

LEMKO ASSOCIATION, INC

(Lemko Soyuz)

at the

Carpathian Institute

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Dear Members/Supporters

December 6, 2010

Please find enclosed material which brings us up-to-date. Hopefully 2011 will be a normal year for the Lemko Association and the Carpathian Institute.

Notes

1. The No.2 Karpatska Rus' cover enclosed is empty because you already have number two which was sent to you in July of this year. Please just put this cover on that issue and you'll have a complete set, No.1, enclosed, No.2 and No.3/4 enclosed, making one volume, the 80th volume. This is the only way we could figure out how to catch-up. If you have lost or misplaced No.2 please send us a large (8 1/2x11) stamped and self addressed envelope in another large envelope addressed to us, as above, and we'll send you another copy.
2. Please consider carefully if you can attend and help out in Washington, DC in November 2011 as announced in No. 3/4 of Karpatska Rus', enclosed.
3. We will be establishing a definitive snail-mail and e-mail list in 2011 based on the membership list of 2011, 2010 was somewhat chaotic. Therefore please immediately return the enclosed form in the enclosed envelope with your \$10 check for annual dues, as stated in the by-laws. This \$10 will pay for printing and mailing only. Sorry at such a low fee we cannot entertain requests to remain on the mailing list gratis or at a discount.
4. We are nearly 100 members and supporters now, where once there were 1,000s. Therefore if you know someone interested in our activities do not hesitate to ask them to join, the cost is not great.
5. We hope the other enclosures will at least be amusing.

