LEMKO PARK ELECTS NEW BOARD

The annual meeting of the stockholders of the American Lemko Park was held on the 18th and 19th of April. The shareholders, this year, had the task of electing nine (9) men to direct the Park through its next year.

On Saturday April 18, the meeting was opened about 2 1/2 hrs. late because there were not enough stock votes on the floor to constitute a plurality.

When the meeting finally got under way reports of the officers were given. The financial statement was also discussed along with other business.

Sunday afternoon the first order of business was to have a discussion on the following change in the By-Laws:

"The term of office of the 9 Directors shall be as follows:

The 3 Directors receiving the 3 highest plurality votes shall have been elected for 3 years.

The 3 Directors receiving the next 3 highest plurality votes shall have been elected for 2 years.

The 3 Directors receiving the next 3 highest plurality votes shall have been elected for 1 year."

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After the discussion a vote was taken on the resolution. The change in the By-Laws was granted by less than a hundred votes. Voting then took place for nine directors. The results, in order of number of votes received, appears below.

Mr. Paul Dubitsky
Mr. John Laychak
Mr. George Chowanec
(To serve for three years)
Mr. John Zawoysky
Mr. John Petrick
Mr. John Porada Sr.
(To serve for two years)
Mr. Andrew Mushala
Mr. Anthony Kania
Mr. Nicholas Hawryiak
(To serve for 1 year)

The staff of "Lemko Youth Journal" would like to convey its congratulations to the above named people and wish them much success during their term of office.
The History of Carpatho-Russia

THE LEMKO ASSOCIATION

The Lemko Association was organized in the “New World”, to which had gone half of the population of Carpatho-Russia. There is only one country on earth which so quickly sent half of its population out as emigrants, and that country is our own Carpatho-Russia. And this our numerous Carpatho-Russian emigration in the United States and Canada would have died without a trace had not her best laborer emigrants not founded the first Carpatho-Russian cultural and educational organization, the Lemko Association. The beginning of this organization was in Winnipeg, Canada, early in 1929, where had gathered for a meeting a few young workers, emigrants from Lemkovshchina, and had set up a brief people’s program for the organization. They named this organization the Lemko Association because, first of all, they were Lemkos and, secondly, because the Lemkos were the worst oppressed of all the Carpatho-Russian people, and most stubborn in the fight against their oppressors.

The organizers of this new Carpatho-Russian organization wrote about it to the editors of the newspaper “Lemko”, which appeared once a month in Philadelphia. When our people in the United States found out about this organization from the newspaper, the more responsible of them began

The 7th Convention of Lemko Association in 1938
organizing branches of it among
our Carpatho-Russian population.
The newspaper "Lemko" became
the organ of the association. At the
beginning of 1930, the newspaper
began to be published as a weekly,
in Cleveland, Ohio. And a year
later, February 22, 1931, there was
held the first convention of the
Lemko Association, in Cleveland.
At this convention the by-laws of
the organization were accepted and
it was decided to adopt a charter.
From this time on Lemko Associa-
tion began to grow in the number
of its branches and its members
and most of all did the members
grow in their national and class
awareness. The Lemko Association
during its existence caused an up-
heaval among our emigration; it
taught many of our people to think
and to read books and newspapers.
Every year the number of books,
almanacs, and newspapers pub-
lished by the Lemko Association
increases. Early in 1936 the editori-
al office of the newspaper and the
office of the organization were
transferred from Cleveland to New
York City, in the very thick of the
Carpatho-Russian emigration. The
newspaper is published twice a
week. And the Sixth Congress of
the Lemko Association resolved to take steps toward the construction of a Carpatho-Russian American Center, which is being built in Yonkers, New York. The Seventh Congress or Convention of the organization has been announced for the end of October, 1938, in its own home. As this is being written, the Center is rapidly nearing completion.

In order to describe this huge cultural work that is being done by the Lemko Association for our emigration and for our own land in Europe, a whole book would have to be written.

The chief merit of the Lemko Association lies in this, that by its people's working organization our Carpatho-Russian people proved that they want to live and develop culturally, and for this, their existence and cultural growth, they are ready to fight against their oppressors. Such a people cannot perish!

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The 9th Convention of Lemko Association in 1941

- 5 -
Arion

We numbered many in the ship,
Some spread the sails, some pulled, together,
The mighty oars; twas placid weather.
The rudder in his steady grip,
Our helmsman silenely was steering
The heavy galley through the sea,
While I, from doubts and sorrows free,
Sang to the crew . . . When suddenly,
A storm! and the wide sea was rearing . . .
The helmsman and the crew were lost.
No sailor by the storm was tossed
Ashore — but I, who had been singing.
I chant the songs I loved of yore,
And on the sunned and rocky shore
I dry my robes, all wet and clinging.

АРИОН

(А. С. Пушкин)
Нас было много на челе;
Инных парус напрягали,
Других дружно упирали
В глубь мощны весла. В тишине,
На руль склонясь, наш кормщик умный
В молчанье правил груznй чолн;
А я — беспечной веры полн —
Пловцам я пел . . . Вдруг лоно воли
Измаял с налету вихорь шумный . . .
Погиб и кормщик и пловец! —
Лишь я таинственный певец,
На берег выброшен грозою,
Я гимны прежние пою
И ризу влажную мою
Сушу на солнце под скалою.
Roman Reinfuss

The Folk Art of the Lemkowie

SUMMARY OF ARTICLES

Polish Educators about Lemko's

The below Summary is an article on the Folk Art of Lemko's written by Dr Roman Reinfus, member of Polish Academy of Science in Krakow. His article is reprinted from the publication “Polska Sztuka Ludowa” No. 1 1962.

