

*The Romanian Benevolent
Society Fârșârotul*



80TH
Anniversary
1903 - 1983



The Romanian Benevolent Society Fârsârotul

Eightieth Anniversary 1903 - 1983

Saturday, June 25, 1983

Fredricks
Fairfield, Connecticut

Program

Selection of Miss Society "FARSAROTUL"

Ethnic, Macedonian-Romanian, and Modern Orchestra

7:00-8:00 p.m. Cocktail Hour — Hors d'oeuvres with Open Bar

8:00-9:00 p.m. Full Course Dinner

Medley of Fruit Supreme • Salad a la Frederick

Roast Sirloin of Beef • Vegetable du jour & Potatoes

Special Dessert • Coffee, Tea, Sanka, etc.

9:00-1:00 p.m. Dancing — Open bar

11:00 p.m. Selection and Presentation
of Miss Society "FARSAROTUL"

Executive Committee

Aureliu D. Cuifecu, Pres.
Nicholas Fatse, V. Pres.
Dennis Balamaci, Sec.
Robert Nicola, Treas.

Nick Balamaci, A. Sec.
Andrea Colimitra, A. Treas.
James Shola, Compt.

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Spiru Vasilescu, New York

Scholarship Committee

Robert Nicola, Coordinator
William Balamaci
Nicholas Fatse
George Fatsy



Glancing Back . . .

It is historically attested that the Macedonian-Romanians were and are a vibrant and humanizing force in the Balkan Peninsula. Transplanted in the New World by the adverse political-economical conjunctures, they struggled to recreate in America the familial cohesiveness so instrumental in preserving their identity.

A major concern of the "Farsarotul", as for every ethnic group in this country has been of how to attain an ideal balance in developing an active role in the United States without losing its own cultural heritage.

There was a period in our history when a process of "homogenizing culture" was in vogue.

Ethnic diversity in this country is a social fact of life apparent to virtually everyone. The newcomers never forgot their heritage and even if they attempted to suppress it they were reminded of their "uniqueness" in numerous, not too subtle ways, which has provoked a resurgence of Ethnicity in the grandchildren of the immigrants.

Looking Ahead . . .

The rediscovered ethnic interest has actually increased among the decedents of our immigrant pioneers. They have exhibited a commitment to the community and understand which elements of our culture are relevant for future generations. In search of redefining the role of our cultural identity, there has evolved "a sense of belonging", individual self esteem, solidarity with people of similar descent.

Today ethnic communities and fraternal societies identify their groups in "a national culture" that preserves and expands their particular culture. It is appropriate that our Society Farsarotul should function as a conduit between our communities in order to keep a better perspective of our heritage and to promote and encourage cultural awareness.

We, the contemporaries, should not bask in the glorious sun of our forefathers; we are duty bound to contribute our share and to charge our youth to strengthen our rank and file.

We hope to sustain a consciousness of our Macedonian-Romanian experience and the destiny of our adopted nation. The more we understand our own culture, the more we are capable of comprehending the other cultures which compose the American Mosaic. Accept your own identity and that of others, in order to create an America where everyone is at home, blending a picture where each piece retains its own special shape, color and intrinsic quality.

Our greatest debt of gratitude is offered to our predecessors for their vision and dedication to their Society, families and Nation.

We invite you to become a member of the Society Farsarotul and thank you for being with us at the beginning of our nineth decennial.

Aniversăm estan optdzaçi di aņi di activitati rămănească dipusă di societatea "Farsarotul" și "aoa" și "aco". Ti tuți açeļi çi au tu cheptu-a lor una inimă çi bati ti Fara Noastra, seara aistă ari mari simnătati s'un loc alept tu suflitu a lor.



Seatea ti liber tatea chirută, avinarea dit munții a lor, iu si-aflau di când si-apreasi lumea, iji răspândi pi Râmâni, fără vrearea lor pisti tut locu, că așa fu cumandu și simferu ali Evropi "Oarbi": alți s'chiara ș'alți să si-avdayă. După multi frimintări, mindueri ș'bană greauă tu ună lumi ni-cunuscută, a noilor viniț; nu lă si aspără ocjiu ș'nu tricu mult că si-adunară ș'urdzără primu a lor organism tu-America și va si-lj țănea stog, va s'ji-agiuta și va s'lă apăra cultura ș'mușatili adeți adusi cu elj tu trast.