Sincerely yours

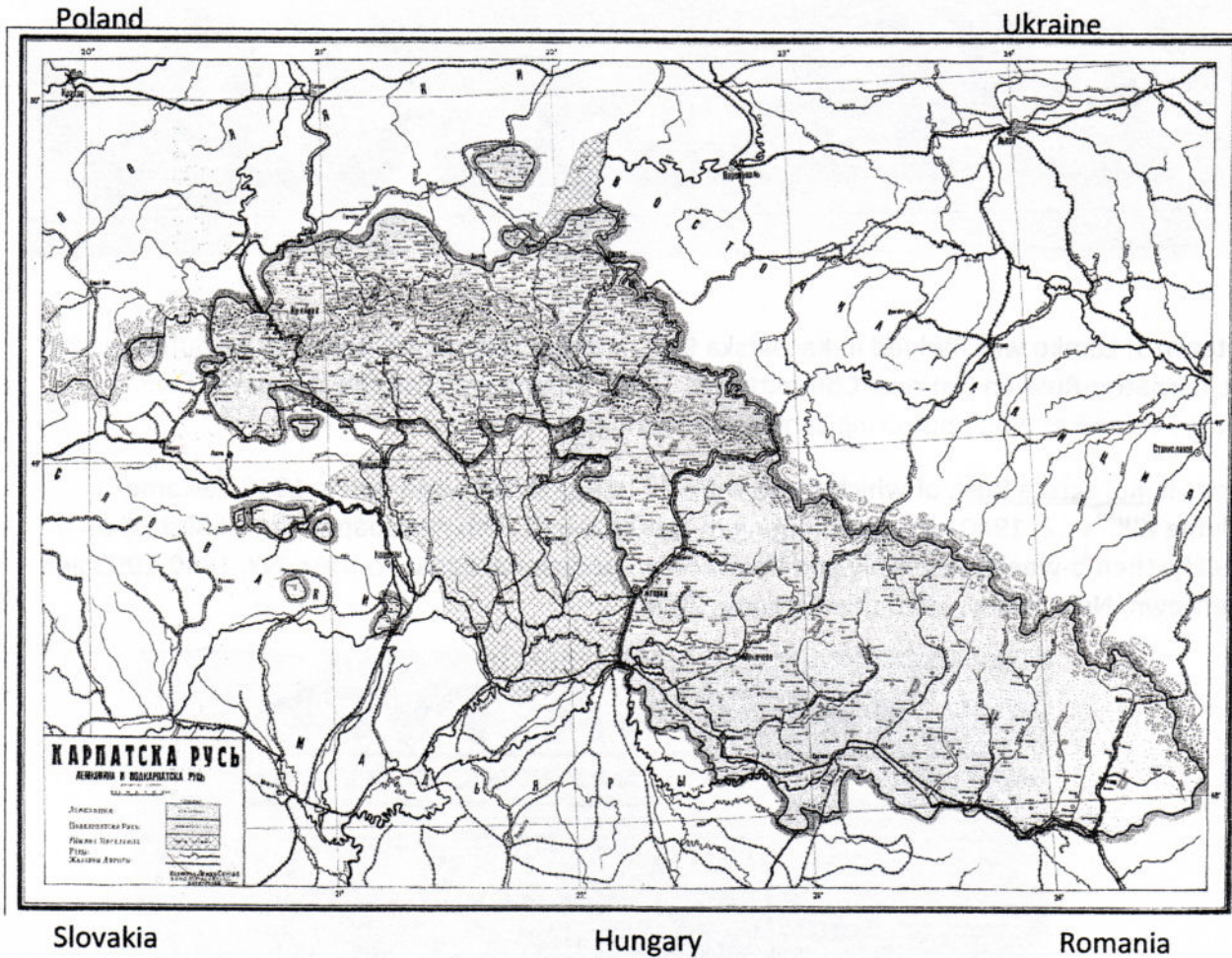
Your Executive Committee



KARPATSKA RUS'

(Carpatho-Rus' - a quarterly)

Vol. 80, 2008-2010, No.1 (Winter), Series III



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184 Old County Road

Higganum, Connecticut 06441-4446, USA

Karpatska Rus', series III, is the continuation of the oldest Lemko and Rusyn newspaper published anywhere.

Series I, LEMKO, was a monthly, bi-weekly and then a weekly published first in Philadelphia, then Cleveland and New York City, 1928-1940, by the Lemko Association.



(interim 1, Lemko was melded in Karpatska Rus', a newspaper which began to be published by the Carpatho-Russian National Committee in 1939. In January 1940 the two papers were printed as one as No.2, but using Lemko numbering)

Series II, Karpatska Rus', of which there were 12 issues in 1939 and one in 1940, became volume XIII, No.2, 1940 with the merging of Lemko into it. The newspaper was published on a weekly, then b-weekly, monthly and finally on an occasional basis: Yonkers, NY, 1940-1999 and Allentown, New Jersey, 1999 thru January, 2008.



(interim 2, in January 2008 issue No.1 (Winter)of volume 80 appeared but due to the grave illness of the editor Karpatska Rus' ceased being printed)

Series III of Karpatska Rus' began with No.2(Spring) of volume 80, as a quarterly, in 2010 with No.3/4 (Summer/Fall) wrapping up the volume year. The new publishing schedule includes Winter, Spring, Summer and Fall issues.

Carpatho-Rus'

Karpatska Rus'



#1 CARPATHO-RUS, ALLENTOWN, N.J. January, 2008 VOL. LXXX

This story reflects the end of WW2 and our people returning to their Carpathian homeland.

Return from the Front

When the train from Riashov thundered into the station at Yaslo it was already late in the evening. Passengers stepped out of the overcrowded box cars and, picking up their luggage, hurried off on their separate ways. Also getting off was a Red Army man named Petro, who was returning to his people in Lemkovina. The crowd dispersed, but Petro still stood beside the track looking around at the ruins left by the Hitlerites. He couldn't even keep count of the many such damaged towns he had passed through on his way to this last one, only 25 kilometers from his native village.

Petro wondered if his dear ones were still alive, his father and mother, his little blue-eyed sister, his younger brother. He closed his eyes and tried to recall their faces in his mind. He could already see the door of his pine-scented home swing open, his sister rushing into his arms with the cry of "Oh, Petro", his mother standing in stunned silence, unable to say a word, his brother taking the "duffel bag" off his shoulder, his father brushing his mustache and wiping tears from his eyes as he said to the mother, who was weeping with joy, "Well, Nastia, let's get a move on. He's probably hungry", then sticking out his hand and clapping Petro on the shoulder.

Petro shook his head and said to himself, "Home, let's go home". But his village was still some distance away, and it was already dark. Where to spend the night? Where? There was nothing at the depot except a dilapidated shack with some railroad men inside. A few people walked past him, each one eyeing sharply this soldier in a gray coat, a faded cap and similar wrap leggings, carrying a duffel bag and, on his shoulder, a blanket folded in regulation manner. One of the railroad men came out of the shack carrying a lantern.

"Good evening, sir," Petro greeted him in Polish.

"Ah yes, good evening," responded the man, surprised to hear a Russian soldier speaking Polish.

Petro explained to him that he had been fighting as a volunteer in the ranks of the Red Army, and now that the war was over he was returning to his home in Lemkovina. He said that he didn't want to travel at night and that he would like to find a place to sleep.

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To give our readers background information of the period at the beginning of the 20th century when thousands of our people left the Carpathian Mountains for the USA, we include information of the development of the RBO, Russian Brotherhood Organization. This organization began about the same time, and many of our immigrants joined to keep our people together.