The culture of the Lemkowie, which developed in a specific combination of conditions and cultural links, has not been sufficiently studied so far, particularly as regards their folk art. This article is an attempt to sum up the materials collected by the author in the years 1935-38 and by Folk Art Research Section of the Art Institute
of the Polish Academy of Sciences in 1909. The territory inhabited by the Lemkowie, stretching along both sides of the Carpathian Mountains, was between the zones where Polish and Slovak settlements were set up. This territory, sparsely populated by the Poles in the Middle Ages, became the scene of intensive colonization in the 15th and 16th centuries by the so-called Wolochowie, a population comprising Ruthenians, Rumanians and southern Slavs. They brought with them to the Carpathian Mountains their own type of highland pastoral culture, having its origin in the Siedmiogrod Carpathian territories and the mountains of the Balkan Peninsula. The free contacts between the Polish and Hungarian sides that existed up till the First World War also created a certain cultural affinity. All these influences are expressed in the folk art of the Lemkowie. Particular originality of form is to be seen in their wooden building. Their farms had only one building, a characteristic feature in older houses being the so-called "przychota" which is a narrow corridor running along the back wall of the house and sometimes along the side walls. They had hipped roofs, the later buildings having abutment roofs. They were not adorned with architectural decoration, their good point being beautiful proportions and interesting colour effects on the walls and framework. As regards sacral building, the churches were wooden with a square or octagonal presbiterian and a square main nave under pyramidal roof beams covered by a refacted pavilion roof finished off with a clear-story topped by a baroque dome. In the eastern and central parts of the territory inhabited by the Lemkowie the churches had towers of column-like construction copied from Latin churches. In the eastern parts we find churches similar in plan and construction to those built by the Bojkowie. The interiors of the houses built by the Lemkowie are modest. Until quite recently rooms without chimneys were met with here. Notable among the primitive furnishings are the tables with thick sandstone tops and tables of Renaissance design, which are found here and there, testifying to influence from the west. The furniture supply center were towns situated on the north or south side of the Carpathian Mountains. The decoration of interiors was confined to ornamental shelves, coffers and paper cuts etc. No decorative furnishing fabrics were produced in this area. Weaving was confined to the production of white linen and wavy woollen materials made from black and white fleece that were used for clothing. The costume of the Lemkowie was the most distinctive feature setting them apart from the neighboring ethnographic groups. A characteristic element of this costume was the "czuha" (a full brown coat with a large
embroidered collar, worn thrown over the shoulders by men. The ornamentation on the collar is the same as the ornamentation on the bags used by shepherds from the Podhale region and Spisz, while the cuff of the “czuha” which is just the same as in Rumania and the Balkan countries, indicates the cultural links and contacts existing with them. The so-called “Hungarian” hats, also worn here, came from the other side of the Carpathians too. Another characteristic element of the costume worn by the Lemkowie were long brown “huńie”, under which an ornamental waistcoat was worn. Shirts were not decorated and in the south the shirts favored by the people were fastened at the back of the neck. The women’s costume comprised a blouse, which in the eastern and central regions was embroidered with cross-stitch, an embroidered corset and a woolen “huńka” or a white Hungarian sheepskin jacket. There were regional differences in the costume of the Lemkowie, very often showing a similarity to the costumes worn on the other side of the frontier. For instance, nearer the frontier, the women wore skirts and aprons of linen printed in the batik technique by dyers from Bardisow and other towns. In other parts skirts made from factory produced materials were worn. In the old days the embroidery was in white or colored back stitch; later colored cross-stitch embroidery of geometrical or geometri-}

cized designs reached the Lemkowie from the east. The folk art of the Lemkowie was not rich in range. There was a lack of pottery and carpentry workshops in their territory. The ceramic ware found there was imported from Polish centers or from over the Carpathian Mountains. There was also no smithery to speak of. On the other hand, in several villages the production of small wooden objects and toys was developed, often copies of the toys from Brzoza Stadnicka (Lancut District). Stone masonry was also developed there, being concentrated round the stone quarries. Apart from mill-stones and stone table-tops, decorative architectural elements, crosses and figures of saints were also made there, which were widely distributed among the villages of the Lemkowie. Wood carvings were also to be found in shrines. The folk painting of the Lemkowie is represented by icons, some of which were found in the churches. However, most of them are the work of professional painters from centres situated outside the borders of the territory inhabited by the Lemkowie, and this is additionally confirmed by the very weak influence of church icons on the folk painting and sculpture of the Lemkowie. Owing to the scattering of the Lemkowie after the Second World War, their traditional customs and rites disappeared and with them the art connected with these rites. The only specimens that have remained are
painted Easter eggs made using the wax technique. The modest collection of photographs at disposal of the author does not yet allow of establishing the origin of the various elements going to make up the folk art of the Lemkowie. It is, however, certain that its specific character was determined by strong influences from the west, penetrating from the Polish and Slovak ethnographic territories. The influence of western pattern can also be seen in the shape of the churches, the houses with the abutment roofs, in the Renaissance design of tables and in certain details of the women’s costume. The older artistic forms reveal links with the culture of the southern Carpathians and the Balkans. A basic role must have been played by the Ruthenian population in the development of the culture of the Lemkowie, but unfortunately the extent of the contribution made by the Ruthenes has not been investigated. Further detailed research is needed to determine the scope of origin of the folk art of the Lemkowie, its cultural links and influence on the neighboring Polish and Slovak territories.

Mr. N. Cislak and Dr. Prof. R. Reinfus get aquinted in Uscie Ruskie.
The Orthodox Church in Soviet Russia

The existence of these varied and widespread activities of the Russian Church under the tsars is little appreciated in the West. Rather, the impression abroad is that the “corruptness” of the Orthodox Church and its subservience to the tsars was the reason the Communists turned against the Church and restricted its life and work. Venality and subservience there were, yet there also was a constant struggle within the Church by village priests, sincere bishops, theologians, ascetics and great writers, working for its purity and service to humanity. Rasputin is often referred to as a “type” of Orthodoxy, although he was not Orthodox, but a member of a proscribed sect.

Actually, the Communist Party’s hostility to the Orthodox Church, to all Churches—for Roman Catholics, Lutherans and Baptists are under the same Soviet laws—stems less from the past faults of ecclesiastics and synods than from the basic atheism of Marxist philosophy. When Karl Marx used the phrase “religion is the opium of the people,” he had little knowledge of the Russian Orthodox Church. On the other hand, his studies of philosophy and science had convinced him that the idea of supernatural was false, irrelevant and indeed harmful. Engels in “Anti-Dühring” and Lenin in Materialism and Empirio-criticism developed Marxist thought and established the Party’s atheism: there is no God. Since that time an important task of the Party has been to wean individuals and society away from the idea of God, though if possible without offending popular sentiments and convictions to such a degree that willingness to share in the productive processes is weakened.

The restoration of the Patriarchate in 1943 represented a complete reversal of policy on the part of government and party. Instead of scattering the parishes, let them unite; instead of arbitrary action by local organs of government, maintain control from Moscow; instead of independence of local congregations, facilitate the establishment of a centralized and disciplined hierarchy under the Patriarch; instead of suppressing worship, sanction it and even permit training of priests; instead of the Society of Militant Godless, concentrate on scientific education in the schools, and on social athletic influence in the Comsomal and the Pioneer movement; instead of literature emphasizing the faults of the tsarist church, produce books, pamphlets, magazines which portray religion as natural to the old class society, but unnatural, wasteful and harmful in the new classless, scientific society. In brief,
sanction worship, eradicate religion.

