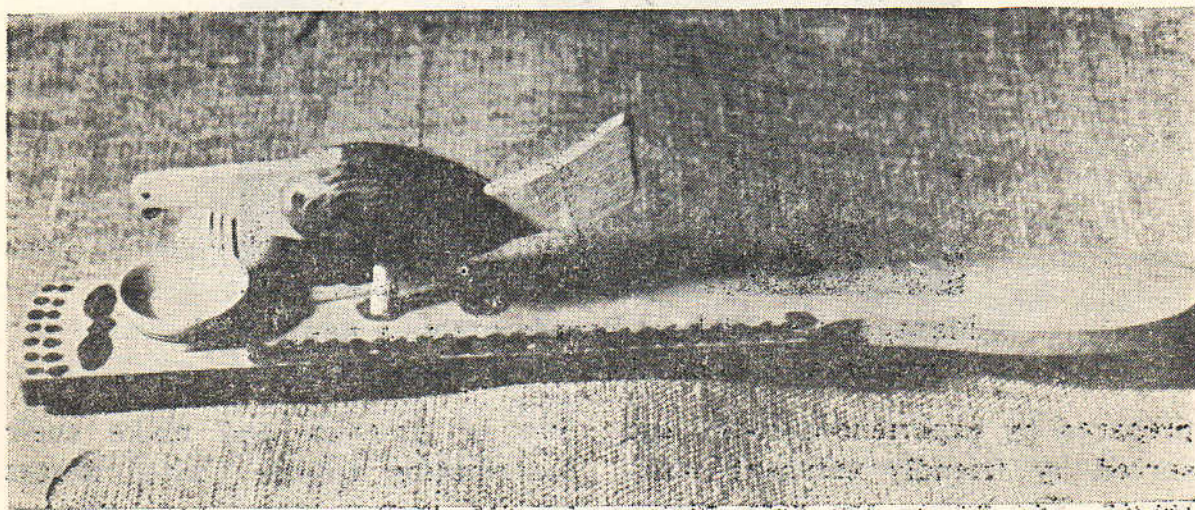
These Carpatho - Russian people or Lemkos, have constituted a small minority group in every country where they lived. They did not number even one million in population in any one country. But they wanted to make their contribution to their new country. This building the Carpatho-Russian American Center, is one monument to these people. They have built it to be used by all nationalities, by all Americans.

The organization which owns and operate the business and the building is a non-profit member-

ship corporation. The money that is made is used for cultural and educational purposes. Loans, without interest, are made to children of members or to members, who study in American universities.

By this organization, the Carpatho - Russian People hoped to have other Americans know that in the American melting - pot have gone Carpatho - Russians as well as the Germans, Irish, Italians, and so many other nationalities. The members of this organization also hoped to learn more about America. Together, they have helped each other become citizens in their new country. They have also helped each other in the many difficulties which they encountered when they came to their new residence.

Our building is a tribute to Carpatho - Russian Americans, or Lemkos. Our building is also a tribute to our country, to America, for making it possible for these people to own it.



Lemko Exhibit in Gorlice, Poland, April, 1960.  
"A Chicken" movable and musical toy, by a Lemko craftsman, won first prize.



## PHYSICS, NATURE AND SCOPE

Physics is science which investigates and studies the material universe. The fundamental cornerstone of physics is that nature behaves in a rational and predictable way. The aim of the physicist is to obtain a greater understanding of the physical world and to discover the laws governing natural phenomena. He seeks a discerning knowledge of the structure and behavior of nature from the atom and its parts to the universe and its galaxies.

The physicist's understanding and mental processes concern scientific ideas solely, with lesser regard for application of these ideas. The scientific enterprise is not different from any other human enterprise in which intellectual gifts are competent to play a leading role.

The work of the physicist is a creative effort and that which distinguishes him from others engaged in intellectual activities is simply the nature of the subject matter.

## THE PHYSICIST

As in any productive effort, native gifts and familiarity with specific skills are necessary. The physicist is characterized by a creative imagination, mathematical aptitude and developed techniques, both theoretical and experimental. The would-be physicist must be trained

in observation, in precision, in objectivity, and in a rational habit of mind combined with a sense of critical judgment.

