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Lemko *Youth Journal*



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LEMKO PARK A CHANGING SCENE

When Lemko Park was purchased by our parents they never dreamed it would take on the gigantic change that it has. Lemko Park has become the central meeting place of our parents and older people, and the gathering place for our youth.

Since the day the Park was first opened for business a new hall has been built, a swimming pool added for the enjoyment of the young people and the Talerhoff Memorial has been started.

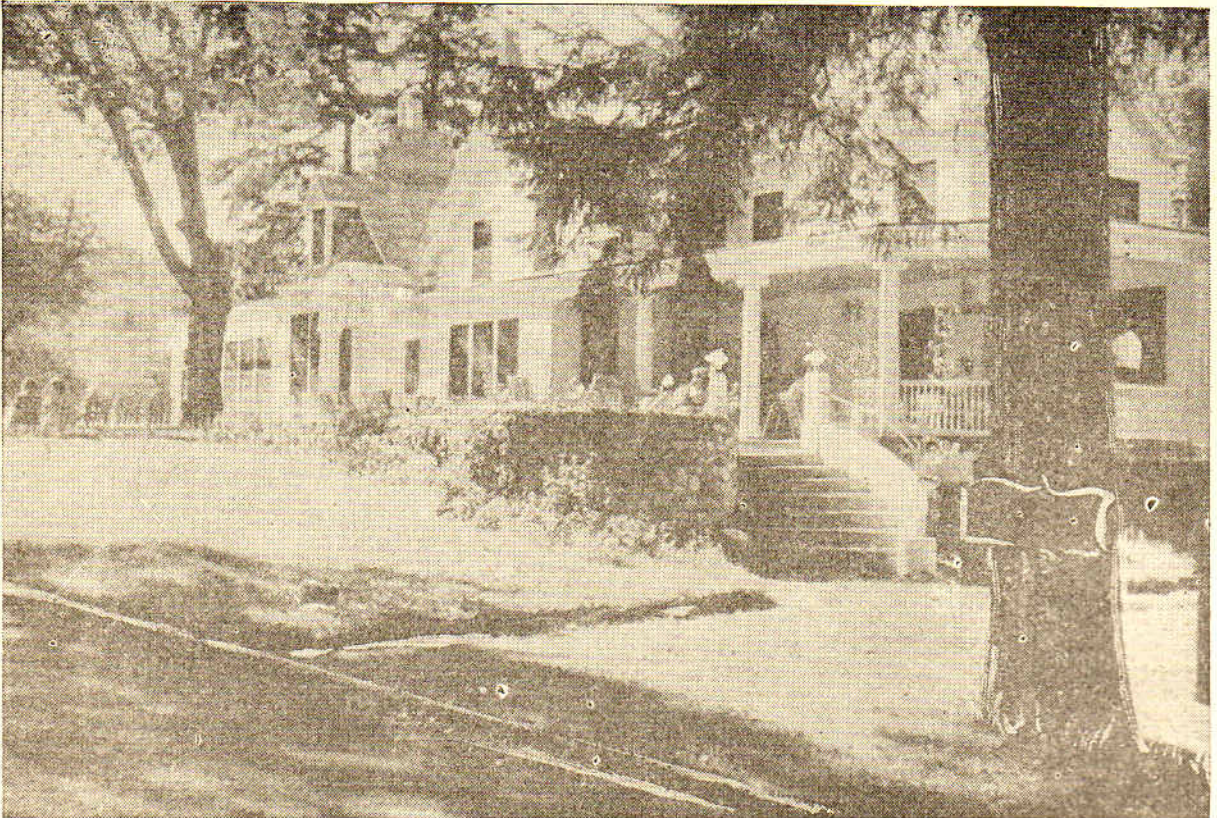
The new hall provided, for our young people, more room for dancing and also space for table games such as ping-pong. The hall also meant that the Park now had banquet facilities and a large enough room for meetings to be held in.

Recently the newest addition to the Park was completed. This structure, located to the left of the hall, takes the shape of a sparkling, brand-new swimming pool. The depth of the pool runs from eleven (11) feet at the diving board end to four (4) feet at the shallow end. Don't panic there is a kiddie pool also for the little toddlers.

The most solemn of the new structures is of course the Talerhoff Memorial Chapel. The Memorial will serve as a museum as well as a church for services on such days as Rusala and Talerhoff day. Everyday this chapel and museum will serve as a reminder, to our young, of the suffering of our people throughout our history.

It is what is planned for the future that should interest our young people most. The sporting facilities will be renovated in the near future. The basketball and handball courts are to be paved and the tennis courts fixed.

Lemko Park is constantly growing into a resort which we can all be proud of. Lemko Park is truly the gathering place of our people-young and old alike.



A great twenty – five years

Lvov, USSR

Although 25 years in the history of mankind is not a great deal of time, the events of the past twenty-five years, however, and the jubilee which we note, are worthy of those of great epochs.

On September 17, 1939 was realized a dream of many centuries of our people in Galicia. The Russian brother proffered his hand and, with the rising of the sun, crossed the boundary in order to free and reunite his consanguineous brothers into one, friendly, free family. Although Lemkovschina herself was not fated to be united, however, more than half of her inhabitants celebrate this holiday of the friendly fatherland of peoples of the Soviet Union.

Throughout all history the dream of Lemkos has been reunification with their brothers or blood-relations to the East, regardless of the form of reunion.

During the time of the liberating battles of Bogdan Khmelnytsky against the Polish nobility, in Lemkovschina there seethed a nationalistic liberating movement for freedom from the yoke of the Polish nobility and union with their brothers in the East.

During World War I, Lemkos firmly defended the idea of reunion; for doing so they suffered by being incarcerated in the con-

centration camp at Talerhoff and in prisons by the agents of Austro-German imperialism and their lackeys, the Ukrainian nationalists.

Of no avail was the hostile propaganda of the Austrian monarchy and the Ukrainian nationalists against the Russian people. The Lemkos, independently of circumstances and dangers which threatened them, firmly and determinedly stood by the idea of reunion, for which thousands paid with their lives in the concentration camp at Talerhoff and on the gallows with which our land was covered by Austro-German imperialists in the first World War.

After the fall of the Austro-Hungarian Empire, there took place on December 5th, 1918, in Florinka, an All-Lemko National Meeting at which was proclaimed the Lemko People's Republic, for which was elected a government headed by Dr. Yaroslav Katchmarchik, whose most important task was the reunion of Lemkovschina with Soviet Russia. However, realization of the centuries'-old Lemko dream was prevented by a Poland ruled by the nobles, whose armies seized Lemkovshchina and arrested its government.

Between the wars, Poland of the nobility constantly found itself in the clutches of crises, and could not guarantee a normal life for its citizens who, saving themselves

from hunger, were forced in the search for work to travel beyond the borders.

Especially difficult in Poland was the economic situation of the Lemkos. Every year the population of Lemkovshchina increased from 6,000 to 7,000. The density of population was so great that the infertile, rocky ground could not feed all of the people, and from this there constantly hung over them the danger of famine. It was impossible to earn a living anywhere in Poland; immigration to America was closed; and before the people the question arose: what to do with the surplus of labor, how to help the people's misfortune.

Many Lemkos during World War I were in Russia, either as prisoners-of-war or as refugees, who rode out to the East together with the withdrawing Russian armies and took part in the October revolution. Many of them, upon returning home, began seeking permission for departure with their families to Russia.

In 1929, in the district of Gorlitz, a group of villagers organized for the purpose of immigrating to the Soviet Union. The Polish authorities, however, refused them permission to leave.

Another attempt took place in 1931, when a group of young Lemkos from the districts of Sandetsky and Gribovsky organized an emigration cooperative. Warsaw,

however, put a stop to the Lemko plans for emigration to the USSR.

However, setbacks do not frighten Lemkos, for they on life's journey have become accustomed to battling with reverses. And so, without much thought of their lack of success, they continued to cling to the idea of emigration to the East. In the beginning of 1934, the emigration committee, elected at a meeting in Labova, turned to the Soviet government with a request for an allotment of land in the USSR, and to the Polish government for permission to leave Poland. The Lemkos wrote as follows to the Soviet government:

"To the Soviet of People's Commissars of the USSR in Moscow:

Lemkos, a Russian tribe inhabiting the Carpathian Mountains on both sides between the San, Uzh, and Poprad Rivers in the Polish and Czechoslovak Republics, have suffered a long time from a lack of fertile land and from a surplus of labor. In the past, many Lemkos emigrated to the United States and Canada. Also, a considerable part of the population went to Hungary and Germany for seasonal work. What huge dimension this emigration of the Lemko population to the United States took on can be seen from this, that at the present time there are almost as many Lemkos in America as there are in Lemkovshchina.