Avum bărbați cu mintea limbata, ca isvurli curati di munti, și băgară mult suflit ș'vreari tu thimejiu ali societati ș'nu avură rihati până nu-și agiumsiră scopu: ună asociatjă fraterno-culturală și s'jia locu a unui părinti bun ș'vigjitor pisti fumealjă. Aist duh curat dit "Vlahu-Hori", fu sturu di cai si-ndupurau cand dădeau di zori, fu casa părintească și-lj adună ș'avu-ngătan s'acrescă fumeji, s'analță biseriçi și scullii rămânești; aist "duh" dănasi ș'va s'dănăsească ti mulți ahi ninti cu "FĂRSĂROTUL".

Doru ti munții analț, ti pădurea cu chihi, ti padea veardi, ti "curculici", ti livadea cu apă araçi, ti cupia di oi s'ti tuti horili rămânești nu lă si asteasi ș'contactu, ligătura cu lumea di-acasă avu ș'ari un fundament di her și nu s'hăbinăsești, niçi naparti di "Amarea așea Mari".

Dimândarea noastră easti ca partea și u giucară parințiji, ausiji și străausiji ti "Fălcani" s'u gioacă giunamea noastră invitată. Easti aradha și borgia lor morală s'baga putearea ș'vetea tută ta s'țănă viă pira dit "Vatră". S'jia di-a numira disaga a "Fărsărotui" s'incărcați cu vreari s'tiñia ti Soia s'ti rădzătina noastră Traco (Macedonă) Romană, s'țănă apreasa cândila sum icoana ali Râmânami.

S'vină namisa di noi tutj Râmânji, di iuçido iu si-află; așeli și au dor ti limbă, ti bisearică, ti adeți, ti libertati s'ti uminătati. V'acjimâm s'viniți cu



noi, s'intrați membri și diadun s'făcem ca aist "soari" s'da s'ma multă luhină ș'ma multă căldură; s'călcăm tu aniversaru di nauădzăçi cu vârtuti, stog, cot tu cot ca "frați di mumă și di tată, ca Râmâni di eta toată".

Vă uram ghini vinit ș'maş di buenți s'aveți parti tu casili-a voastri.

Aureliu D. Ciufecu
Presedinte

PAST PRESIDENTS

Custachi Belba	1908, 1915, 1919
Pandely Talabac	1909-1910, 1924-1925, 1928-1930, 1950-1952
Dimitri Simu	1911
Dionise Babu	1912
Dimitre Sp. Teja	1913
Atanase Pandaru	1914
Spiru Musi	1915-1917
Rev. Ioan Popescu	1918
Alexandru Biscu	1920
Dimitrie Balamaci	1921
Hrista Dimitrescu	1922
Spiru Pippa	1923
Tanasi Rosu	1926-1927
Thanasi Babu	1931-1933, 1939-1940
Ilia Bici	1934, 1943-1946
Ahilea Cipu	1935-1938, 1941-1942, 1947-1948
Tasu D. Tasi	1953-1954
Spiro Vasilescu	1955-1958
Christy Balamaci	1959-1970
Vasile Fatsi	1972-1973
Constantine Vanghele	1974-1975
Nicholas P. Fatse	1976-1978
Robert Nicola	1979-1981
Auriel Ciufecu	1982-1984

*William Baloran
Andrei Colimitra*



THE ORIGIN OF THE ROMANIAN-PHARSALIIOT; A HISTORICAL REVIEW

Since prehistoric times the Thracian people have occupied that area of Europe bounded by the Aegean and Adriatic Seas, by Dacia and Moesia in the North and Thessaly in the South. According to Herodot, historian of the V Century B.C., "the Thracian population was the largest and most numerous, second only to the Indians".