This dialectic practice is under the control of the Council on the Affairs of the Russian Orthodox Church attached to the Council of Ministers, with agents throughout the country, paralleling the entire church structure. The president of the Council explained to the writer that his task was to see that Soviet law is observed by all concerned, whether church or state. A similar Council exists to regulate the affairs of all other religious organizations in the Soviet Union—Christian, Jewish, Moslem, etc.

The constitutional line of separation of church from the state might seem to be abrogated by this arrangement. High church officials, however, insist that the government does not interfere in the internal affairs of the church. Does the church seek to influence government? We know of one instance. On February 19, 1930, Metropolitan Sergius presented to Comrade Smidovitch, then head of the Kremlin's commission on religion, a memorandum listing 21 points on which the Church requested relaxation. In this document, and possibly in others, appeal was made for modification of state practices affecting the Church itself. We know of no appeal or declaration or proposal suggesting a change in policy on social or international affairs. No article in the Journal of the Moscow Patriarchate has ventured criticism of government or party policies or actions. However, on February 15, 1960, Patriarch Alexis delivered a remarkable speech at a Kremlin meeting, calling attention point by point to the contributions which the Church throughout history had made to the Russian nation.

In one field the Church has been a direct partner with government. The Patriarch issues occasional statements in support of the Soviet "peace policy." Metropolitan Nicholas, until last July President of the Church's council on foreign relations, has been even more active. His impressive appearance in his white "klobuk" (monastic head-dress), his eloquence and his air platform orator, and by speaking as a churchman he has given a moral tone to what otherwise would have been a yurely political movement. There can be no question of the authentic desire of the Orthodox faithful for peace, but the Metropolitan's unswerving adherence to the Soviet line for its achievement raises the question whether the Church has considered and formed an independent judgment on international affairs. Perhaps participation in the "peace" movement is one of the gauges of loyalty to the regime without which the Church might lose such toleration as it now enjoys.

Through the centuries the Russian Orthodox Church undertook only two ventures which could be
called foreign missionary activity in the sense in which this term is used by the Roman Catholic or the Protestant Churches — the mission to the Aleuts of Alaska in the eighteenth century and the mission of Archbishop Nicholas in the nineteenth century which led to the foundation of the Japanese Orthodox Church. Other missions were to non-Christians in the Russian Empire. However, the Holy Synod throughout the nineteenth century took great interest in the Holy land and in Mt. Athos, and was also active in establishing chapels and chaplaincies for Russians residing or travelling abroad, particularly in Western Europe and the United States. They also developed considerable friendly intercourse between Russian theologians and prelates and their counterparts in the Anglican communion, in both England and the United States.

(to be continued)
Kiev University Observes Shevchenko’s Anniversary

By Alla Potapova

The Kiev State University named after Taras Shevchenko is observing the 150th birth anniversary of the great Ukrainian poet. University’s scholars have completed new works on Shevchenko, including the collection “Shevchenko and the Slav Peoples,” “Research into Shevchenko’s Work,” “We Are Studing Shevchenko’s Rhythmic Art” and several popular booklets.

A republican conference of Shevchenko scholars and a scientific student conference are to be held at the University, in which students from all the republics of the Soviet Union will take part. The Philology Department is arranging Shevchenko readings. Lectures are delivered not only by University teachers. The People’s Artist of the USSR Vasily Kasiyan, who illustrated Shevchenko’s works and dedicated a few of his paintings to him, has recently had a talk on the poet. Composer Konstantin Dankevich is preparing a lecture on the great Ukrainian bard.

University scholars are now lecturing on Shevchenko in other cities of the country. Professor Arsen Ishchuk, head of the chair of the history of Ukrainian literature, the other day gave a lecture in Moscow.

There is a novelty at the chair: an album with pronouncements of Soviet writers on the work of the Ukrainian poet. Autographs of the Lithuanian poet Eduardas Miezalaitis and the Byelorussian writer Petrus Brovka have recently been added to the album.
How the American States became a Nation

In the normal procedure for seeking admission to the Union, the people and assembly of a territory usually petitioned for annexation. Congress thereupon passed an act prescribing the boundaries of the proposed and certain steps regarding the state's constitution and government that had to be taken before admission could be considered. Once Congress approved the constitution of the projected new state and the new state's elected Senators and Representatives were seated in Congress, the state was considered a member of the Union.

During the presidential administration of George Washington, Vermont, Kentucky and Tennessee were granted statehood. Ohio was next to join the Union in 1803. That same year, the United States, in what is known as the Louisiana Purchase, acquired from France a vast territory beyond the Mississippi. This nearly doubled the size of the United States as it then existed.

Another four new states—Louisiana, Indiana, Mississippi and Illinois—were added by 1819, the year Spain ceded to the United States land east of the Mississippi River known as east and west Florida. In exchange for the land, the United States assumed $5 million worth of Spanish obligations to Americans.

—15—
Five more states - Alabama, Maine, Missouri, Arkansas, Michigan - were accepted into the Union before the 1840's - a decade which saw the United States make significant territorial expansions west to the Pacific Ocean and grant statehood to four states - Florida, Texas, Iowa and Wisconsin.

Texas originally was a sparsely populated part of a Mexican state which was settled by Americans. When trouble mounted between the settlers and the Mexican government, the Americans fought for and won their independence. The settlers then sought statehood and Texas was admitted to the Union in 1845.

The issue of the Oregon Territory, an area occupied jointly by the British and Americans, was settled in 1846 by a compromise with Great Britain, setting the boundary at the 49th parallel. The United States thus gained clear title to nearly 300,000 square miles. Then, in a treaty signed by the United States and Mexico when their war ended in 1848, Mexico ceded to the United States the territory between Texas and the Pacific Ocean. In return, the United States paid Mexico $15 million and cancelled American claims against her.