After World War I, immigration to the United States and Canada was completely closed to the popu-

lation of Lemkovshchina. Also, as a result of the economic crisis, seasonal agricultural work was no longer available. At the present time the density of population is very high. Not having before it any other alternative, this population would with deep gratitude accept any opportunity of the application of their manpower in agricultural work. The Lemko signatories, recognizing the great importance for Lemkovshchina of this matter of emigration, ask the government of the USSR about opening up immigration to the free lands of the USSR.

Krynitz, 31 December, 1937

The Emigration Committee
During the collection of signa-

tures, it became evident that an absolute majority of Lemkos felt a necessity of emigrating to Soviet Russia. And Lemkos in the United States gave the most support to the matter of emigration. In May, 1934 Maria Pochna and Dr. S. Pysh, delegates of the Lemko Association, visited in Washington the Soviet Ambassador, Mr. Troyanovsky, and asked help in the emigration of Lemkos from Poland to the USSR.

Against Lemko emigration to the USSR came out the Ukrainian nationalistic press and Ukrainian priests. They even warned the Polish government that the Lemko emigrated to the USSR would have evil results for Poland.

— P. Lem, in Karpatska Rus
(tr. by A. Y. - to be continued)



By A. A. C.

The real reason of world war I and tragedy of Talerhoff

In Memory of Thalerhoff.

At the beginning of August 1914, the world was rocked by the outbreak of the Ist. World War — 1914-1918.

Many countries in Europe marked the 50th Anniversary by parades, anniversary speeches and broadcasts. Our press in the U. S. also made some commentaries of this event in some journals and papers, but they were mostly short, meager and not exactly truthful. Most of them were only short notes, others made some remarks about the assassination of Archduke Franz Ferdinand of Austria, and that in general seems to be the only reason of the outbreak of war, and the question, whether it was worthwhile to start the war for the murder of one person, in which millions of people lost their lives and many monarchs have lost their thrones. Russia weakened and was knocked out of war, and United States entered the war in April 1917, and the U. S. armed Forces were the chief factor in defeating Germany, etc.

Of course, the writers have the right to express their views and opinions the way they know and understand, but every story has many phases, and it seems to me,

that they purposely try to cover up, or they do not want to show the real reasons and factors of the Ist. World War, how and why was the Ist World War conducted? But we, the people who suffered the greatest tragedy in this war, and our young generation, the descendants of Lemko-Galician-Carpathorussians, wish and ought to know the real truth.

Actually, the war started not in Sarajevo, but on our Galician territory, even before the declaration of war on Russia, to crush solidarity of the Carpathorussian people to remove the opposition and obstacle, to free the pass through Galician territory in advance to conquer Russ-Ukraina. It started by provocations, pogroms, arrests to exterminate the innocent civilian population in concentration camps.

What was the real reason?

The preparation for World War I started many decades before, when Germans conceived the plans for invasion and annexation of Russ-Ukraina. We often heard the phrase "Drang nach Osten", which means attack on East, that was the national motto of Germany, and the Germans long through the ages

before pushed always to the East grabbing the Slavic territories for themselves.

From the time of the last division of Poland, when our Galicia-Carpatska Russ was annexed to Austro-Hungary, the Germans started to prepare plans for the invasion of Russ-Ukraina. But to invade and conquer Russ, the German war machine had to cross the territory of Karpatska Russ (Galicia) populated by sympatizing Russian people, where Germans suspected opposition and heavy resistance.

To remove such opposition, the Germans had to apply the old Roman saying "Divide et Impera", (Divide and Rule). They had to make plans to disunite the Russian people, to divide in hostile groups to break their patriotic spirit and strenght of resistance.

The idea of Mazepa, the traitor in Russ-Ukraina of a long time ago, served their purpose precisely. They invented the story of "Samo-stijna Ukraina", and started to spread the idea among the people of Galicia and Bukovina. In schools they indoctrinated the children with hatred to everything that was called Russian, and in the meantime they instigated hatred and enmity among the Galician people. And, so through the long decades, the Germans have trained many hundreds of renegades, traitors and haiduks, true to the german ideas, and ready and willing to create any provocations, enmity hatred, enmity without human feeling to murder and exterminate

Russian people. They were invaluable to Germans, knowing our language.

The planning of the German invasion of Russia, was calculated to start in 1917, but the assassination of austrian Archduke Franz Ferdinand triggered the early start of war, when the war machine was not quite ready. Had the Germans waited to finish their plans, they might have been the victors of the World War I, and probably they would have conquered the rest of the World by their Pan-German plans, wsich later Hitler planed but was not able to accomplish in the next world war.

—Reason? —The Allies were not prepared for war, they believed truly, the war would be only between Germany and Czarist Russia, which many of them wished to see destroyed and divided.

Our country Galicia-Carpatska Rus

As mentioned above, prior to declaration of war, our territory of Galicia was already occupied by Austro-Hungarian honveds, who came to prepare a free pass of advance for the German army to the East. They had to destroy patriotic opposition and resistance, which started by beatings, hanging, provocations, pogroms and extermination of patriots or any distrustful persons.

In this task, they had the great help and full cooperation of the new Ukrainian Nationalists, well trained traitors who acted

as teachers, priests, gendarmes, and all kinds of civilian provocators, who for Judas money, or just personal hatred purposely created provocations, then informed and sold the innocent victims to German authorities, as traitors to Austro-Hungary.

The victims were brutally beaten, tied in chains and driven in groups on foot many miles to the city jails. Later they were loaded in wares and Cattle wagons, without bread and water and were conveyed further to the Steiermark Alps, near Gratz, and hoarded in freshly built barracks of the concentration tabor (camp) of Thalerhoff. The barracks were constructed of fresh cut wood, where the victims, developed diseases such as and sleep on hard floors covered with some straw.

Of such horrible and unsanitary conditions hoarded like cattle, had to lay as, lice, crabs and other parasites, also from hunger, cold, sweat and dirt diseases like typhoid fever were spreading among the innocent victims for their faith and dedication in their national Unity.

For 3 whole years of the war the Germans with the help of renegade Ukrainian nationalists traitors, had been exterminating our Galician-Russian people. About 30 thousand of the Galician Russian race, among them about 5 thousand of our Lemkos best patriots and leaders and intelligencia had been destroyed by inhuman me-

thods in Thalerhoff, not to mention those in Terezienstad and other tabors of death.

There were thousands of missing persons arrested, especially among Lemkos, therefore their names are also missing from the notebooks of Martyrs in Thalerhoff, mainly because they were lost (destroyed) when people suffered on the way to city jails, by brutal beatings by rifle butts, bayonets, hangings on trees, shot, or died in cattle wagons of transportation to Thalerhoff. And in some particular cases, whole groups of victims were cut down and massacred by Magyar honveds (Pere-mysl).

Thalerhoff was thus the first experimental tabor (camp) in history, when Germans conceived plans to practice the extermination of human beings, of unwanted people, races or nationalities in the 1st World War.

It is a great pity, that our Allies the victors after full defeat of Germany, did not note the grave consequence, and did not meet some just punishment for such horrible and inhuman crimes, and tragic military violations against our people. Then probably in World War II the Germans would have not built new, modern tabors of death, where they again gassed and burned in furnaces the new millions of victims of war, of the civilian unwanted nationalities.

Instead, some political wizards, ignorant of the true history of European nations, created new and

unjust boarders (kerzon line), causing new tensions and hatred among nations, which contained the seeds of war.

It is impossible to write the real story, to describe or even express by words correctly the horrors, sorrow and sufferings of inhuman treatment of our people in Talerhoff.

Thank God, our welfare, and our well being was not touched by this war in the U.S. because the wars bring horror, destruction, misfortune, calamity and death.

Memorable Monuments of Thalerhoff.

Again, as mentioned above, at the time the American press noted the 50th Anniversary of the 1st World War, we the Galicians, Lemko Carpathorussians have been observing the 50th Anniversary of our National tragedy of Talerhoff in our Lemko American Park, Monroe, N. Y.

The dedication of the memorable Thalerhoff Monument, to the heroic Martyrs and victims of Talerhoff in the 1st World War took place on Sunday Aug. 2, 1964. After the Liturgy and Panachida, there was dedication of the U S Flag, presented by Congress to the Monument Talerhoff.

Later the dedication of the Monument, followed by Compliments, commentary memorial speeches, recitations and choir singing took place.