From an historical point of view the inhabitants of the east and the north of Macedonia were the above mentioned Thracians while the inhabitants of the west of Macedonia were the Thraco-Illyrians. Towards the end of the V Century and the beginning of the IV B.C., Macedonia experienced a meteoric expansion under King Philip II (382-336). In spite of his short reign, he was able to create the most powerful army in the world. He was the founder of the "Phalanx", the most feared method of combat. The Empire grew even more, after the ascension to the throne of his son, Alexander the Great in 336.

Their contemporary, Demosthenes, denounced them in his famous anti-Macedonian speeches in Athens, as "the Barbarians from the north". Meanwhile these "barbarians from the north" had been able to conquer most of the "known world" and were at the time the sole masters of the "two worlds", from the Nile to the Indus Rivers. When Alexander died in Babylon in 323 B.C. the Macedonian Empire was divided into four kingdoms. The Roman Republic immediately took advantage of this political division. After the Romans conquered Athens and the East of the Mediterranean, they first defeated Pyrrhus, the king of Epirus. Later the Roman legions caught the Macedonian army and won a total victory in 197 B.C. Perseus, Philip V's successor, was crushed at last in 168 B.C. at the battle of Pydna, won by Consul Aemilius Paulus.

Rome partitioned Macedonia in four protectorates, under their supervision. The Macedonians rebelled against the new rulers, their political domination and the tribute that they imposed. Their rebellion was broken up and by 146 B.C. Rome had gained total control, annexed their territories, and proclaimed in the Senate that Macedonia was a province of the Republic under the authority of a Roman Governor. From then on, the Republic romanized the new territories with colonists from Italy, especially from Abruzzi, and veteran legionnaires. These new won territories became the stronghold and main base for the Romans in their future conquests against the people living to the north of the Danube, the Dacians. However, the Pax Romana was disrupted due to the political rivalry going on between the two Triumvirates: Julius Caesar and Pompey. The third member of the Triumvirate, Crassus, was killed in 53 B.C., while he was fighting the Parthians. The civil war began. Pompey fled from Italy to Macedonia together with some leaders of the Senate and aides and put together a strong army. Julius Caesar followed in pursuit the following year. He crossed to the east coast of the Adriatic at Brindisi and spent a bitter winter in what is today Albania. In August 48 B.C. he won a brilliant victory over the Pompeian forces and destroyed them at the battlefield of **Pharsalia**, located in eastern Thessaly. Pompey fled to Egypt where he was killed by the advisers of the young King Ptolemy XIII. Inspired by this battle and its impact on the Roman population, the Latin poet, Lucan wrote the epic poem "Pharsalia".

Julius Caesar, victorious in Egypt, marched north to secure control of Asia Minor and summed up his strategic superiority with the famous words: "Veni, vidi, vici" (I came, I saw, I conquered), which were dispatched to Rome.

Exactly 155 years had passed since the great battle at **Pharsalia** in 48 B.C. until the time when Emperor Trajan conquered Dacia (the Romania of today) in 107 A.D.

From this complex process of ethno-genesis and out of the fusion between the local Thracian-Macedon population and the Romans now descends the Macedon-Romanians, Aromanians or Vlachs. In 1774, the German historian Johann Thunmann defines them as "Thracische - Walachen".



Three main events are of primordial importance and lay out the foundation and origin of the Romanian people:

1. In 146 B.C. Macedonia becomes a Roman province,
2. In 48 B.C. the battle of Pharsalia takes place
3. In 107 A.D. after a fierce resistance to the Romans, the Dacians are conquered by Trajan.

The continuous trade that took place between south and north of the Danube, within the Roman world, created in this area an affluent and prosperous Roman culture. Historians and linguists have proven that the Danube and the mountains have not been boundaries but links for the eastern Romanity. The construction of towns, fortresses and roads, like for example, "via Egnatia", crossing Macedonia from Durazzo to Salona-Salonica, brought new colonists from across the Adriatic. Consequently, a rapid Romanization of the Macedo-Thracian population took place at least two centuries before Trajan's venture into Dacia.