The Growth of the RBO

The first Russian organization in the United States was the Union of Greek Catholic Russian Brotherhoods. The second was "Soyuz" (Russian National Union), and the third was the Russian Brotherhood Organization.

The RBO, the third organization in sequence and second in number of members, arose as a result of misunderstandings in the Soyuz organization. Soyuz was at first a Russian organization but later became a den of radical Ukrainians, in which Russian people could not feel comfortable. For this reason, it was decided to break with Soyuz and form a new organization, the RBO. The founders of the latter were Ioann Zhinchak-Smit, Georgy Vretiak, Ioann Shmayda, Iosif Svit, Andrey Kopach, Andrey Kosar, Zinon Krainiak, Antony Onushchak, Pavel Matiash, and a few others. On July 1, 1900, these founders called a meeting of local and regional sympathizers, mostly in the areas of Mahanoy City and Shenandoah, PA, and the RBO was formed. This new organization was designed to be a secular beneficial society, with membership limited to secular people of Slavic origin.

The following year, on September 10, 1901, the first Convention of the new organization was convened in Hazelton PA, with 12 delegates attending. A charter was drawn up, and a board of officers was elected. This Board consisted of:

Ioann Zh. Smit, chairman
Ioann Veliy, vice chairman
Mikhail Galenda, convention secretary
Antony Onushchak, RBO secretary
Grigory Vretiak, treasurer
Ioann Kurila, controller
Ioann Shmayda, supervisory committee
Ioann Golody, supervisory committee
Grigory Chukala, supervisory committee
Dimitry Vandziliak, supervisory committee

In the first fiscal year (from 1900 to

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Translated by Dimitri is this story from the southern section of the Carpathian Mountains.

The Markets of Krasny Brod

Among Carpathian Rusins, there are a great many tales of olden times. One such tale is called "The Markets of Krasny Brod". As the very title suggests, the place where these markets were held is located in the northern part of Zemplyn County, in the valley of the Laborets River, which was and is populated mainly by Rusins. And that is what this story is about. The special feature of these markets is that the goods handled there were living creatures, specifically young women.

You see, in the old days power often went hand in hand with wealth, and wealth was closely tied in with the pursuit of Mammon. And he who had the power also had the right and the liberty. That's how there came to be slaves - that portion of humanity that was reduced to the state of cattle. The concept of human being was limited to the nobility. Anyone who was not a noble was thought of as common material, as having value only to the extent that he was needed to serve his lord. This value was expressed in the Latin term *instrumentum vocale*, that is, a talking tool, while cattle were *instrumentum semivocale*, or half voiced tool, and everything else was *instrumentum mutuum*, or voiceless tool.

There were all sorts of legends about the superiority of the nobility, and these were pressed on the masses to keep them in darkness. But people made jokes about that even as early as the 17th century. A peasant was thought to be just like a cow, except that he didn't have horns. This meant that the peasant was dependent entirely on his lord. And we know that a feudal lord had the right of the sword, which meant that he had the right of life or death over the peasant. And the lord proudly stressed this, "I am an aristocrat. I have the jails and the shackles. My parents endowed me with the right of the sword."

The only escape from the tyranny of a lord was to flee. But where? To another lord? In some quarters common men were considered worse than cattle. In the first half of the 18th century, Simeon Mikurski, the lord of Kruzlov, had a dog named Hercules. Peasants were compelled to bow and take off their hats to this dog, under threat of 25 lashes. When Hercules died, he was hauled to his grave by four oxen, and the peasants had to sing solemnly at his burial, "Hercules, Hercules, our lord's good dog."

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The railroader heard him out and said, "I can't help you with that. You can see for yourself that there is nothing here but ruins. I myself live with strangers, out beyond the city. Maybe you could go into this shack and spend the night there with the watchmen. As for finding your relatives, I don't know," he added. "Just about all the Rusins have gone to Russia. They were loaded on trains here in Yasio. An awful lot of them left. Some villages are completely deserted. I can't say about your particular village. Maybe there is somebody still there. Well, good night, sir. I have to go, I still have quite a ways to go before I get home."

"Good night", said Petro, barely able to speak. He was stunned on hearing that all of his people were gone. "I thought this was the last stop on my way home. Maybe my folks are still there, or at least maybe some of the neighbors are. I'll find out tomorrow", he consoled himself, "if I can last till morning".