There were also present 2 surviving martyrs of Talerhoff who were

in their youth interned with their terned with their fathers in Talerhoff: Joseph Sym, of Seymour, Conn., and Mrs. E. Yanovicky-Halchak of Akron, O.

Joseph Sym, with tears in his eyes, shortly said, that he cannot talk much of the horrors of Talerhoff, and added, that he was not even allowed to visit his sick and dying father.

Mrs. E. Yanovitsky-Halchak then described the actual living conditions, the horrors and inhuman treatment of the victims in concentration labor.

Now, in Lemko-American Park, in Monroe, N. Y. the memorable "Talerhoff Monument," dedicated to the victims and martyrs of the 1st W. W. is being constructed. It will be a small chapel, with a three-branched cross, with a library and museum beneath.

There will be names of all known Martyrs of Talerhoff, the notes, documents and books about Talerhoff and the general history of Lemko - Carpathorussian national culture, will be consacrated for safe keeping and observation. The monument is being build on the donations of the Lemko people.

The first Sunday of August, will be dedicated to the grave tragedy of our people in the 1st World War.

The monument of Talerhoff is being constructed to the eternal memory of dead heroes and martyrs in Talerhoff, and to the history

of our ever persecuted Carpatho-russian people.

The monument will stand always for our national Unity, as a symbol of human rights, liberty and brotherhood among our people, and other nations.

The monument of Talerhoff will stand as a national Guardian against hatred, enmity and wars, which bring only fear, suffering and death to the people, and total destruction to the nations.

By Son of Talerhoff-Martyr



By Irakli Andronnikov Doctor of science (philology)

Lermontov poet of Russia

The American reading public has long been familiar with the works of Gogol, Turgenev, Tolstoy and Dostoyevsky. Chekhov's short stories are to be found in any anthology of nineteenth century literature, and his plays have never lost favor with producers and theatergoers. But few of these admirers of Russian literature know anything about Mikhail Lermontov, one of Russia's great poets. And yet, both in his life and works, there is much to interest and delight the American reader.

Poets seem to die young. Byron, Shelley, Keats, Pushkin and Mayakovsky died in their thirties. Lermontov was only 26 when he died, but he had already won a place for himself among poets and left world literature a matchless legacy.

Pushkin's Successor

He was born in Moscow in 1814. His father was an obscure young

captain in the army. His mother, the daughter of a wealthy landowner, was thought to have "married beneath her." She died when Mikhail was only three years old. His maternal grandmother took him to live with her and brought him up in a manner befitting what she considered his proper station in life. Until he was 13, he lived on the family estate in the steppe country around the middle reaches of the Volga and was then sent to a school in Moscow for upper-class children. Two years later he entered the philological department of Moscow University. It was right after the Decembrist rising of 1825. Nicholas I, the newly crowned czar, tried to suppress freedom of thought, especially among the country's educated young people. Lermontov soon managed to get himself expelled from the university by taking part in all student protests and demonstrations against

the reactionary professors. He went to St. Petersburg, joined the Cavalry School, and two years later was assigned to a Guards regiment.

He had been writing poetry and plays since he was 14, not for amusement, but from a genuine sense of vocation. Nothing he had written had yet been published, and until he was 22 he showed his work only to friends. The news that Pushkin was killed in duel was a spur for the youthful poet. It was common knowledge that the duel had been provoked by Pushkin's enemies at court, where he had been subjected to vicious persecution. Lermontov wrote a poem charged with rage, grief and love for the genius lost to the world and with hatred for the killer and those who had instigated the killing. It was an inspired elegy. The poem was widely circulated in manuscript. Thinking people read in it their own feelings and found in Lermontov the successor to Pushkin. At court the poem was considered a challenge to the aristocracy, to the czar himself, and in 1837 Lermontov was arrested and sent to the Caucasus.

Exile

From this year of exile he brought back the magnificent "Song of Czar Ivan Vasilyevich," written in the spirit of the ancient Russian ballads. In the Caucasus he conceived "The Demon" and the young mountaineer "Mtsyri," captured in the war with the Cossacks and held prisoner in a monastery,

where he died dreaming of freedom and his native land. There he also outlined his great novel — "A Hero of Our Time."

The year from 1838 to 1839 he spent partly in St. Petersburg, partly with his regiment outside the city. It was during this period that he earned his place as the leading poet of Russia. Verse came pouring from his pen lamenting the fate of his generation, hounded and scattered after the rebellion of 1825, alternating with lyrics so vibrant with emotion that they were more nearly music than words. He began to frequent the circle of writers headed by the famous critic Vissarion Belinsky, who was soon to declare Lermontov the standard-bearer of Russian poetry, the successor of Pushkin.

The "inspired" press, the echo of the aristocracy and the court, accused Lermontov of slandering individuals and attacking morality, and tried to discredit him by all kinds of political slander. An attempt to kill him in a ridiculous duel in 1840 was not successful, but it served as the pretext for getting him out of St. Petersburg. Once again he was sent to the Caucasus, where fighting was still going on. His writing was interrupted by fierce battles and exhausting campaigns, but he found time to create poems cherished by every Russian reader. It was then he began to turn from romantic adventure toward a fuller statement of the realities of Russian life. His

sympathy with the sufferings of the people became more and more apparent with his awareness of the problems confronting the forward-looking sections of Russian society. In "Native Land" he describes the rivers, the forests, the silent steppe, is moved by "mournful villages," wooden dwellings, carved shutters, barns, country dancing. And while there is not a word in all this of the oppressive political regime that was strangling the countryside, every line reads like a challenge.

Lermontov's last visit to St. Petersburg early in 1841, when he went to see his grandmother, was a desolating experience for himself, his friends and his readers. He was ordered, in foul and insulting language, to leave the capital. He knew then that his days were numbered — that he had been sen-

tenced to fall in battle or to die of fever in some remote garrison. The poems in his notebook written on the eve of departure from St. Petersburg are perhaps the best he ever wrote. Many have been set to music: "Alone I Wander on the Road," "No, No! Not Thee I Love So Dearly," and others.

He spent the last six weeks of his life in the little Caucasian town of Pyatigorsk. On July 27, 1841, he was killed in a duel provoked by his enemies. The murderer, a retired officer, went scot-free, the blame was put on Lermontov, who had tried to avoid the duel and had fired in the air. This time he could not exclaim, as he had on the day of Pushkin's death:

"You greedy crowd that swarms
around the throne,
Butchers of freedom, and genius,
and glory..."

A HERO OF OUR TIME

The masters of Russian letters have all acknowledged the influence of Lermontov's prose and poetry. Gogol wrote: "Never before was there such lucid and eloquent prose"; Tolstoy said that Lermontov's great poem "Borodino" was the seed from which War and Peace sprang; Chekhov advised aspiring authors to analyze "Taman" phrase by phrase; and Mayakovsky paid his tribute to Lermontov in the phrase: "Our lyric thread is one" in his poem "Tamara and the Demon."

American readers will surely enjoy Lermontov's works, especially his fascinating "A Hero of Our Time." It was the first Russian "psychological novel," appearing at a time when English fiction was still in the sterile grip of the puerile "Gothic" romance, which was to die a lingering death under the blunted pen of Sir Walter Scott. He knew and studied his great French contemporaries. "A Hero of Our Time" is a probing and original work, unlike anything by Balzac or Stendhal. The hero, the world in

which he lives and moves, above all the inimitable form of the novel, all spring directly from Russian life, could only have grown on Russian soil.

There is a deceptive simplicity about the form which even now, 125 years later, taxes the talents of critics and fills the reader with admiration. Its charming traces of the picaresque (easily overlooked among the novel's more strikingly "modern" qualities) permit Lermontov, throughout the five parts into which the book is divided, to probe the character of his hero. This he does partly through Pechorin's diary, partly through the impression Pechorin makes on the other characters in the novel and,

most subtly, through the author's own attitude to the hero he created.

American readers who do not know Lermontov would do well to begin with "A Hero of Our Time." They will very likely find that it speaks to their times too, for this is a book for all times.

LERMONTOV'S WORKS HAVE BEEN PUBLISHED

in the Soviet Union 681 times in 66 languages of the peoples of the USSR and foreign countries, in editions totaling 31,716,000 copies: in Russian — 370 times in 29,230,000 copies; in other languages of the Soviet people — 287 times in 2,332,000 copies; and in foreign languages — 24 times in 154,000 copies.



A. Yefimiev (APN)

Seeing the light again

Young Eye Doctor Succeeds in Making Artificial Crystalline Lens

Sasha, a fourteen-year-old boy, was blind. The expert diagnosis was the crystalline lenses of his eyes did not let light through.