From this new amalgam of Macedo-Romans, one particular group distinguished itself from all other living in the Oriental Romanity. This was the **Roman-Pharsaliot**, or "**FARSAROT**" to use the Romanian spelling; in other words the "fighter of Pharsalia".

A strong instinct was preserved in this particular group. They inherited the courage, pride and heroism of their predecessors. These veteran-legionnaires, who on the battlefield of Pharsalia gave Caesar the victory and in this way spared Rome from civil war.

As a matter of fact, a Pharsaliot (to use the archaic form) when asked: "what he is"? will not simply respond: "Roman", but: "Roman-Farsarot", to remind you and emphasize his ascendance. To sustain and promote the above affirmations we are citing only a few statements by foreign scholars.

Among those defining "the place of birth" of the Romanian Pharsaliotics in Pharsalia, (Thessaly) was the Italian Professor Antonio Baldacci. He was most fervent in locating their place of birth.

Another was Gustaw Weigand, the Romanist historian from Leipzig, who dedicated his life studying the "Sprache der Olypo-Walachen" (in 1888). He purposefully went to live amongst them and researched their origin.

Professor Antonio Baldacci underlines strongly that the name **Pharsaliot-Farsarot** derives from **Pharsalia**.

"Due to his love for freedom, his antagonism to foreign influence and developed independence "the Farsarot" is surnamed the "Eagle of the Mountains". His sensibility, moral force and virtues as a soldier are inherited from the braves of the Thracians, Macedonians and Romans. All these qualities underline and remind us again of their noble ascendance and were instrumental in maintaining their nationalism intact.

This prototype of "Farsarot", perhaps unique among the Romanians from the Balkan Peninsula, drew the attention and admiration of the German scholar Weigand who concludes as follows: "Der Vergleich mit einem Romischen Legionssoldaten ist ganz am Platze". (the similarity with the Roman legionnaire is remarkable). The emissary of Emperor Napoleon I, Pouqueville, while staying at the court of Ali Pasha, in Ianina, Epirus, states as follows: "Leurs tetes retracent les proportions Romaines; et le temps qui affaiblit les types nationaux n'a pas..." ("The bone structure of the head reminds us of that of the Romans, and time seems not to have weakened their national type, the way it did to others." . . . He further comments: "Despite their geographical closeness, to confuse them with the Greeks or Albanians would be wrong". Further, Weigand writes: "Ich sehe eine Mischung von Megalovlachiten aus Thessalien und Farsaroten". He observes "a mixture of Romanians from Thessaly with the Farsarots".

Taking into account the above, we are stressing the fact, that during the two centuries of national pride and well-being, and even after the XIV-XV Centuries, one could say that the Romanians from Thessaly felt at home in Thracia, East of the Balkans. We know as



mentioned by the chroniclers that: "At Mt. Athos the Vlach shepherds were selling their cheese. . ." In the west, we have located them on the coast of the Adriatic Sea. The historian N. Iorga is relating the following statement for the middle of the XIII Century: "The nephew of the founders of the 'Empire', Ioan Asan, who spent his youth on Romanian soil, over the Danube, reigned over the territories from Durazzo to the doors of Constantinople".

A relative of Kekaumenos, the Bizantin general of Armenian origin confirms that the Emperor Basil bestowed upon Niculitsa the title of: "Duc des Vlaques. . ." Niculitsa, Celnic (Duc) of Great Vlachia (1050-1355) was most probably a Farsarot. The characteristic name Niculitsa was common among them, and as mentioned by the famous scholars above, Thessaly was the birthplace of the Romanian-Pharsalots.

At the apogee of Vlach power, Rabbi Benjamin de Tudela, from Navarre (Spain) while travelling through Thessaly (in 1163-1164) quotes as follows: "Nobody can go to war against the Vlachs and no Emperor could conquer them".

To further enforce the anthropological character of the "Farsarot", I am quoting Professor C. Noe, who said: "They have a spirit of solidarity and discipline, which supersedes other considerations, keeps them united. . . virtues, which in our utilitaristic world are in disuse, as for example: honor, dignity, honesty, friendship, courage etc. . . are all of primordial importance and are revered sacrosanctly. This integrity cannot be altered even by foreign environment".