The experimental physicist is more an explorer than a builder in his outlook on nature, for his method is to ascertain facts by observation and physical measurement, to grasp them accurately, to find explanations for them and to assemble assorted facts into scientific patterns, that is, general laws.

The theoretical physicist, on the other hand, is more a builder, but a builder of mathematical models of physical reality constructed on the basis of the general laws of the experimental physicist. He attempts to formulate organic structure might obtain a clearer and broader perspective of material reality (the cosmos). From mathematical patterns and operations he can predict other natural events not yet observed and possess a deeper understanding of known processes.

The physicist's insights into nature, his knowledge and understanding of natural phenomena, enables him to perform a truly useful service to humanity.

## OPPORTUNITIES

The student-physicist finds his college training rewarded in many areas of pure science. Within the past few years, there has been an increasing demand for qualified physicists in industrial research centers, in educational fields, and in governmental research agencies.





At Social Evening, sponsored by ALPHA "R" Club of Bayonne, N. J. Oct. 1960. Chairman and his wife pictured with friends. Mr. & Mrs. V. Pavuk, Mrs. P. Skiba, Mrs. M. Cimboric, Mr. & Mrs. S. Koschal, Co-chairman Mr. & Mrs. G. Breyan.

## MISS BONDARENKO ANDREW HACKES EXCHANGE VOWS

St. John the Baptist Russian Orthodox Church, Singac, was the setting for the wedding last Saturday, Sept. 17, of Miss Lydia Bondarenko and Andrew Hackes. The bride is the daughter of Mr. and Mrs. Karpo Bondarenko of Riverview Dr., Totowa Borough. The bridegroom is the son of Mrs. George Hackes of 64 Harrison St., Little Falls and the late Mr. Hackes.

The Rev. John Sochka performed

the ceremony after which a reception was held at the Robin Hood Inn, Clifton.

The bride wore a gown of silk organza over taffeta featuring a bateau neckline etched in French lace and with a bouffant skirt banded in lace, ending in a chapel train. A headpiece of imported orange blossoms held her fingertip veil of silk illusion.

Miss Helen Bondarenko was maid of honor for her sister. She wore coral silk organza with matching headpiece. Miss Eleanor Jean Hackes, sister of the groom, was bridesmaid. She wore beige silk



organza with matching headpiece.

George Hackes served as best man for his brother and Peter Hackes, another brother, was usher.

The bride's mother wore a royal blue sheath with matching jacket and the mother of the groom wore priwinkle blue chiffon.

After a week's motor trip

through the New England states, the couple will live at 46 East Main St., Little Falls.

The bride is a graduate of Pas-saic Valley Regional High School where she is now employed in the business office. The groom is employed as board secretary at the school. He attended Rutgers University.

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## *Gonas Backed For World Court*

Groups through-out the country, mainly in the mid-west (Indiana) and also in the Eastern states, particularly in Pennsylvania where Judge Gonas was born, are boosting him for the high post of one of the judges on the World Court, better known as the International Court of Justice. This court was created by the United Nations and elections are held by the General Assembly and the Security Council of the United Nations.

Judge Gonas, who speaks six languages and who has studied at home and abroad, has achieved an abundance of experience. During the past thirty years of his political life, his accomplishments are as follows:

Chief Justice Indiana Appellate Court; Judge Indian Appellate Court; Judge Probate and Juvenile Court; State Senator; State Representative; State Budget Committee; State Senate Caucus Chairman; President Indiana Fraternal Congress; Public Defender; Assistant Prosecuting Attorney; and in addition he was selected as a Delegate to International Congress of

Juvenile Court Judges, Brussels, Belgium; attended the United Nations Conference on Crime and Juvenile Delinquency, Geneva, Switzerland; Developed a Child Welfare Program of Treatment, and has been a winner nine out of ten elections.

Judge Gonas was honored by his colleagues when they elected him Chief Justice of the Indiana Appellate Court and it is interesting to note that he holds the highest position of any member of his national background in the United States, (Slavonic Race).