Sasha was taken from his village to the capital of Chuvashia, to the Cheboksary Branch of the State Scientific Research Institute of Eye Diseases named after Gelmgolts. There were many patients sitting in the Institute's quiet corridors. They had been given a ho-

pe... The disease is often caused by the dimness of the crystalline lens. But how is the transparency of this amazing natural lens to be restored? This question haunted the young doctor Svyatoslav Fyodorov.

Svyatoslav did a lot of experimenting. Even outside the laboratory, whether he walked through the streets, waited for a bus or talked to friends, his mind never loosened its grip on the problem.

The young doctor was by no means the first to tackle it — he had predecessors in various cities and even abroad: young surgeon Mikhail Krasnov (Moscow), T. Yeroshevsky, chief of the Eye Diseases Chair of the Medical Institute (Kuibyshev), Academician Vihterle (Czechoslovakia). All these people promptly established contacts with each other and carried on a lively exchange of research findings.

Once Krasnov performed an exceptionally bold operation. He transplanted to a patient's eye an artificial crystalline lens made of special sorts of glass at Zeiss Works, the GDR. Some doctors came out against the operation there and then asserting that it may lead to grave complications.

Svyatoslav was perfectly aware of that. But an unsuccessful experiment does not always mean that the researcher has chosen a wrong path. The failure might be due to a faulty method or a wrong material. And Fyodorov arrived at the conclusion that the best initial material for the purpose would be a plastic with the properties of the natural crystalline lens that can grow into the living tissue. Svyatoslav had to find or create such plastic himself.

Experimenting with various plastics, Svyatoslav finally decided on a polymeric substance, methylmethacrylate, which refracts the rays of light well, is capable of gradually growing into the living tissue and

has no cancerogenic properties that can cause a malignant tumour. But then a new difficulty arose — even experienced jewellers refused to make a tiny press form weighing less than 20 milligrams and to give it a thorough finish. Only fitter Semyon Milman took up the job — he gave Fyodorov a ring and offered him his services.

A blind girl is lying on the operation table. Her destiny and the destinies of many people hoping to regain their eyesight are at stake.

"Thank you," the girl later wrote to her healer. "My eyes don't hurt a bit and see..." Fyodorov also received a letter of thanks from Sasha, the very fourteen-year-old boy who had been brought in to see him from a far-off village.

The young doctor has many followers among Soviet eye doctors and many of them perform similar operations. Fyodorov now lives in Arkhangelsk. The chief of the eye diseases chair of the Medical Institute, he continues the research started in Cheboksary.

LEGAL AID SOCIETIES

Most of us, at one time or another in our lives, need the services of a lawyer. We may want him to draw up a contract, help settle a dispute, or plead for us in court. We may have to draw on his training and experience in order to learn what our rights are at law, or how serious is the difficulty that confronts us.

Not everyone, however, can afford to hire a lawyer at the time he stands most in need of legal advice and legal services. And it was in recognition of this fact that members of the legal profession themselves began to organize, some 50 years ago, services to provide legal assistance for those in trouble who could not afford to pay a fee.

Today there are more than 100 legal aid societies that do a thriving business throughout the United States — both in cities and in rural areas. It is a business in which no money changes hands, for the customer — or rather, clients, pay no fees.

These societies are bound together in a national organization with headquarters in Chicago, but they are by no means all alike in the type of clientele or in the services they perform. What they all have in common, however, is the fact that they are supported exclusively from funds donated by the public at large.

Individual legal aid societies or bureaus are run by a small paid staff—usually a few clerical workers and a director. The legal services are provided by a sizeable group of lawyers who have voluntarily set aside a portion of their time for legal aid, and who receive no pay whatsoever.

Each lawyer comes to the office of the legal aid society for a specified period during the week, discussing with the clients assigned to him their problems and their needs. Many of these problems are happily resolved right there in the office, without any legal action at all.

But there are cases that cannot be worked out in the office, and must be moved on to legal action in the courts. In such cases, the legal aid lawyer will serve as the client's attorney, representing him in court to the best of his ability, just as if he were representing a private client who paid him a full fee.

The men and women who come to a legal aid society are referred to it by many sources — by courts, by hospitals, by social welfare agencies, and by individual lawyers and doctors. A man requiring its help may be earning good wages but cannot pay a fee because he has a large family to support. He may have been ill and not able to work.

Thus the legal aid societies follow a flexible standard in determining the acceptability of a man or woman who comes for free advice or assistance. And it goes without saying that they serve people of all races, religions and national origins.



FIELD ON COAST TAILORED FOR BRUMEL

LOS ANGELES, — All week, workmen groomed the infield grass of the Los Angeles Coliseum in preparation for the United States-Soviet track and field meet. To keep the world's best high jumper happy, they tore up part of the grass, which had been manicured as finely as a putting green.

The operation was a success, and the patient, Valery Brumel, will try to express his thanks by breaking the world record. It would be no surprise, for the 22-year-old Moscow student has set world records in this meet for the past three years. He cleared 7 feet 4 inches in 1961, 7-5 in 1962 and 7-53/4 last year. At the moment, he is in the best shape of his life.

When Brumel arrived, he found a newly-designed take-off area. The outer part was grass, the inner part a combination of clay and brick dust. The grass was high and soft. Even after it had been cut and rolled, Brumel didn't like it, so out it went.

Practice Jump 7-4

Brumel usually a slow starter each spring, jumped 7-33/4 and 7-41/4 in recent European meets. One Sunday, he cleared 7-4 at Cromwell Field on the University of Southern California campus. That was his final practice jump here.

The burly Hayes suffered a pulled left hamstring muscle in winning the Amateur Athletic Union 100-meter title June 27 at Rutgers. He hasn't competed since, though he

worked out today and felt fine.

River to Replace Green

Charlie Green of Nebraska, America's other 100-meter man for this meet, suffered a similar injury in the Olympic trials July 3 at Randalls Island. He is here but will be replaced by Bernie Rivers of New Mexico.

Jay Luck, the Yale graduate student who already has clinched an Olympic berth in the 400-meter hurdles, is staying in New Haven because of a virus. Rex Cawley will replace him.

Sam Bell of Oregon State, the coach of the American men's team, appointed Ralph Boston, the broad jumper, and Mike Larrabee, a 30-year-old 400-meter runner, as the co-captains of the team.

Berl also has selected his relay teams. Paul Drayton, Rivers, Dick Stebbins and Hayes will run in that order in the 400-meter relay. The order for the 1,600-meter event is Ollan Cassell, Henry Carr, Larrabee and Ullis Williams.

Note: The United States for the first time defeated Russia in combined score (men and women) in this meet.

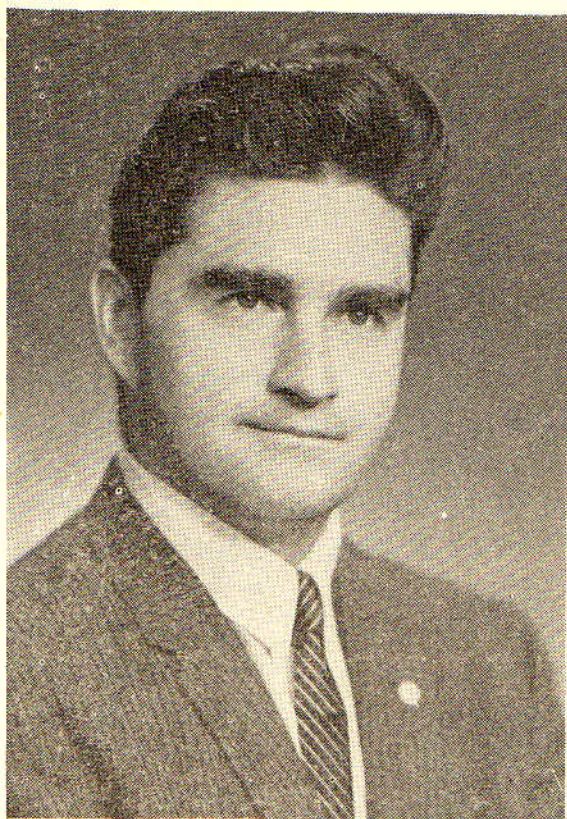
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A REMEDY FOR ANEMIA

ing the patient was given an injection. Forty ampoules brought him back to life. After two weeks his haemoglobin rose to 57 per cent, and the man who had been on the verge of death felt strong enough to walk.