The moral upbringing and stoic education applied by the "Farsarot's" family, is envied by others. These virtues are the pillars of the solid foundation on which is based the Macedo-Romanian ethnicity.

This respect for the family reminds us of the precepts formulated by the Roman statesman "Cato the Elder", who as censor in 184 B.C. vehemently opposed the foreign influence from the east which was eroding the Roman society and he kept praising and preaching the preservation of the Roman virtues. Ethical traditions and the way of life of the Farsarots is dominated by the head of the family — pater familias. — The family is closely knit and its head is usually the oldest member. A group of families compose the "Falcarea" or "Fara". Many "Falcari" form the so called **Celnicat**, with its supreme head the Celnic. According to the well known historian N. Iorga, Celnic means: "Chef de guerre et il correspond a la denomination officielle de duc. . . Nicolita ou Niculita est le type du "Celnic". . ." (war head and corresponds to the official denomination of Duc. . . Nicolita or Niculita is the representative type of "Celnic").

Menaced with losing their ethnic identity our forefathers at the end of the XVIIIth and beginning of the XIXth Century, broke up in "Falcari" and settled in the Seci and Murihova Mountains. Those from Murava and Seci Mountains established the centers of Pleasa, Disnitsa, Stropani etc. . . and many of them inhabited the towns of Corcea (Curceaua in the Farsarot dialect) and Bilsti. The group from Murihova Mountains founded the centers of Candrova, Fetitsa, Gramaticova, Paticina, all near the town of Vudena (Edessa) in Macedonia). Besides the general denomination of "Farsarot", there are also ramifications and distinctions by region such as: Castraniot, Jarcaniot, Coloniari and Mizuchear respectively from the centers of Castra, Jarcani, in south Albania where we also find another Frasari, Colonia region in southwest Albania and Mizuchea in the center of Albania.

The contact of the "Farsarot" shepherd and caravan carrier with the Romanian shepherds from the Gramos and Peristeri Mountains was facilitated by the fact that Murava is a branch of the Gramoste Mountains.

Ekrem Vlora an Albanian erudit, writes: "Les contreforts des hautes Montagnes de Peristeri, de Gramos et de Nemercka . . . positions inexpugnables. . . gardant intactes leurs qualites ancestrales et nourrissant l'espoir de temps meilleurs". . . ("the fortresses of the high mountains of Peristeri, Gramos and Nemecka. . . impenetrable positions. . . are guarding intact their ancestral heritage and nourish the hope for better times").

A great number of Farsarots were already established in Albania in the following places: Centers like Grabova (birthplace of Metropolitan Andrei Saguna), Sipsca, Lanca, Nanta, Niciani surrounding the great city of Muscopole have a Romanian Farsarot population mixed in with the Gramostean group. Mario Ruffini, professor at the University of Torino, declares: "The Romanians from Albania and Macedonia contributed greatly to the economical and commercial development of Austria, Hungary, Serbia and Bulgaria".

The professor of Philology, Th. Capidan, himself a Romanian-Gramostean (from the Gramos Mountains) writes as follows: "Among the Romanian population, south of the Danube, the Farsarots are those who in their language are closest to the Dacian-Romanians".

Latin was the official language used in the Empire, but the vulgar latin was also used by the masses and interspersed with elements of the pre-Roman autochthonous population. These linguistic elements will be found in each of the five romance languages. Romanian has almost 10% Thracian words. This synthesis of language, culture and civilization demonstrates the unity existing between Rome and Eastern Roman provinces, unity which resisted and survived the vicissitudes that followed.

Giuliano Bonfante, Italian linguist, demonstrates with authority that the Romanian language has fewer non-Latin words than Italian, Spanish or French. If we accept the hypothesis that Latin and Dacian were two closely related dialects, deriving from the Thracian language, then Giuliano Bonfante's conclusion corresponds to the linguistic reality.

The Dacian-Romanians and the Farsarots have preserved with veneration the close relation with Rome by calling themselves Romani in contrast to other Macedo-Romanians who call themselves Armani.