With the discovery of gold in California in 1848, a great influx of people began and California was admitted as the 31st state two years later. The gold rush had also generally stimulated westward settlement. And as the western territories grew in population during the next decades, they sought entrance into the Union. By the end of the 19th century, our country had 46 states. New Mexico and Arizona were admitted in 1912. And, of course, the 49th and 50th states were Alaska and Hawaii, both granted statehood in 1959.
By Anton Chekov

THE MALEFACTOR

STORIES OF RUSSIAN LIFE

Tiny, very thin little peasant stood before the examining magistrate. He wore a stripped shirt and patched trousers; his shaggy beard, his pocketed face, his eyes scarcely visible under their bushy, overhanging brows gave him a harsh and forbidding expression, to which a mane of matted, unkempt hair added a spider-like ferocity. He was barefoot.

"Denis Grigorieff," began the magistrate, "come nearer and answer my questions. While patrolling the track on the seventh of last July, Ivan Akinoff, the railroad watchman, found you at the hundred and forty-first verst unscrewing one of the nuts that fasten the rails to the ties. Here is the nut you had when he arrested you. Is this true?"

"What's that?"

"Did everything happen as Akinoff reports?"

"Yes; just as he reports."

"Very well. Now, what was your object in unscrewing that nut?"

"What's that?"

"Stop your 'What's that?' and answer my question; why did you unscrew that nut?"

"If I hadn't needed the nut I wouldn't have unscrewed it," grunted Denis, glancing at the ceiling.

"What did you need it for?"

"What for? We make sinkers out of nuts."

"Whom do you mean by 'we'?"

"We — the people, the peasants of Klimoff."

"Look here, man, no playing the idiot! Talk sense, and don't lie to me about sinkers!"

"I never lied in my life," muttered Denis, blinking. "How can one possibly fish without sinkers, your honor? If you baited your hook with a shiner or a roach, do you think it would sink to the bottom without a sinker? You tell me I am lying!" laughed Denis. "A fine bait a shiner would make, floating on the top of the water! Bass and pike and eels always take ground bait; a floating bait would only be taken by a garfish, and they won't often take it. Anyway, we haven't any garfish in our river; they like the open."

"Why are you talking to me about garfish?"

"What's that? Didn't you ask me about fishing? All the gentlemen with us fish like that. The smallest boy knows more than to fish without a sinker. Of course, there are some people who don't know any-
thing, and they go fishing without sinkers. Fools obey no laws."

"So you tell me you unscrewed this nut to use as a weight?"

"What else should I have unscrewed it for? To play knucklebones with?"

"But you might have made a weight out of a piece of lead or a bullet or a nail or something."

"Lead does not grow on every bush; it has to be bought; and a nail wouldn't do. There is nothing so good to make a weight of as a nut. It is heavy and has a hole in it."

"What a fool he is pretending to be! You act as if you were one day old or had just dropped from the clouds. Don't you see, you donkey, what the consequences of this unscrewing must be? If the watchman hadn't found you, one of the trains might have run off the track and killed them!"

"God forbid, your honor! Do you think we are wicked heathen? Praise be to God, kind master, not only have we never killed anybody, we have never even thought of it! Holy Mother preserve us and have mercy upon us! How can you say such things?"

Denis smirked and winked incredulously at the magistrate. "Huh! For how many years has the whole village been unscrewing nuts, and not an accident yet? If I were to carry a rail away, or even to put a log across the track, then, perhaps, the train might upset, Lord! a nut — pooh!"

"But can't you understand that the nuts fasten the rails to the ties?"

"Yes, we understand that, and so we don't unscrew them all; we always leave some; we do it carefully; we understand."

Denis yawned and made the sign of the cross over his mouth.

"A train ran off the track not far from here last year," said the magistrate. "Now I know why."

"What did you say?"

"Now, I say, I know why that train ran off the track last year."

"Yes; you have been educated to know these things, kind master; you can understand just why everything is; but that watchman is a peasant who doesn't know anything; he just grabbed me by the coat collar and dragged me away. One ought to judge first and drag afterward. But a peasant has the sense of a peasant. You might write down, your honor, that he hit me twice — in the mouth and in the chest."

"Another nut was found when your house was searched. Where did you unscrew that one, and when?"

"Do you mean the nut that was lying under the little red chest?"

"I haven't any idea where it was lying, but it was found. Where did you unscrew it?"

"I didn't unscrew it; it was given to me by Ignashka, the son of one-eyed Simon. That is, I am speaking of the nut under the little chest; the one in the sleigh in the court-
yard, Mitrofan and I unscrewed together."

"Which Mitrofan?"

"Mitrofan Petrot. Haven't you heard of him? He's the man that makes fishing-nets and sells them to the gentlemen. He needs a lot of nuts in his business — a dozen to every net."

"Listen! In Article 1081 of the Code it says that 'Whoever intentionally commits an act of injury to a railroad, whereby an accident might result to the trains, and who knows that such an accident might result' — do you hear that? 'who knows' — 'shall be severely punished.' You could not but have known what this unscrewing would lead to. The sentence is exile and hard labor."

"Of course, you know that better than I do. We people live in darkness. How can we know such things?"

"You know all about it perfectly well. You are lying and shamming ignorance."

"Why should I lie? Ask anybody in the village if you don't believe me. They never catch a thing but roach without a sinker; even gudgeons hardly ever bite unless you use one."

"Now you are going to begin on those garfish again!" smiled the magistrate.

"We don't have garfish in our river. If we let the bait float on the top without a sinker we sometimes catch a perch, but not often."

"Oh, stop talking!"

Silence fell. Denis stood first on one leg and then on the other and stared at the table, winking rapidly as if he saw the sun before his eyes and not green table-cover. The magistrate was writing quickly.

"I shall have to arrest you and send you to prison."

Denis stopped winking, raised his heavy eyebrows, and looked inquiringly at the magistrate.

"How do you mean — to prison? Your honor, I haven't time! I have to go to the fair to collect the three roubles that Gregory owes me for fowls."

"Stop talking! Don't interrupt!"

"To prison! If there was any reason, of course I'd go, but, living as I do — what is it for? I haven't robbed any one; I haven't even been fighting. If it's the payment of my rent you are thinking about, you mustn't believe what the bailiff says, your honor. Ask any one of the gentlemen; that bailiff is a thief, sir!"

"Stop talking!"

"I'll stop," mumbled Denis. "All the same, I'll swear under oath that the bailiff has muddled his books. There are three brothers in our family — Kuzma and Gregory and I—"

"You are interrupting me. Here, Simon!" called the magistrate, "take this man away."