What our Youth are doing

Andrew Yurkovsky



In mid-August of this year, the family moved to Mayfield, Pa. twelve students of Middlebury College's famous Russian School received their M A degrees in the Russian language and literature. (Each summer 150 students, mostly teachers, from almost every state attend the school. This year the Russian School is celebrating its twentieth anniversary). Among them was Andrew J. Yurkovsky, son of John and Eva Danilo Yurkovsky, now residing in New York City.

Andrew J. Yurkovsky was born in Olyphant, Pa. Five years later birthplace of his mother. Here Andrew and his two sisters and brother attended the local public schools. They, also, like their mother before them, attended the Russian Orthodox parochial school in Mayfield for seven years. (The parish school in those days was crowded and on "double sessions", as to speak). One large group of pupils attended on Mondays, Wednesdays, and Fridays, from 4 to 6 P. M. Another group attended on Tuesdays and Thursdays, and

on Saturdays from 10 to 12 A. M. The curriculum consisted of catechism, study of the Bible, Russian literature, history, writing. Courses were conducted in the Russian-Galician dialect. Andrew's mother recalls that one of her teachers, the late Mr. Alexey Shlanta, for many years a postmaster in Mayfield, and keenly interested in Russian culture, had proposed the inclusion of the Russian literary language in the parish school curriculum, but influential though backward parishioners disapproved of the far-sighted idea.

Andrew's father, John, long was active in parish affairs and interested in Russian culture. He was especially fond of the Russian Brotherhood Organization and the Lemko Association. He was a keen reader, also, of many Russian language newspapers and subscribed to newspapers, books, and magazines published by the Katchkovsky Organization or Society in Europe. He had emigrated to the United States while in his late teens from Peregrimka, Galicia. As did most of the immigrants of that day, he worked at various jobs, but mostly as a fireman. In that capacity, he worked as a fireman for the Sunshine Biscuit Company in Long Island City, until his retirement a few years ago. As regards education, Mr Yurkovsky, like the late, revered Mr. Shlanta and a few others in Mayfield, also tried to promote an interest in literary Russian. When his efforts got no-

where in this respect, that is, inclusion of the literary language in the parish school curriculum, he arranged for Andrew to take private lessons in the Russian language, literature and history with Prof. Constantine Leontovich (now of Yonkers, N. Y.), a splendid teacher and choir director, with a deep love of Orthodoxy and Russian culture. Fine textbooks were bought and lessons were begun with great expectations. Alas, young Andrew was ashamed to study "high Russian" in those days, and went to these private sessions with his Russian textbooks hidden under his shirt! But perhaps it couldn't be helped. And, despite the trepidation and boyish desire to conform, to do only what his classmates were doing, before these lessons ended he did sense in some degree the beauty of literary Russian and literature, and the fascination of ancient Russian history.

As regards the faculty of the parish school, mention must be made of some of the other outstanding teachers, such as the Rt. Rev. Basil Repella, now of Minersville, Pa.; Michael Senio, now of Yonkers; and Michael Kulick, at the present time a teacher of Russian in the local high school.

Not long after Andrew graduated from Mayfield High School, the family moved to New York City. There, working in the daytime, Andrew took courses at Columbia University in the evenings. During World War II, he worked for the

Office of Postal Censorship in New York City. In 1953, he received a B A degree in Russian history from City College. Not long afterward, he began teaching school. At the present time, he is a teacher of English in the Jersey City school system. He is certified to teach both English and Social Studies.

Peter, Andrew's brother, also attended City College, but just before World War II began he enlisted in the U. S. Coast Guard and stayed in the Service for six years. He then attended Hunter College in New York City. Upon receiving his B A degree in Sociology, he enrolled in the New York School for Social Work, a division of Columbia University. After attending for two years, he received his M A degree. He now lives in Milford, Conn.; is married to a former college classmate and school teacher; and works for the New Haven school system.

Sister Mamie is now Mrs. Peter Velsko, and lives with her family in Mineola, New York. Mamie is employed as a telephone operator.

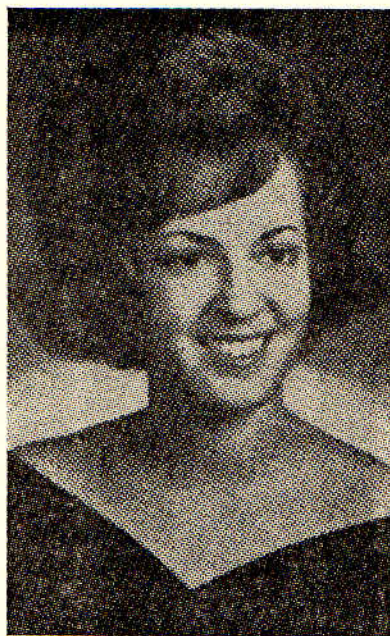
Leona, Andrew's youngest sister, is now Mrs. Nicholas Wislosky. The family lives in Woodside, N. Y. She, too, is a telephone operator. Her husband is a graduate of Manville High School in Manville, N. J. After seeing service in the U. S. Army in World War II, Nicholas attended Queens College in New York City and received a B A in history. He then attended New York University and received an

M A degree. At present he works for the New York City school system.

Andrew is a member of the Russian Brotherhood Organization, and the Lemko Association. He has in years gone by, contributed many articles to the R. B. O. weekly newspaper, both in Russian and English. He is also on the editorial staff of the Lemko Youth Journal.

Teaching, reading, translating, and a little bit of writing take up most of his time. In spring, summer and fall he likes to play golf on weekends. And he manages to see many high school, college, and professional football and basketball games in Jersey City.

MISS BUDDWALK ROTARY PUPIL



Miss Tanya Buddwalk, daughter of Mr. and Mrs. Michael J. Buddwalk, 409 Main St., Mayfield, sail-

ed Monday from New York City to Kivik, Sweden, where she will study as a Rotary Exchange Student.

A 1964 graduate of Lakeland High School, Miss Buddwalk was the salutatorian of the Mayfield branch of the school. She was president of her sophomore class; member of the school band; secretary of the Spanish Club; treasurer of the school council and vice president of the Mayfield group, No. 160.

A former member of the senior plainning board of the Scranton-Pocono Council of Girl Scouts, she represented the local scouts at the Girl Scout Roundup in Vermont. A member of St. John's Church, Mayfield, Miss Buddwalk is a religion class teacher and choral member of the church.

She is one of two children of Mr. and Mrs. Buddwalk. Her brother, John, is currently serving with the Air Force at Ft. Lee, Va.

Air Force teaches 4 gals how to survive as jungle castaways



SURVIVAL TRAINING — First Lt. Nancy Kuzmich, daughter of Mr. and Mrs. Stephen Kuzmich of 76 W. 28th St., Bayone, holds the sleeping bag, made from a parachute, which she used during field training at the U. S. Air Forces Southern Command (USAFSO) Tropic Survival School at Albrook AFB, Canal Zone. Lt Kuz-

mich, a member of the U. S. Air Force Nurse Corps, received training in escape and evasion techniques and jungle survival at the school which supports the USAFSO mission of administering special training and U. S. Air Force military assistance programs to Latin American countries. She is assigned permanently as a flight nurse at Albrook. A graduate of Bayonne High School, the lieutenant received her B. S. degree from Rutgers University.

Bayonne Nurse Lives 3 Days in Jungle

"The Jersey Journal," Jersey City, N. J.

Air Force Survival School

The lieutenant just returned from three days in the Panama jungles where jaguars, vipers, rattlesnakes and scorpions, have an avid dislike for intruders.

The lieutenant lived for three days on iguana, boo-boo birds, chicken hawk and heart of palm, along with some gum drops supplied by the Air Force.

THE LIEUTENANT came out of the jungle full of chiggers, ticks, leeches and assorted red bugs.

You wouldn't like to spend your vacation that way? Well, buddy, the lieutenant is a woman!

First Lt. Nancy Kuzmich, daughter of Mr. and Mrs. Stephen Kuzmich of 76 W. 28th St., Bayonne, has been an Air Force nurse for three years — and likes it.

When she left the jungle yesterday with two other women she be-

came one of the first females to ever graduate from the Tropic Survival School.

Lt. Kuzmich, 27, a graduate of Bayonne High School, has a nursing degree from Rutgers.

SHE JOINED the Air Force Nursing Corps three years ago "for only two years," and her parents aren't sure when, if ever, she will stop re-enlisting.

Lt. Kuzmich, says her mother, is "happy" to be in the service.

"She is doing something most women can't do, and I'm proud of her," Mrs. Kuzmich says.

The lieutenant came home about three weeks ago for a oneday visit and told her parents about the ordeal awaiting her back in Panama.