The French consul to Salonica, E. M. Cousinery, writes in his memoirs: "Voyage Dans La Macedoine", published in 1831, the following quotation: "When asked 'What they are?' the local people answered with pride that they were 'Ramani'."

This brief review is intended to furnish a retrospective view of the history of our people. I hope I have reawakened in all of you an awareness of our history and culture.

Aureliu D. Ciufecu





The Societys History

Just about the beginning of this century, when the largest and most difficult immigrations to this country were beginning to take place, a number of our people disembarked on these eastern shores of America. They had come here to get away from the adverse conditions at home. They had come to take advantage of the wonderful opportunities found in this land, and to erase the material weaknesses of their families abroad.

When they arrived, they were confronted with conditions far more formidable than were ever experienced thereafter in the history of this society. Their greatest obstacles were their ignorance of the English language and a lack of American friends to help them.

The majority of the Macedo-Romanian communities, settled in America between 1905 and 1917. The first World War stopped immigration for about four years. It resumed in 1920 for another decade. Confronted with a completely new way of life, the Romanians were forced by circumstances to perform all kinds of hard labour; railroad jobs in Indiana and textile factories in New England. The more fortunate ones obtained jobs in hotels and restaurants.

Not much time elapsed before they organized and formed the society called "Farsarotul," which is the first Macedo-Romanian society in this country. It was founded on the thirteenth day of September, 1903, under the name, "Speranta," by the late Nicolae Cican and six other members. Its scope was to aid our unfortunates, our widows, and our invalids, without any benefits to be derived from this assistance.

The directors of the Society at the time of incorporation and as documented on the certificate of Incorporation were Dumitru Ciufecu and Spiru A. Balamaci.

Shortly after, with a multiple increase in membership, branches were established where-soever groups of our people settled, such as New York, St. Louis, San Francisco, Bridgeport, Woonsocket, North Grosvenor-Dale, Central Falls, and other places.

Two or three years after the founding of the society there was a period of misunderstanding among its members. Fortunately this dark chapter did not stay with us too long. This bitter and costly experience serves as a reminder that it should never be undertaken again, for the future of this society lies in its harmony and a sincere brotherly love.

On December 10, 1906, the name of the society was changed to the "Romanian Benevolent Society, 'Farsarotul,'" and it was incorporated as such on the 23rd day of December, 1909, in the State of New York.

At that time the sole preoccupation of our members was to send the greater part of their income to the old country to help the poor, widows, invalids, schools and churches. The spirit of home patriotism was at its peak and the contributions were quite extensive.

In 1918, when the society had \$6,025.50, the members decided that the scope of the society should be amended. Whereas they had always been thinking of those on the other side, they were now more concerned with their own immediate problems. Some of the changes that followed were:

Monthly dues were raised from 25¢ to 75¢.

The beneficiary of an active deceased member would receive a death benefit of \$250.00.

Each member shall pay monthly dues for a period of thirty years.

Although the progress of the society has been rather slow since it was founded, its administration has been carried out in a most efficient and honest manner that bestows praise upon its fellow members. The patriotic prestige soared with their increased benevolent deeds.



From the time of its founding to the present day the society has given benevolent aid to its members and fellow Macedo-Romanians wherever they were. During the past 75 years the society has contributed to a large variety of causes, some of which are:

An amount of \$2000.00 donated for the erection of the monumental Romanian Orthodox Church in Coritza, Albania. Unfortunately this edifice was destroyed by an earthquake.

The society has contributed \$1,500.00 for the renovation of Romanian schools in Coritza, Pleasa, Nevesca, and other places.

It has donated 50,000 leis for the erection of the Romanian church in Frasari, Romania.

It contributed to the aid of those suffering in that same town when a fire transformed ninety-one homes into a mass of rubble and ashes. It gave 400,000 leis.

The society contributed \$500.00 for the erection of the Romanian Orthodox church in Woonsocket, Rhode Island.

Another \$500.00 was given for the acquisition of church property in Bridgeport, Connecticut.