There was kerosene lamp burning in the shack, but Petro didn't feel like going in there. His throat was dry so he went looking for water. He found an iron pump and started pumping. Water surged out of the spout, but it was warm and tasted of rusty iron. "Phooey! What awful water," Petro spit it out. He crossed the tracks in the direction of the city, not knowing what to do or where to go. In a meadow not far from the station, he saw three small haycocks. "Thank

Heaven! There's a way I can go to sleep," he exclaimed. He didn't waste any time thinking about it, just pulled some hay off one of the piles and spread it out. He lay down on that hay, placed his duffel bag nearby, covered himself with the blanket, snuggled up to the mound of hay, and fell asleep.

Petro's sleep was restless. He dreamed that he was cutting brush with his father up by the woods, then tending cows with his brother and sister, and again fishing for trout in pools in the river. Then his mother came into view. He could see her tearfully escorting him as he left for the army and whispering in his ear, "Petro, my son, come back to me. Come back!"

"I will come back, mama," Petro yelled and woke up, wet with sweat and the dew that had already fallen.

This was early summer, in the year 1945. Stars were still twinkling in the dark sky. There wasn't a sound anywhere around, but Petro didn't feel like sleeping anymore. He got up, put on his overcoat, gathered up the loose hay and tossed it back on the heap, shouldered his bag and blanket, and strode off briskly, straight south. Daylight found him far from the city. Ahead of him, but still quite a distance away, glistened the Carpathian Mountains. He stepped up his pace, to reach them as soon as possible. He began to get hungry, as he hadn't anything to eat since noon yesterday. He pulled a biscuit from his bag and gnawed on it as he walked along. The biscuit was dry and hard, and he had nothing to wash it down with. Actually there was something sloshing in the canteen hanging on his belt, but that was some special liquor. He had promised himself that he would save that until he met his family, and then they would all have a drink together. But who could say where his family was!

As he was thinking about his family, Petro came to the first Lemko village on his way, but he couldn't hear any Lemko talk. Clearly, Polish settlers had already occupied the Lemko houses. He knew this village

well. It had been the home of good farmers, with lush fields and well built homes, so it was not surprising that the new settlers had

taken it over right away. Petro walked past the little old church, which stood on a slight rise, surrounded by tall linden trees. The sun was getting warm, but Petro didn't take off his coat. He would soon be in the woods, and it would be cooler there.

There was one more Lemko village on his way, located on a wooded hilltop. It too looked empty to him, but suddenly he heard a voice.

"Shoo! Get out! May you all drop dead!"

Some elderly woman with a broom was chasing chickens out of her yard. Petro doffed his cap, "Glory to Jesus Christ!"

"Glory forever!" replied the woman, somewhat surprised and bewildered.

"Look here, lady. Don't take it out on the chickens. If they all die, where will you get your eggs?" said Petro, jokingly.

"Well, dam it," said the woman. "They just dig in the yard and make a mess. And you, soldier boy, where are you from?"

"That's my village over the mountain there," said Petro, pointing to the south. "I'm just coming back from the war."

"Ah, I see," nodded the woman. "Maybe you're hungry, young man."

"No, I'm not hungry, but I would like a drink of water."

"Of course. Why not! Come on in. How about some milk?"

"If you have some, sure, I'd like that." Petro didn't wait for any urging and went into the house.

The housewife placed a pot of sour milk on the table and gave the soldier a cup and dipper.

"There, drink to your health," she urged.

Smacking his lips, Petro drank two cups of that cool milk. "May the Lord repay you, lady" he thanked her.

"Go ahead, have some more. You've been walking."

"No, thank you. That's enough."

"But you know what, young man?" said the woman, frowning now. "They're all gone from your village. There's nobody left there. Oh, my God, what can you do now, lad?"

Petro hung his head, and tears trickled down his tanned and wind-burned face.

"Don't cry, son," the woman consoled him. "You'll get by somehow. But maybe you should go and look for your family. You're lucky that you're still alive and well. Better go find your parents."

"I guess I'll do that, but I want to take one more look at my home."

"Well, yes, maybe you should. You know, there are a few families left in the next village. Maybe you could find out something there. And I heard that in the third village over, about half the people are still there."

In a mirror hanging on the wall, Petro noticed his gaunt and bewhiskered face.

"Excuse me for interrupting," he said, "but could I shave here?"

"Sue, why not? The fire is still going in the stove and there is hot water, and there's a razor over there on the shelf. My old man left early this morning to mow up on Werkh, and my daughter went out with some lunch for him and to put the cows out to pasture."

"I have a razor and soap. All I need is water." Petro quickly shaved off his whiskers, wiped his face, and thanked the woman for her hospitality.

"Go with God, young man," she said. She picked up a rake and went out in the field to turn the hay.