'I WAS WORRIED,' Mrs. Kuzmich admits, "but as long as she's happy, I'm happy. I remember that

she was wondering how to skin a snake."

Lt. Kuzmich was born on Armistice Day, and her father jokes that its only fitting she should be in the armed service.

"Actually," her mother reports, "a woman captain talked her into joining."

Mrs. Kuzmich misses her daughter, and says that "it is lonesome here."

She agreed that the food her daughter had to eat while in the jungle was not suited for her palate.

LT. KUZMICH has two married brothers, John and Stephen, and a married sister, Mrs. Helen Selick. The lieutenant also has 10 nephews and nieces, her mother proudly points out.

One nice thing about the survival course: the women didn't have to catch their own food.

The Air Force dispatched two men to do the hunting. They returned the first night with a black-and-yellow boo-boo bird, told the women how to cook it, and then hurried back to the base.

Probably didn't want to miss dinner.

Special Correspondent to The N. Y. Journal-American

By Peggy Poor

Canal Zone, — Three Air Force nurses and myself are being hailed here today as first women graduates of the rugged USAF Tropic Survival School.

It involved spending three days in the virgin Panama jungle, whose usual inhabitants are jaguars, vipers, rattlesnakes, scorpions and monkeys.

It involved choking down a captured diet of iguana, boo-boo bird, chicken hawk and heart of palm to supplement our issued ration of two and a half gum drops a day.

And it involved a desperate, day and night battle against chiggers, red bugs, ticks and leeches when not repairing damage to our hair-

dos by the dense, dripping vegetation of the tropical rain forest.

For us gals, it was otherwise a lot of fun. We proved what we'd always believed — if men can do it, so can we.

Pilot Training Course For AF in the Tropics

Henceforth the course will be required of all U. S. airwomen as well as airmen whose duties include flights over the jungles of Central and South America.

As a writer, I volunteered with the three Air Force nurses to take the rigorous training program whose purpose is to assist survival in cases of forced landings.

The pioneers who were the first of their sex to graduate are Maj. Anne M. Gregg, of Avondale, Pa.; Capt. Marilyn Coombs, of Hoquiam, Wash., and 1st Lt. Nancy Kuzmich, of Bayonne, N. J.

Two days of lectures, some by Panamanian native jungle experts, preceded the actual survival test. **Know - How in Making Do With What's on Hand**

The basic theme of the two days of lectures and films was that survival depends on confidence and the know-how to improvise equipment.

On the morning our showdown with the jungle began we reported, as instructed, in floppy fatigue coveralls and combat boots.

As equipment we were each issued a pack containing a jungle hammock a fatigue hat, a mosquito veil headgear, a strip of nylon parachute, and a web belt with a field canteen, leathersheathed machete and a whistle.

In addition the whole group of 21 — we four women and 17 men — were given one compass, one field radio, two signalling mirrors, three signal flares, a first aid and anti-snake bite kit, one short "survival rifle" and 10 bullets, and three so called "3 & 1" ration kit.

A "3 & 1" ration kit is intended to feed one man for three days or three men for one day. It amounts to a couple of mouthfulls of gum drops, some tea and a small quantity of powdered coffee.

We then divided into two groups

and split our supplies. Major Gregg was designated commander of our group of 11, which included all four women.

At last, helicopters shuttled us by twos and threes to the "crash" area — a nearly pointed elevation in the jungle with a cleared area about the size of a living room rug.

We were on our own — separated by a tangle of greenery from the Changres River below us, surrounded by wild animals and instantly assailed by what seemed billions of insects.

Going Is Rugged In Dank, Hot Jungle

For the next 60 hours, which included two nights, we used our classroom teachings to keep going. And the going WAS rugged.

At a camp we made above the river bed and below a cleared area we could use for signaling, we protected ourselves by constructing a shelter frame out of saplings shingled with palm fronds. This was our "home."

While we women battled bugs to make the place livable, two men were dispatched to catch dinner. They returned with a "boo-boo bird," a black species which has yellow markings on its wings. Our dinner was "boo-boo broth."

All hands hit the sack at dusk.

The following day we stayed put, subsisting on the meat of an iguana and a chicken hawk captured by our teams of hunters.

On the third day, after planes had located our distress signals,

we made our way to a pick-up point on the Cagres River and were "rescued."

There were no casualties worse than bug bites.

Now that we women have shown how easy it is, the Air Force is planning to send its Astronauts through the course.



Lemko Wedding



Mr. & Mrs. Mikolas Csanko.

Miss Sophia Mary Hrabsky, daughter of Mr. & Mrs. Andrew Hrabsky, 410 Walnut St. Yonkers, N. Y. became the bride of Mikolas Csanko at a late afternoon ceremony on Saturday June 27, 1964. The bridegroom is the son of Mr. & Mrs. Mikolas Csanko of 11½ Cromwell place Yonkers N. Y.

The wedding was performed by the Rev. Louis Suranyi at St. Margarets' Church Yonkers N. Y. A

Reception followed at Lemko Hall 556 Yonkers Ave. Yonkers N. Y.

The bride was given in marriage by her father and chose her sister Miss Victoria Ann Hrabsky as her maid of Honor. And her bridmaids were Miss Anna Barody and Miss Helen Csanko sister of the bridegroom Steven Barsody served as best man and the ushers were John and Louis Csanko brothers of the bridegroom. Flower girl was Cathey Jean Hrabsky neice of the bride and granddaughter of Mr & Mrs. Andrew Hrabsky and daughter of Mr & Mrs Paul Hrabsky 125 Bruce Ave. Yonkers N. Y. Assistant Manager of Metropolitan Life Ins. New Rochelle N. Y. And Airman 2 class William A. Hrabsky of Shilling Air Force Base, Kansas who drove from Kansas to be at his sister's wedding.

The bride is a graduate of the High School of Commerce and is an alumnus of Fordham and Columbia Universities and is employed as a senior teller by the County Trust in Yonkers.

Her Husband a graduate of schools in Hungary is employed as a machinist with the Charles

Richtel Metal Stamping and Spinning Corp. Mount Vernon N. Y.

First of all Mr & Mrs Andrew Hrabsky want to Thank you all for Coming and also the Manager and his wife Mr & Mrs Michael Porada for their co-operation and also to the Cooks Mrs Anna Novak Mrs Olga Yedynak and Miss Mary Motyka and the Waitresses and bartender Andrew Mushala, Mr Timothy and Johnny Fecica for making such good Manhattan Coctails. Mr Peter Corba for his co-operation. And to our Honor guests Mayor and Mrs John Flynn who could not make it because of other commitments and Thanking the Mayor and Mrs Flynn again for the wonderful letter they have sent and also the beautiful gift of cut crystal salt and pepper shaker sets they have sent. And attorney Mr. Harold F. Arbiter and the late Supervisor of maintenance of Westchester County Mr John (Lefty) Durniak and Mrs John Durniak but could not make it for he was in the hospital at that time and then passed away that following Monday it was a great loss for our Slav people which he has done so much for. And also for the beautiful telegrams sent also by Doctor and Mrs Morris Woodrow. And Mrs Helen Skirpan of Stamford Conn. for taking a few minutes of her time from the wonderful time she was having for the Karpatska Rus press fund. It was wonderful of our friends to donate for the press fund and also the re-

latives who came from different states and countries:

Wilkesbarre, Pa.:

Mrs Mary Harnyak, Mr & Mrs George Hornyak,

Freeland, Pa.:

Mrs Mary Koshinko and daughters', Mr & Mrs Louis Kurfirst, Mr & Mrs Jack Doniger,

Stamford, Conn.

Mrs Pearl Kopek & Son Peter Kopek, Mr & Mrs Michael Kopek,

Garfield, N. J.:

Mr John Papaila, Mrs Pauline Zdeba,

Clifton, N. J.

Mr & Mrs Michael Chomiak,

Greenwich, Conn.:

Miss Pearl (Chez Pearl-Gorash),

Toronto, Ontario:

Mrs Pearl Sportun, Mr John Papaila,

Long Island City, N. Y.:

Mrs Anna Macenka & Dany Julieanna,

Bristol, Conn.:

Mr & Mrs Nick Kolak - godfather of the bride,

Clifton, N. J.:

Mr & Mrs Alex Bidnyk — Mrs Bidnyk godmother of the maid of honor, Mr Tony Grozik — godfather of the maid of honor,

Paramus, N. J.:

Mr & Mrs Peter Ruzyla,

Sayreville, N. J.:

Our Close and good friends Mr & Mrs Joseph Zdep & Son,

Bristol, Conn.:

Mr & Mrs Steve Osuch, Mr & Mrs Anthony Wolowich,

Linden, N. J.