When the need of a house of worship for Romanian Americans was realized in this city of New York, the society took the initiative and contributed \$500.00.

It aided the Romanian Orthodox church in Southbridge, Massachusetts.

It contributed for the acquisition of Romanian church property in Worcester, Massachusetts.

It contributed a generous amount to the Romanian Red Cross during World War I.

From 1919 when the death benefits went into effect, and till the present time, the society has paid to the heirs of our deceased members an amount exceeding \$30,000.00. Besides these sums already mentioned there are many other benevolent acts which have been made by this society.

It aided unfortunates ones with part or whole fares with which to go back to the old country.

It helped with expenses for burials of those who could not afford it.

In the years of crisis, from 1934 to 1938, when the members were struck by economic depression, a great number of them were left without work and without means to pay their dues to the society.

It was for this reason that the society reduced its dues from 75¢ to 25¢, and thus allowed its members to maintain their rights of the death benefits at the same amount of \$250.00. In 1941, a one dollar assessment from every active member, to be paid to the heir of a deceased member, went into effect. 1943 marked the first maturity of a group of members. There were seventy-three of them, and when some of the members realized that the number of active members would be greatly lessened, they banded together and started a campaign for the enrollment of new members. As time goes by and with the passing away of our forefathers and fathers also dies a little of our Romanian culture each time. The society holds today an almost equal number of active members and senior members.

After World War II, when ties were somewhat strained with those across, caused by Communist restrictions, and after so many years of the immigration of our people, nearly all of our members became citizens. Our young ones continued with local education. As a result, there was need of reorganization. The articles of our by-laws, which provided very close ties with institutions abroad, needed revamping. The change was carried out and Romanian and American institutions from this country replaced those from across.



During the past 25 years, the society took a keen interest in our youth and has created a Scholarship fund in the 1950's. Up to date "the Farsarotul" society has given about forty Scholarship Aids, totalling over \$15,000.00. A major contributor to the Scholarship Fund is our Honorary member of the Board of Directors, Mr. Theodore Tonna, with a \$1,000.00 pledge every year. From our new generation born in the United States have sprouted professionals, men and women such as lawyers, professors, doctors, etc...

We sincerely hope that our youth in return will take an active part to keep the society alive. We send a warm message to them and ask them to follow the good example of our predecessors. In doing so they will assume the responsibility to safeguard the society for coming generations. Our youth is the key to yet unopened doors in the history of the society "Farsarotul" and we hope to see them add a new chapter to its constant growing volume.

America now takes a different attitude and is beginning to recognize the treasures of the ethnic heritage. For too long the advocates of the "melting pot" discouraged any interest by the "New Americans" in the civilization and the language of their ancestors. This is gradually changing now. We have the mandate to value and reveal the richness of our culture, no matter where we find ourselves as a group, as a society or as an individual.

As an ethnic Romanian-American society, in a country where anyone has the freedom of his own opinion, we want to convey to you that we have the duty to conserve our cultural, spiritual and social values. We should never forget that our prime role, as guardians of the Romanian Cultural and Benevolent Society "Farsarotul", is to enforce with wisdom and resourcefulness those two institutions, which still serve us so well, the Church and the Society. Only these two will perpetuate our spiritual richness for future generations. Now it is up to us to unite and with a new stride to safeguard our traditions, culture, language and ethnic origin.

It is imperative to plan for a future "Cultural Center". A center where the individual is stimulated to research his source in history and provide him with the traditional aspects of our culture.

We are fast approaching a century of Romanian life in this blessed land. On this festive occasion we take the opportunity to examine our past and express our gratitude to our predecessors; men with keen intelligence, developed instinct for the preservation of their ethnicity, with intrepid spirit and patriotic feelings.

In order to follow in their footsteps, it is our sacrosanct duty to respect the commitment to our ancestors and to maintain and perpetuate our ancestral heritage.

A Pictorial Review Of Our Seventy-fifth Anniversary





eightieth anniversary

eightieth anniversary

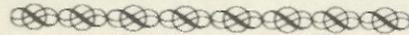


eightieth anniversary

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eightieth anniversary