"There are three brothers in our family," murmured Denis as two strapping soldiers took hold of him and led him out of the room. "I can't be responsible for my brother.
Kuzma won't pay his debts, and I, Denis, have to suffer! You call yourselves judges! If our old master, the general, were alive he would teach you judges your business. You ought to be reasonable, and not condemn so wildly. Flog a man if he deserves it—"

**ONE PERSON, ONE VOTE**

One of the most basic of all the principles of democracy is summed up in the familiar phrase: One person, one vote. Now the Supreme Court has found it necessary to act to preserve the vitality of that principle in the United States. In a nation where the institutions of political democracy are so long-established and so uniformly supported, this may seem surprising.

But the fact is that the principle of "one person, one vote" has been eroded as a result of shifting American population patterns. The basic effect of this rapid and widespread change has been to convert the United States from a predominately rural to a predominately urban society.

Yet this revolutionary transformation has not been accurately reflected in the legislative bodies of the nation — either in the state legislatures of the 50 state governments, or in the House of Representatives, the branch of the federal Congress elected in proportion to population.

Over-representation of rural areas has come about through the failure or refusal of either the state legislatures or the Congress in recent years to reapportion voting districts. Such districts usually each elect one legislator. When districts embracing cities contain many more voters than rural districts do, the rural vote becomes worth several times as much as the urban vote.

This unequal situation can be avoided by redefining voting districts periodically, usually on the basis of the ten-year census. But this has not often been done by rural majorities or blocs bent upon preserving their own power. Thus the rapidly growing cities and suburban areas have no political means of correcting their own under-representation.

Just about two years ago, the Supreme Court moved into this situation with a decision holding that the federal courts could hear suits demanding fair apportionment of seats in state legislatures. Now, in a logical extension of the same constitutional reasoning, the nation’s highest tribunal has ruled that the districts from which members are elected to the House of Representatives must contain “as nearly as is practicable” the same number of voters. The purpose is
to assure, in the language of the majority decision of the Court, that "one man’s vote in a congressional election is to be worth as much as another’s."

The ruling is based on the contention that a "plain objective" of the Constitution of 1787 was to establish the principle of "one person, one vote." Thus the Supreme Court asserts its responsibility to keep that principle alive as America changes into a distinctively urban society.

It is worth observing that our constitutional system provides many ways of adapting government to changing circumstances. Sometimes, change is accomplished by laws. Sometimes, a constitutional amendment is considered necessary. And often, as in the present circumstances, broad judicial interpretation of the meaning of the Constitution is invoked to enable the democratic process to keep pace with social change.

The significant point is that America itself remains, as it was called at its birth, "a lively experiment."

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The Treatment of Cancer

Effective treatment of cancer depends upon several factors. First, what type of cancer is it? As there are about 150 recognized types of human cancer, accurate diagnosis of the kind of malignancy present is one of the first steps in selecting suitable treatment. Next, doctors must determine to what extent the disease has progressed. Another very important consideration is the general condition of the patient. After weighing all of these factors carefully, physicians come to the vital conclusion on what kind of treatment is demanded.

When cancer is discovered early, that is while the cancer is still confined to the original site, a surgeon may be able to remove all of the diseased tissue. Radiation may likewise be employed to treat localized cancer and may also be used in combination with surgery in cases where there is evidence that the cancer has begun to spread to other parts of the body.

Cancer that has spread from its original site to other parts of the body is called disseminated cancer. For disseminated cancer, experts say, drugs offer the only hope for treatment. About twenty-five drugs are now in regular use for this type of treatment. What is their effectiveness?

Although drugs have not effected cures except in one relatively rare form of cancer, they are helpful in treating about 30 other forms of the disease. They can reduce pain, prolong life, and bring about a general — if only temporary — improvement in the patient. Doctors stress the fact that because of can-
cer's many forms, it is unlikely that a single so-called miracle drug will be found to cure it. Research scientists will have to continue to look for different drugs to treat the different types of cancer.

All specialists in cancer treatment have emphasized the urgency of early diagnosis of cancer for the best possible treatment. There are certain conditions that the individual — the non-physician — should bear in mind and, if found, bring to the attention of his physician, health clinic, or hospital.

These conditions or symptoms are a mass or lump in any part of the body that is not explained; any bleeding from any opening or orifice of the body; any unexplained loss of weight; any change in the regular bowel habit; any cough of any type, particularly if blood is produced with the cough; any sore that does not heal quickly; and any mole or tumor on the skin that seems to be enlarging, changing in color, bleeding or causing pain.

If these things are remembered by each individual, a great many tumors of the malignant or cancerous type will be diagnosed in the early stage of the disease, so that not only treatment but cure may be hoped for.

Winter scene in Lemkovina
Simeon D. Popovich
By Mary Popovich

Born June 2, 1892
Died February 5, 1964

I wish to relate the passing of my beloved father-Simeon D. Popovich-who succumbed to a fatal heart attack on February 5, 1964. While at home — 123 Downing Street, Library, Pennsylvania — where he resided the remaining 18 years of his life, God called him suddenly and without warning. He had been watching television with my mother; decided to have a cup of coffee (a nightly habit) and, while sitting at the kitchen table, breathed his final breath, without uttering a sound. He suffered no pain. Mother attempted to aid father, but to no avail. His rest would be eternal.

HARDSHIPS COMMENCE IN EARLY YEARS

Born in the village of Klimkovka, Lemkowina, on June 2, 1892, father's trial and tribulations in life began quite early. At the age of eight, his father died of pneumonia, and being second oldest, it was mandatory for him to assist his mother with the upbringing of two younger brothers and two sisters.

Even though his work was arduous, father's incessant desire for learning was not hampered. He earned an education and, also, a trade as a blacksmith.

In 1914, he emigrated to America in the hope of securing work. Hardships were plentiful and jobs were few. While visiting his sister in Elizabeth, New Jersey—looking for work—he met Anastasia Greszko of Village Zawatka, County Sanok, whom he married in February of 1922. As work was still difficult to obtain, they moved to the Western Pennsylvania area, where he succeeded in obtaining work in the coal mines. He remained here until his retirement in 1962.

DEDICATED TO SERVICE

My father possessed many commendable attributes and served his fellow-men tirelessly. Active to his death, father contributed his services and money generously to various organizations of his native Lemko people, whom he dearly cherished. He was Secretary-Treasurer of St. John the Baptist R.B.O. Lodge in Charleroi, Penna. for many years; trustee of the American-Russian Citizens' Club in Monongahela, Penna.; and a member of the LEMKO Association. Shares of LEMKO Park were purchased by my father for his family. He also was a member of the United Mine Workers.