In a review of his record as a trial judge, there were three times as many lawers who tried three times as many cases in his court as in any of the other courts in his county, this of course was due to his dignity, ability, efficiency and judicial impartiality.

Judge Gonas came a long way from his boyhood days where he worked on a farm, in the coal mines and in a factory to obtain his education as a Graduate in Civil Engineering, B. S. in C. E. and Law; LLB. and LLM. He also



did graduate work in Patent Law and Social Psychiatry.

John S. Gonas, nationally and internationally known as an outstanding judge has 10 years legislative experience and 11 years on the bench. He served two years in the Indiana House of Representatives and eight years in the Indiana State Senate, where he served as caucus chairman and was acclaimed by many newspapers as one of the most active lawmakers to serve in the Hoosier State legislative halls. The Governor appointed Senator Gonas to the all important State Budget Committee. He served 10 years on the St. Joseph County Probate and Juvenile Court bench until his election in 1958 to the Appellate Court of Indiana.

His vast knowledge of law has led to a number of appointments. Two of the most outstanding were as delegate to the International Conference on Crime and Juvenile Delinquency at Geneva, Switzerland, in 1955, at the invitation of the Secretary-General of the United Nations. While speaking on religion at the Conference in Geneva, Gonas said, "Granting religion to the peoples of the world, free worship, human rights, and liberty will not only curb juvenile delinquency but will lessen the fear and anger in the world. This United Nations organization was created to abolish wars and give everlasting peace. This will become a reality, and God will bless the peoples of the world with peace and prosperity, for which we so heartily pray." He was commended by the

European press as the Judge from the United States who brought religion to the United Nations. He became world known.

Judge Gona's work in the juvenile field has won recognition throughout the country. His work led to St. Joseph County having the lowest rate of juvenile delinquency in Indiana and among the lowest rates in the entire nation, according to the Juvenile Statistics issued by the Federal Bureau.

Author of "How to Plan Your Estate," a pamphlet based on his experience in Probate Court, and "The Child and the Court," a pamphlet derived directly from his experience as Judge of St. Joseph County Juvenile Court and one used extensively by parents and agencies dealing with children. Also, Judge Gonas' pamphlet, "Therapy in the Juvenile Court," received high praise from Attorneys and Judges, and has been reprinted in many journals throughout the country.

Many honors have come to Judge Gonas. He prizes quite highly the Alumni Distinguished Service Award, his Certificate and Award from the Juvenile Court Institute, and his Man of the Year Award of 1956, bestowed upon him by one of the national service clubs at South Bend, Indiana. He even has been commissioned as an "Admiral of the Great Navy of Nebraska" and as a "Kentucky Colonel" by the State of Kentucky by gubernatorial proclamation.

Judge Gonas has been President of the Indiana Fraternal Congress and is a member of a number of



national fraternal organizations. It has been mentioned by many leaders in the legal profession that Judge Gonas would be a good choice for Justice of the United States Supreme Court.

Here is a man who has been a miner, farmer, legislator, and who is still a lawyer, engineer, fraternalist and jurist. Who can top this record?

Organizations and persons who

are interested in such a man of Judge Gonas's stature and background being considered for a seat on the World Court are requested to write letters and send resolutions to the Secretary General of the United Nations, Hon. Dag Hammarskjöld, New York City, New York.

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Judge Gonas is son of Lemko emigrants from Zawadka village pow. Sanok, Lemkovina.



The Lemko Association and staff of the Lemko Youth Journal wishes all of our subscribers and friends a Merry Christmas and a happy New Year!





## A NEW PHASE OF DEVELOPMENT IN LEMKO ASSOCIATION

The Lemko Association, which has for many years printed the newspaper "Karpatska Rus", is at this time entering a new phase of its development. The present time finds the Association organized for the purpose of social and commercial printing. This new endeavor will bring many benefits to its readers. The Lemko Press as it shall be known will be an important phase of the Association. Through these new efforts the members shall be able to have printing done at a lower cost than they can hope to have in any other shop. Those interested in this new

service may write to the Lemko Association, 556 Yonkers Avenue, Yonkers, New York.