Mr & Mrs Theodore Fuchila,

Garfield, N. J.

Mr & Mrs Andrew Kurdyla,

New Brunswick, N. J.

Mr & Mrs John Farbanec,

Jersey City, N. J.:

Mr & Mrs Alex Barna, Mr & Mrs
Mike Fedak, Mr & Mrs Andrew Kir-
pan,

Clifton, N. J.

Mr & Mrs A. Fachin,

Union, N. J.

Mr & Mrs Steve Chelak,

Linden, N. J.

Mr & Mrs Theodore Rudawsky —
President of the Lemko Association,

Lyndhurst, N. J.

Mr & Mrs John Porada,

Linden, N. J.:

Mr & Mrs Wasyl Zawoyski, Mrs
John Micenko,

Bronx, N. Y.:

Mr & Mrs Anthony Hrynko, Mr
& Mrs Frank Lazarczyk,

Flushing, L. I. N. Y.

Mr & Mrs Lewczak,

Lemko Park, N. Y.

Mr Steve Kopey, Mr Nickolas
Laychak,

Brooklyn, N. Y.

Mr & Mrs Wasenda,

Yonkers, N. Y.:

Mr & Mrs Nickolas Cislak — Edi-
tor of the "Karpatska Rus", Mr
Steven Kitchura — Manager of
Lemko Association, Mr & Mrs P.
Corba — past President of Lemko
Hall, Mr & Mrs Timothy Fecica —
past Secretary of Lemko Hall, Mr
& Mrs Daniel Zuraw — President
of Lemko Hall, Mrs Eva Steliha &

Daughter, Mrs C. Astrab, Mr &
Mrs M. Misko, Mr & Mrs Michalko,
Mr & Mrs H. A. Reuter Jr., Patrol-
man & Mrs Joseph Podeswa, Mrs
Peter Petryshyn, Miss Nadine Ye-
dynak, Mr & Mrs Pyrtej, Mr & Mrs
Telychka, Mr John Fecica, Mrs Fe-
lak, Mr & Mrs Max Novak, Mrs
Mary Yacevich, Mr & Mrs Ignatius
Durniak, Mr & Mrs Nickolas Wa-
shienko Jr., Mrs Elias Lyzak, Mr
& Mrs John Medwid, Mrs Mary
Punce & Son Anthony, Mr & Mrs
Krutilla & Son Walter, Mr & Mrs
Stephen Lesko, Mr & Mrs John
Pietrowski, Mrs Al. Podeswa —
wife of Assistant Fire Cheif, Mr
& Mrs Patrick, J. Lyttle, Mrs Ma-
ry Lyttle — Supervisor of Branch
61 of the County Trust, Misses Eve-
lyn Snyder and Janie Ardan, Mr
& Mrs Daniel Fanzone, Miss Jean
Ragalski & her best friend Al. N.
Tarytown, N. Y., Mr Roland Pet-
ruzzi & Fiance Miss Theresa Fer-
raco.

And also many Thanks for the
Wonderful gifts sent by: Aunt —
Mrs Mary Hrabsky Mr & Mrs Wil-
liam Pohlod, Terryville Conn., the
Gover Family of Freeland, Penna,
Mrs Catherine Smith and Mr A.
Kopina from New York City, Mr
Mike Fuchila from Bronx, N. Y.,
Mrs Fusiak and Mrs J. Malutich
& Son from Yonkers, N. Y., Mr
& Mrs Mike Sudia from Somerset,
N. J., Mr & Mrs Ben Brzezicki &
Mother Brzezicki from Bristol, C.
And Many Thanks to the relative's
and friends from the bridegroom,
(continued on page 32)

ШТО ПИСАЛОСЯ О ЛЕМКАХ 100 РОКОВ ТОМУ НАЗАД

ЧАСТЬ VI



Николи пісня не трогне так человека, як вечером, когда природа покрылася таинственной тінью. Кто не испытал того, най выйде вечером при світлі місяца на тиху полонину послухат пісни Лемков, возвращающихся с молоком с кошаров, или прислухатся к фуяркам и сопілкам югасов. К тому же у Лемков такой обычай, што когда една дівчина начне яку нибудь пісню, то тоту же пісню подтягуе друга,

заслухавша ей, дальше третья и так на всіх горах и халиях, где найдется в то время, яка нибудь дівчина, роздається еднана пісня, едным и тым же напівом.

Паробкы мало поют, на роботі никогда, только находячись при стадах, та и то, больше играют на сопілках и фуярках, или же во время танца. Но дівчата и женщины при танцах не поют.

Пісни Лемков можно розділити на роспіваємые при роботі, при пляскі, и во время отдыха, на пісни свадебны и колыбельны (при колыскі).

Первы по содержанию и происхождению словацкы. Они поются чаще на полусловацкой и полурусской бесіді, и воспівають предметы больше близкы словакам, чым русским. Правда, ест пісни чисто русскы, но их очень мало, но и содеражние их таково, што можно отнести к всякой народности. Большинство же пісень и по формі и по содержанию не русскы, слова перемішаны словацкыми понятиями позаимотвоваными у слова-

ков. Именно в них зустрічаються Марія, Ганця і Яничко самі любими у пограничних Словаков і Венгських Русских. Содержання пісень різличні. Вони воспівовують то тоску по милом или милой, то радість и любовь. Большая часть пісень составлена таким образом, што в первой половині представлена картина природы, во второй же саме чувство радості или грусти, или друге чувство. Относительно мотивов, на котры они поются, то их считают не больше трех, и при том не очень отличающихся друг от друга. Заимствований ли их напів у словаков? Вопрос тот скорше должен утвердиться. Пісни употребляемы при танцах, также на половину русскы, на половину словацкы и напів их обыкновенно отвѣчае танцу, для котрого они составлены. Народ взаимствує тоты пісни в Венгрии, во время пребывания там на заробках, приносит их домов и учит других. Новость людям нравится потому, што они ей перенимают, поют, а потом переиначуют на свой лад, заміняючи словацкы формы и окончания — русскими, так што пісня с начала бывает словацкого, потом словацкорусского, и наконец своим видом становится русскою.

Крім того сут пісни свадебны. Они чисто русскы. Словацка стихия не мала на них впли-

ния, в них сохранный дух чисто русский. Язык их больше чистый, чым в других піснях. Они носят на собі признаки древности и повіствуют о старинной славі народа, о його богатрстві. Дальше слідуєт пісни колыбельны. Они также большой частью русскы. Напів унылый, не свободный. Они говорят про дітску невинность, материнску любовь к дітям, про жизнь послідных в возмужалом возрасті. Крім того слідує ище отмітити пісни религиозны, котры поются на вечерні в великий пост. Их содержание относится к будущности ожидаемой человеком послі смерти.

Таких пісень не много, но они замѣчательны по содержанию и по своему мрачному напіву, и ци тоже их происхождение не восходит к древним временам.

Ниль Попов постарался охарактеризовати лем в загальном Лемковскы пісни, пропускаючи такы роздѣлы пісень, як паробскы, вояцкы и другы, котрыми богатый Лемковский народ. Як и каждому русскому человеку, Лемкам пісни — жити и робити помогают. В Лемковскых піснях отражена жизнь народа, радость и горе, счастье и любовь, розлука и туга. В них оспіваны прекрасны горы, чисте небо, горны потоки, отара овец, весна и літо, розлука и встреча, весільне

счастье и смертельне горе, радость и роспука. Всі благородны чувства души Лемковско-го народа отражены в піснях — словесном и поетичном искусстві. В наших піснях не мало унылых, смутных напівов, котры отразили тяжкы условия жизни наших предков. В наших піснях много глубокой древности, о том говорит оспіваний Дунай, друга послі Волги найбільше упоминана в піснях ріка в Европі, на берегах котрой в сіру старину жили нашы предки. Даже послі того, когда другы племена оттіснили наших предков ку верховьям Карпат, они часто зустрічались с Дунаєм, коли ходили в Венгрию на заробкы, и зато с таком силом и любовью оспіваний нашим народом Дунай. Правильно замітил Н. Попов, што в наших піснях много “словацизма”, на то повліяло в перву очередь сусідство, зустріча на ярмаках, религиозных праздниках (отпустах), и саме головне то, што предки часто ходили на заробкы в Венгрию через Словакию. Проходячы там и обратно наш народ впытувал в себе всьо, што виділ нове, приносил домів и пісни и співал, с начала по словацкы, потом по русско-словацкы и наконец по русскы.