Silicosis, apparently from the coal mines, played an important role in his ailing condition the remaining ten years of his life. Heart trouble added to his condition and,
able to participate as much as he would have liked.

FEBRUARY IRONIES

Coincidentally, February was father's month. He embarked from Europe to emigrate to America on a February 2; became an American citizen on a February 5; was married on a February 18 to my mother whose birthday is in February; and, ultimately, died on a February 5.

MEMORY ETERNAL

He will always be remembered in the heart of all who survived him whom he dearly loved and who dearly loved him. Eternal memory will be the byword of each and everyone.

His many sacrifices for his family and country; his fairness and uprightness, with a strong desire for the truth, had rightfully earned the peaceful ending which God had granted him. I am honored to have had such a father. Vechnaya Pamyat!

INTERMENT IN BETHEL PARK, PENNA.

A Solemn Requiem funeral service, the Rev. Fr. Vladimir Soroka, pastor of Holy Trinity Russian Orthodox Church, Charleroi, Penna. officiating, was sung on Saturday, February 8. Interment was in St. Vladimir's Orthodox Cemetery, Bethel Park, Pennsylvania.

Attending funeral services were his brother-in-law, Nicholas Chizzo, wife and three children of Chicago, Ill.; Harry Neshimka, his deceased sister's son of Elizabeth, New Jersey; Mr. and Mrs. Michael Stefanski and daughter of Struthers, Ohio; and Simeon Kycey of Jersey City, New Jersey.

Others were Mrs. Lela Popovich and daughters from California, Penna.; Mrs. Eva Rusyniak, Mrs Anna Zuro, and Mr. and Mrs. Hudak - all from Belle Vernon, Penna., Olga and Mildred Barna of Richeyville, Penna.; the Warynkas, Vernonkas and Mr. Safran of Jeannette, Penna.; and Mr. Cheloc of West Newton, Penna. Many more relatives, friends and neighbors - too numerous to mention - were in attendance.

He is survived by his beloved wife, Anastasia; five sons: Harry, John, Daniel, Michael, Paul; and a daughter, Mary; five grandchildren; two brothers and one sister in Europe.

STRESSED FURTHERING EDUCATION

Being an advocate of higher learning, he urged his children to obtain a college education, if at all possible. Harry, was graduated from Ohio University and is an engineer for the United States Steel Corporation in Morrisville, Penna.; John attended Trade School and is employed by Westinghouse Electric Corporation, residing in Jeannette, Penna.; Daniel, was graduated from the University of Pittsburgh in Business Administration and resides at home; Michael, graduated from Ohio Northern
University and is a pharmacist in Toronto, Ohio; Paul, was graduated from Penn State University and is an engineer for Newport News Shipbuilding, residing in Hampton, Virginia. Mary, who resides at home, attended Business School and the University of Pittsburgh, and is employed by the United States Steel Corporation, Pittsburgh, Penna.

ACKNOWLEDGEMENTS

The family wishes to extend their sincere and humble thank you to all who donated flowers, Requiem Services, extended their sympathy, paid their respects and were in attendance at the Interment.

GIVE REST ETERNAL -IN BLESSED FALLING ASLEEP, O LORD, TO THE SOUL OF THY SERVANT, SIMEON, AND MAY HIS MEMORY BE ETERNAL.

May the American soil be as light as a feather for you, father dear, and may you Rest in Peace. VECHNAYA PAMYAT!

Lesnevich Loses His Last Fight

Former Champ Heart Victim

Feb. 29, 1964

Genial Gus Lesnevich, who had the second longest reign as world light heavyweight champion and who believed he would live to 94, died last night in a doctor’s office in Cliffside Park, from a heart attack at 49.

Everyone, particularly wife Inga was incredulously shocked.

His buddy, former heavyweight champion Jim Braddock of North Bergen, couldn’t believe it when he was informed during bouts at Madison Square Garden, just across the Hudson River in New York.

THE MAN WHO had weathered 76 professional fights, including one for the world heavy-weight title, complained of chest pains in the evening. Then the always healthy, happy man — somewhat plump at 220 pounds — said: “It’s just indigestion, I guess.”

Wife Inga drove him to the office of his personal physican, Dr. John Williams.

There the man who had won the world 175-pound crown in successive fights with Anton Christoforidis and Tami Mauriello in 1941 began to feel faint.

Biscuit-faced “Gus, a Russian-American with light brown hair and blue eyes, said to Inga, “I think I’m going to pass out!”

TELLING THE tragic story today, Mrs. Lesnevich recalled, “I screamed and the doctor came running. They massaged his heart and gave him an injection straight into his heart.
But it didn’t do any good. Gus was dead!”

Gone was the popular referee and businessman, who at the peak of his boxing career in 1947 was named “Fighter of the Year” by the Boxing Writers Association.

Garden where Gus often had worked as a referee, couldn’t believe the news. “I don’t think there ever will be another man like him,” Colotto said. “He didn’t have an enemy in the world. He never said no.”

COLOTTO POINTED out that Lesnevich never turned down a request to attend a benefit show and he made more guest appearances than memory can recall. “If you called Gus and asked him to attend an affair,” Colotto said, “he never said no. He checked his book and, if the date was open he was sure to be there. Why once he even went to Wisconsin to help put on a show for some kids.”

Gus, who is survived by five children — including adopted twin girls whom he adored — was honored by the New Jersey Boxing Writers Association in 1961.

LESNEVICH HELD the light heavy title from May 22, 1941, to July 26, 1948 — when he lost it in London to Freddie Mills.

Gus, who was born and developed in Cliffside Park, turned professional in 1934 after winning the National Golden Gloves light heavyweight championship.

An excellent combination boxer-puncher, he hammered his way to top contender and tried to take the 175-pound title from Billy Conn in 1939 but lost the decision at Madison Square Garden. Again he dropped a duke to Conn in 1940. Then Conn gave up his title to compete as a heavyweight.

Gus won recognition as world champion in the United States (National Boxing Association) by outpointing Christoforidis for the vacant crown, May 22, 1941. And he won world recognition by outpointing Mauriello at the Garden, Nov. 14, 1941. Practically seven years later he lost it to Mills at London.

ARCHIE MOORE later held the title more than nine years before the European Boxing Union joined other organizations in vacating the crown.