The Lemko Youth Journal wishes to announce that it has a limited supply of back issues of the journal for those new subscribers who may wish to add them to their collection. The new year shall find the journal with a new cover designed by John Garbera. To those who would wish to obtain a subscription they should address a letter and money order for \$2.50 to the Lemko Youth Journal:

556 Yonkers Avenue  
Yonkers, New York.

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### LIFE'S STAGECART

By A. S. Pushkin

Free Metrical Version by Victor La Paix

Though sometimes laden heavily  
Life's stagecart is in movement fleet;  
The driver Time, gray-haired but spry,  
Keeps on, and will not quit his seat.

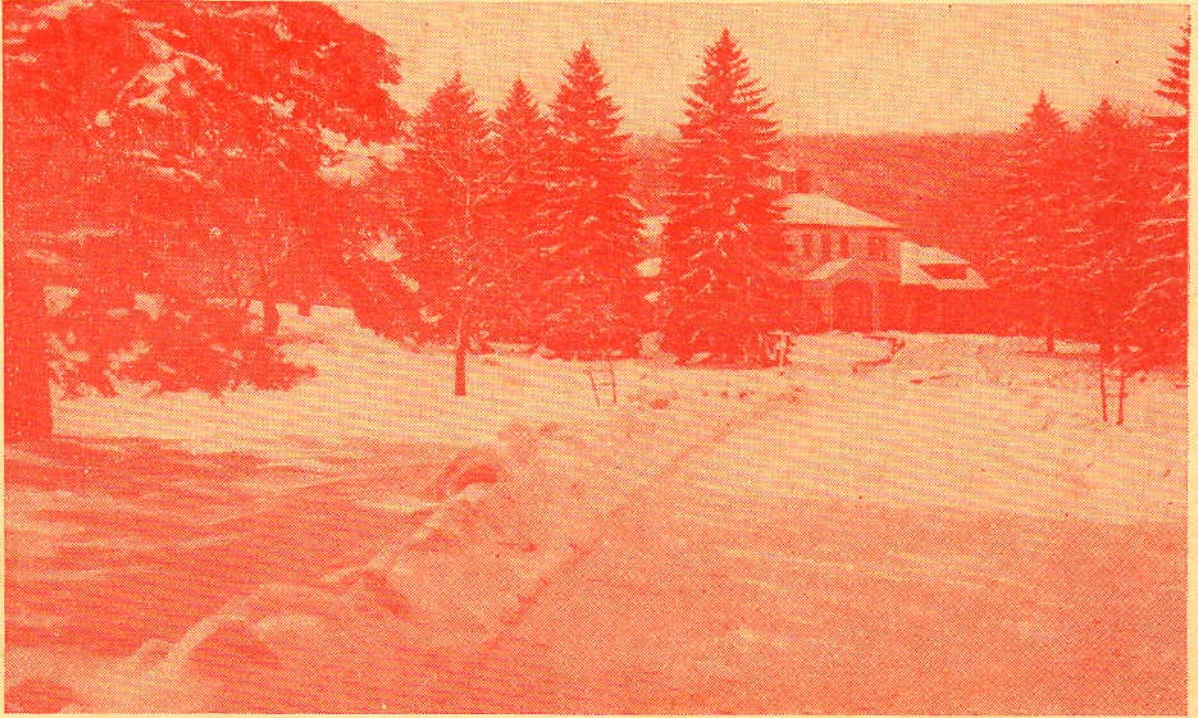
At morn we seat us in the wain;  
We with the driver urge the team;  
Sloth and soft living we disdain;  
"Whip on the three of them!" we scream.

By noon our recklessness subsides  
And we are shaken. Things to dread  
Are hills and gullied mountain sides:  
We shout, "Go easy, crazyhead!"

Toward evening on the wagon goes;  
Accustomed to it now we've grown;  
Nearing night's hostelry we doze,  
While Time the horses urges on.



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