Способствовало тому то, што язык словаков дуже близкий лемковскому и його воспринимали не як чужий, а род-

ственный язык, еднако только вначалі, а потом с часом удомовили словацкы слова и заміняли их русскымы, и пісня по словам и по мотиву словацка, ставалася русском, або повісти, лемковском. То ище раз подтверджує твердость характера Лемков, котры впитывают в себе нове, но приміняють лем в перетвореном на лемковский лад виді. Не можна допускати ошибки и думати, што Лемко не співал русскых пісень и не создавал их сам. На Лемковщині ище перед Первом Мировом войном співались русскы народны и революційны и другы пісни. Много пісень создал наш народ в жизни и труді, в концлагері в Талергофі, в далеком заокеанском краю Америкі и Канаді в тугі за родными сторонами. Самый новый розділ, то пісни Лемковскых партизанов с часов II Свѣтовой войны, родившыся в застінках гестапо, в концлагерях и у партизанского костра в непроходимых лісах Карпат. Всі лемковскы пісни што многы пісни Лемков не дошли до наших дней, они потыралися в віках и пространстві. В прошлы времена нашы предки жили бідно, терпіли социальный и национальный гнет, дуже мало было интеллигенции, пісень никто не записувал, и сохранилися лем тоты, котры передавалися с покоління в покоління. Затым Лемкы

в гляданию куска хліба вихали на заробки в ріжны страны и там создавали пісні, но они мало верталися в родны страны и не приносили их в прародный край, и тоже мало записано и мало извістно. Сегодня уже много интеллигентов лемков окрушинами себе-

рают золоты розсыпы лемковской словесной культуры.

Лемковскы пісни, пісни жизни, мужества и отвагы, пісни народа гранитной воли, чистой душевной красоты. То подтверждают не лем выводы Н. Попова, но и жизнеутверждающий дух народа.

(Окончание слідує).

A BRIEF HISTORY OF THE AMERICAN COWBOY

He was born an Easterner, rode a Moorish horse, took his ways from Mexico, and became a legend. His famous title: American cowboy.

Today, often enough, the cowboy is a college man. He inspects electric fences in a Piper Cub plane. His range reaches to the Florida Everglades; he ranches near Philadelphia, or on the prairies of Long Island. He's a capitalist.

"Cowboy" — both the word and the job — are older than 1776 in this country, yet at the same time considerably younger. Red and black cattle grazed on the Commons at Jamestown in Virginia and in Puritan Massachusetts by 1635. About 1655 — more than 300 years ago — cattle were driven east to Boston from the then farwest outpost of Springfield on the Connecticut River.

Though English and Scotsmen used "cowherd" or "driver", the word "cowboy" was known in the colonies by 1670. Irish field hands

may have brought it, for the term occurs in Irish ballads of 1,000 years ago.

Cattle were known in the New World 150 years before 1670. Small sharphorned Andalusian cattle and fine-bred Barbary horses came to Mexico with the Spanish conquerors within 30 years after Columbus sighted the American shores. The explorer, Francisco Coronado, took cattle north of the Rio Grande in 1540.

Huge Spanish haciendas (estates) spread cattle north on the grassy Mexican table lands. Herds ran wild and multiplied. Half-wild vaqueras — "cowboys" — rounded them up to burn or cut the owner's brand on the calves. From these Mexican vaqueros, Scottish and English frontiersmen drifting into what is now Texas learned their trade and forged a cattle kingdom. Their animals, their tools, even their words were Mexican: mustang, sombrero, pancho, corral,

bronco, adobe, vigilante, vamoose, stampede.

But no market existed for Texas cattle. All possible selling points were too far away. Herds grew larger still. Then came the California gold rush in 1849 and the crossing of the continent. The railroads followed. At the end of the Civil War, the railroads reached west into Kansas, and Texas herds began moving north to meet it. Over the Red River, amid clouds of dust and the whoops of hard-driving saddle-bred cowhands, longhorn cattle streamed by the millions.

They surged into the Kansas

towns of Abilene, Ellsworth, Newton, Wichita and Dodge City. Other herds moved on north, following the Long Trail to Wyoming's lush grass, Montana, and Alberta, Canada. They went west to New Mexico, Arizona, and even Nevada. They took a new Texas-style life with them.

The cowboy rode into national hero-worship less than a hundred years ago. Yet he is four centuries old on this continent. His longhorn cattle now are almost an extinct breed. White-faced Herefords, glossy black Angus, Shorthorns — tamer, meatier breeds — have taken over the range. The cowboy, too, is tamer now.



A MIGHTY RIVAL

All this happened nearly a decade ago when the Soviet chemicals industry could not make B-12 now available by the million. The formula of the preparation was established in early post-war years. It was at that time that Azizov, M. Sc. (Chem.), set himself the goal to obtain this cobalt-bearing compound synthetically and not from the liver.

The project took ten years to complete. Over a hundred compounds containing cobalt and various biologically active substances were obtained and tested on mice, rats and cats. One of them proved promising. That was coamide, a

mighty rival to B-12. It could be made at one-thousandth of the cost of B-12. True, it would not control some forms of anemia, yet in other cases it was superior to the vitamin.

Since 1960 the Tashkent Pharmaceutical Factory has been producing coamide for domestic and foreign consumption. The preparation stimulates the functioning of the organs which produce haemoglobin and erythrocytes, thus saving people from grave anemia. Furthermore, it speeds up the healing of bone fractures and, as has been established recently, has a wholesome effect on some nervous diseases.

Twice Raised from the Dead

Azizov, however, went on with his experiments. Last year he produced his Cobalt-30 now accepted at all clinics.

It was first used on woman suffering from radiation disease. She had been treated with X-rays for cancer. Though they had killed the malignant tumour, the rays affected her blood. The number of leukocytes and then erythrocytes dropped to one-twentieth of the normal count.

Blood transfusion and B-12 proved helpless. Thirty injections of Cobalt-30 stopped blood destruction and stimulated blood production by

the bone marrow. The woman was saved.

Now Cobalt-30 is used preparatory to X-raying as a precaution against radiation illness. Should the number of leukocytes fall for one reason or another, the preparation will easily restore it to normal.

Coamide has won the recognition of physicians the world over. Foreign firms dealing in medicines are eager to buy it. Cobalt-30 and other similar preparations on which the Uzbek chemist Azizov is working are surely in for the same treatment.

(continued from page 26)

Lemko Wedding

parents Mr & Mrs Mikolas Csanko. And at last but not least the wonderful entertainment provided by Mr John Kostyk and his musician's of Brooklyn, N. Y., that everyone enjoyed so much.

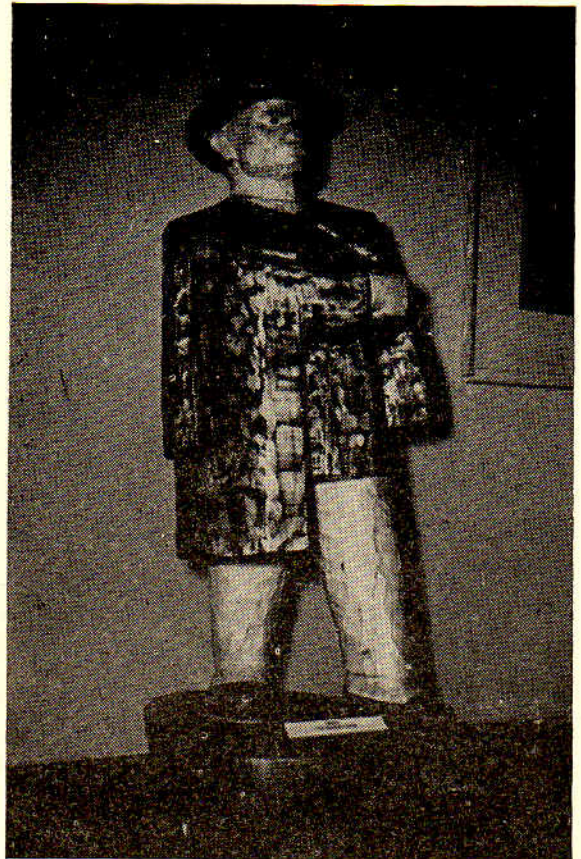
Many, Many Thanks!

Mr & Mrs Andrew Hrabsky.

Miss Victoria Ann Hrabsky.

Airman 2 class William Hrabsky

Mr & Mrs Paul A. Hrabsky and
grandchildren Cathy Jean Paul
Andrew Jr. Valrie Lynn.



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