Lesnevich’s friends in Hudson County — and he had many — were stunned by his sudden passing.
П. ЛЕМ

ШТО ПИСАЛОСЯ О ЛЕМКАХ 100 РОКОВ ТОМУ НАЗАД

III

Переходячи на тему духовной культуры лемков, гуцулов и бойков, то есть всех карпаторусских горцев Ниль Попов пишет: "По- добно всем славянам горцы любят пение и пляски. Их песни, созданные из романтического воображения — имеют сходство с краковскими, жителями берегов Вислы. Но иногда являются в форме баллады, изображающей яс-нибудь страшное событие. Тоты баллады отличаются унитым характером, при спивание не дуже согласующися с тактом. подражают отголоскам гор и лесов и бывают хошко- ли мрачны, подобно горам и лесам, подернутым туманом. Их пляски вообще сходны с сербским коло, представляют горцу случай высказаться свою ловкость и проворство высоко пригая, он бросает в верх палицу с причуллом к ней, наконечником, подобным к топору, поймавшу йї дуже спрятно верить йї понад голову. Дівушки стають в круги. Ждут минуты, коли приде их о-
черезь приняти участие в танцi.

Цiлом природно, що у народи постоянно жiвучого в прямом присутствi с природом, надзвичайно розвитi метeорологiчнi знання i разом з тим прикрашeno гектартом поетичним блеском. Запас iх поетичних произведений состоит вообще из леген, саги i сказок. У них существует неисключивающая вiра в сверхестественная существо обычающa будь-би в их горах.

Легенды их обязаны своим происхождением християнству. В большой части в самых популярных из них повествуется о святой Куникiндi, о том, напримiр, як для спасения ей от диких монгольских орд ангелы устроили ей крiпост на массах скал, у подошвiя которых бурно несется лiшний Дунай. В другой легендi россказується, шо святa Куnekунда спасаючись от тых варваров, то ступив на камень витиснула на нем изображенiе своїй ступни. О той же святой упоминается в легендах о происхождении Попрада, о вынашiдi соляных копален в Великi i др. Ровным образом єст туземна легенда о святом Іванi Дукi, о святых братах Гервасiнi i Протасiн, i т. д.

О часах язычества iще упоминают многие скалi i обща тым горним жителям с другими народами вiра в духов всякого рода. Из послiдних заслугують упоминання так називаються дивожени — дики женщины. По словам скас-

ky, то были сверхъестественны (в родi "суперманов" прим. ред.) женщины безобразной наружности звёрокровны (зо звярском натуром прим. ред.) i надзвичайно злы. Iх добы волосы розвивалися по вiтру, як у фуриi, весь живут их был покрыт волосами, на гоно- вi они носили червень шапочку. Друну славу они нажили собi тым, што воруvalи (крали) i обмiняli новорожденных дiтей, зашто их дуже боялись. Они сторожили дoмы, где были роженицы: подкрадались к послiдним, коли тоть оставался дома сами, особенiно же когда уходили их мужи, при- свiювали собi новорожденных, оставивши на мiсто их власних дiтей безпокойних, безобразных горланов. Но по увiренню сказок, их можна было винuдати к то- му, штобы они возвратили покран- денe дiтя. Матi украинского ребен- ка брала подкiдача, выносилa його во двор, i сiкa прутам, кормила гнiльными яйцами i яч- ными скалкi по постояннo повторяю "Возьми свое — отдай мое". Материнские сердца дивоже- ны не могло знести крику i пла- чу терзаного ребенка, i она бра- ла його назад, возвративши укра- деноого.

В большой части сказок голов- ну роль грают сокровища, клади, дорогоцiнны камни i металли розлиначным образом попавши во внутренность Карпатских гор. Так в iдной сказкi россказується о горi Гевонт (в сандечском окру-
гу), що будь-то в ней прикований
to столпі золотя
ми ретязами монах, котрий осипа
ле величайшими драгоцінностями
to, кто його освобождить. Но про-
ходу до пещері, где заключений тот
монах надзвичай узкий, не всім
може бути видимий і в нім вся-
кий оттен гасне. Може бути, що
ями сказками намекається, що i
в сіверних Карпатах, такого же
рода сокровища, як i в южних.

Из приведенных Ниль Половым
примеров сходства пісень та танців
горців Карпат з Сербскими i
Польскими, а також i легенд си
гающих в глубину віков і маю
ших сходство з легендами других
славянских народов подтверждат
ся о Карпатах, яко прародинi все
го славянства.

Ниль Попов подмітивши древ
нійшої легенды и сказки жителя
Карпат открывает путь к богатій
шо i старинной словесной куль
турі прародины славянства, котра
dаже до сих пор полностью не
роксрията. Дуже інтересно, що
через віки пронес народ легенди
ще з времен язычества, безогляд
но на то, що вон них були
шени елементарных прав на
культурне развитие и ясно, що
збереглося, то результат переска
за є покоління в покоління. Дуже
характерно для нашего народа то,
що не смотря на наслід "i же
стоки политичні бурі, отстоял
як гранічний утес, оберегаючи
я, що унаслідковав от предков.

Ниль Попову подобились сва
дебни обычай, о котрих пише:

Свадебный обычай в ріжних
Карпатских місциностях в подроб
ностях отличается едны от дру
гих и не всегда одинаковы. В сі
верных i середних Карпатах i их
окрестностях, як и в містопреобл
ваніх истинных горцов на свадь
бах происходит слідуючі празд
днества. Коли приглашени на бра
чище пришество гости уже собра
лися в большом числi i настало
время отправиться в церков к
виначанию, то распорядитель празд
днества староста требує, чтобы
жениха i невісту благословили.

Родители невесты обязаны при
готовить и свадебне пришество.
Ставится по серединi комнаты.
Невіста приближается к ним, трое
кратно кланяется им в ноги, а за
нею то же діє жених. Мати i
доочка дают воим своим слезам.
Отец i жених воздерживаются от
того заявления скорби i неприли
чного мужчины. В продолжение
той церемонии присутствующи по
ют уныльне пісни, содержанием
для которых служит розлучен
доочки с матерью. По окончанию
той торжественной родинной це
ремони, молоды мужчины отправ
ляються с женихом в дверi, через
котры всi лица женскаго пола пе
реходят в поодиночку из комнат
ты. При выходi каждой женщины
або дівочки мужчины спрошуют
ся жениха, цi не она єст його из
бранна, а он отвчає отрицательно
до тых пор, пока явится невіста,
котра выходит уже послi всiх.

Потом всi отправляються на по
возках i верхом, абi скоро при
были в церковь. Во главi ідут вер

—29—
ном молоды люде. Капелюхы их украшены цвітами і павінними перами, они махають білими платками і паеткою с подовієм топора накопичницом, а також скляною з водком, за ними слідують повозки с провозами невісті (дружки), со всіми родствениками і знакомыми женского пола в числі котрых находиться старостина (старша провожатка невісті), потом ідуть повозки с невістом, с музыкантами, а наконец женіхі с остальными приглашеними, больше пожилыми стражными мужчиною. По дорогі походят и отстріляю с пистолетов, і так продолжают до тых пор, пока не пройдут почти половину пути в церков, а так як скоро всі повозки пройдут, гдекотры вельчаки из молодежи заперают дорогу вервками, звітами из золомы, і въдают себе, яко бы за полицейскую комиссию. Они допросуются жениха о його имени, происхождении і требуют посильно свидетельств. Староста отвічає на допросы, показуючи вид, што будьто справліваются с своими документами, і ділят показания отъиреней и сміхом переплетены до тых пор, пока жених утратить терпениеость, розрывает соломяный мотуз и доклада уйавных вперед повозников.

Послі відзнаки отправляются назад при світі относящомуся до происходящего события, но ідут уж не в родительский дом, а звычайно в гостиницу, где приготовленны почетный обід. Послі обіда происходит торг за молоду, именно молоды люде поочередно представляют новобрачному всіх провожих невісты, і на конец са- му новобрачну, предлагая откупити собі тоту або таому за назначену ціну.

В продолжении той торговли, сообразно обычаю, молода пробує уйти, потому што теперь уже время приступить к главному пункту церемонии, именно возложении ей на голову чепчика, но присутствующіи молоды левлят ей і принуждают сісти. Тогда старостях подходят к молодой, занимают с ней вінок украшены лентами і дарят його музыкантам. Потом она удаляется с легка молоду по лицу і сверх того робиват о єй спину глиняный горшок. То ді- лают для того, штобы в єй новом хозяйстве уберегалась всяка утварь. Наконец надівают єй чепец, при чом новобрачна должна от- співиват нисколько грустных стро- хов, имеющих отношеніе к тому обстоятельству.

На слідующий день послі по- лудня общество бывше на кану- ні выбора собраются знов. Тог- ды при світі накладают на повозку придане молодой, стояще из постели со всіми принадлежностями і е перином, росписанный сундук (скриню) с одежем ново- брачной.

При том всі справляються сопровождают новобрачну до жилища молодого, абы осмотріти його хозяінство заведение. Тым и кон- чится брачных празднеств.
Carrying out the theme "State Fair of the Future", the tradition of Chautauqua will come to Flushing Meadow in the New York State pavilion at the World's Fair.

Designed to dazzle the eye and provide panoramic scenes of color and activity, performances are now being prepared by nearly 400 groups representing all 62 counties in the state, hundreds of communities and dozens of special organizations. Eventually, over 1,000 groups are expected to participate.

On the great terrazzo floor of the mammoth pavilion, from 10 A. M. to 10 P. M. daily, choirs will sing, dancers in multi-hued costumes will present traditional and new routines, brass bands will play and march.

There will also be farm demonstrations, bark-peeling contests, roller skaters, a fashion show of tennis costumes from 1900 to the present, as well as a banjo orchestra, a drill team performing in authentic revolutionary costumes, glee clubs, acrobatic teams, and a host of other groups.

The age of performers will range from 1,200 Little Leaguers in a grand march to a gay nineties show by some of the state's senior citizens.

Folk groups from throughout the state have been assigned their honor ays to demonstrate its rich ethnic culture. These latter include Scandinavians, Greeks, Irish, Armenians, Hungarians, Rumanians, Bylerussians, Japanese, Ukrainians, Poles, Lithuanians, Latvians, Germans and Israelis.

The senior citizens of our state-young at heart-have an honor day of their own, while that great American institution, the Barbershop Quartet, will hold forth in song for a whole special day of their own. Virtually every type of group performance will be given by the non-professional organizations participating.

Groups may still be assigned positions in the 180 day program by applying to Mr. Frederic B. Vogel, Special Events Director, New York State Commision on the World's Fair, 1270 Avenue of the Americas, New York, New York 10020.

All groups will receive free admission to the Fair on their honor day. They will perform in the Tent of Tomorrow — the heart of the state exhibit. Huge and colorful, it is a graceful elliptical structure with 100 foot white concrete columns, supporting a multi-colored plastic roof that is larger than a football field.

The main floor is a combination exhibition and activities area, where the startling State Power
Authority exhibit, the impressive art show of the New York Council on the Arts, fashion shows and restaurant facilities are located.

On the mezzanine there will be a simulated stroll" through New York State where tourists will visit" beautiful recreational areas and unusual industrial sites, view the flora and fauna of the state in re-created natural surroundings and observe the state government at work through imaginative and informative displays.

Adjacent to the pavilion is the eighth Spot of the Fair, the highest observation tower in the complex of three, which rise 60 feet, 150 feet and 230 feet respectively. Each tower is capped by a large observation platform.

The towers, sweeping aloft and accenting the surge to the future, consist of white concrete shafts, and will be dramatically lighted at night. They will present a focal attraction as the most visible elements on the Fairgrounds.

An exciting feature of the High Spot of the Fair will be the breathtaking rise in the Sky Streaks, clear plastic-enclosed capsules, which will soar to the various platforms. With the capsules operating outside the columns, visitors will have not only a dramatic ride but the feeling of a free ascent through the air. From the highest platform, visitors may see as far as New Jersey, Connecticut and eastern Long Island and the Atlantic Ocean.

The final component in the New York State exhibit is a circular concrete structure — described best as a theater that will house several hundred people, standing, who will view on the 360 degree, forty foot high screen on the walls, a panoramic motion picture of New York State as a place to live, study, work and enjoy leisure time.

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A man hired a young man and told him, "Now your first job will be to sweep out the office."

"But, I'm a college graduate!" protested the youth.

"Well, then," said the boss, "hand me the broom. I'll show you how."

Minister: "Do you say a prayer before eating?"

Little Johnny: "Don't have to. Mom's a good cook."

After the physician checked the patient over, the doctor asked, "Have you been leading a normal life?"

"Yes, doctor."

"Well, you'll have to cut it out for a while."

Woman lawyer: "And your age is? . . . ."

Woman witness: "About the same as yours."
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