Petro took the road through the woods. Although he was going uphill all the time, he did not feel tired because his mind was occupied with one thought - they are probably all gone. The tall firs and broad beeches helped cool his tired body. When he got to the top of Shchob he turned to the left, toward the neighboring village where a few families were supposed to have stayed. His path was crossed by a narrow fast-flowing brook. He took the load off his back, knelt beside the brook, put his lips to that cold, almost icy, water, and drank, paused a few minutes, and drank some more.

"Oh, this crystal clear mountain water, so good, so pure, probably none better to be found anywhere in the world."

Now Petro started walking downhill. He soon got through the woods and found himself in a large clearing. At one time there had been shepherd's huts and sheep pens there, but all that was burned down during the fighting. There was only one hut left standing, and that had a damaged roof and was overgrown with weeds. A little rivulet trickled through the middle of this clearing. Petro sat down beside it to take a rest. He took off his coat and blouse, on which were three military medals - "For wartime service", "For bravery", and "For victory". He unlaced and took off his boots, and unwound his sweat encrusted leggings. He hadn't had his boots off for several days, and now he thrust his feet into the cool water. Then he spread his coat beside a wide-branching bush and laid down on it. Out of his pocket he pulled a sack of tobacco and a neatly folded "Izvestia" newspaper, from which he carefully tore off a rectangular piece and fashioned a cigarette. He inhaled deeply and looked around at the forested peaks of the Carpathian Mountains, at the grass covered clearing speckled with flowers, at the hazel trees with their white nuts swaying in the light breeze.

"Boy, the hazelnuts have outdone themselves this year," thought Petro. "They'll be ripe by Dormition Day. But who will pick them, if there are no people?"

The murmur of the brook, the buzzing of insects, and the droning of bumblebees mingled with the delicate rustling of linden leaves to lull Petro to sleep, like a small child. He woke up suddenly to echoes of crash and roar, even though all around was dead quiet. In his sleep, he had relived the terror of the battlefield, where his comrades fell like flies, cut down by enemy bullets, where the groans of the wounded and dying roused in him some inhuman fierceness, like that of an attacking animal that is ruled by the instinct for survival - kill or be killed.

He rubbed his eyes and got up on his feet. The sun was lowering behind the

Available: The Roots of Lemko Woodcarving

Author: Stepan Kyshchak

One of our fine readers for many years, STANLEY HOMA JR., has received copies of a beautifully illustrated book on Lemko wood-carvings. The price is only \$24.60 which includes shipping. The photographs of 145 wood-carvings are of high quality, including eight plates in full color. The work also includes photographs of 75 wood-carvers, and 11 of their villages, past and present.

Mr. Kyshchak is a retired professor from Lviv University. He grew up in Balutianka, a Lemko village famous for its wood-carvers. He and his father Ivan are noted wood-carvers themselves. Although the text is primarily written in Ukrainian, it does have a seven-page introduction in English.



To order, please send a check payable to:

Stanley Homa Jr.
1623 10th Street South
Arlington, VA 22204

Obituary

Rose Rishko

Rose Rishko of Elizabeth died August 13, 2007, at Trinitas Hospital, Elizabeth. She was 92.

Services were held at Saint Peter and Paul Russian Orthodox Church, Elizabeth. The interment was made in the Rosedale Cemetery, Linden.

Born in Chester, Pa., she has resided in Elizabeth for most of her life. Her husband, John Rishko, predeceased her in 1990. Mrs. Rishko was employed with the Thomas and Betty Co. in Elizabeth for 38 years before her retirement in 1980.

She was a member of Saint Peter and Paul Russian Orthodox Church in Elizabeth.

Surviving are many nieces, nephews, great-nephews and great-great-nieces and nephews.

Vechnya Pamyat

Alexander Kosik

Alexander, age 79, of Clifton died on December 16, 2007. Born in Passaic, he lived there for 25 years, Garfield for 48 years and Clifton for 6 years. Employed as a Sheet Metal Mechanic and Welder for 40

years, he was first self employed then he worked for Owens Illinois, Wayne, and Miles Laboratories, Clifton. In his retirement, he worked part time at the Aloia Funeral Home, Garfield. He was a founder and director of the Gliinka Russian Folk Dance Group, Garfield from 1958-2007, Past Master of the Garfield Masonic Lodge 276, Lodi American Legion, Past President of the Passaic Lemko Assoc. 5-16, Past Vice President of the Lemko Assoc. Of USA and Canada, Lemko Festival Committee President, Instructor of both the Dniepro Ukrainian Dance Group, New York and the Kalinka Russian Dance Group, Singac, and a member of the Arrow Park Social Club, Monroe, N.Y. He was predeceased by his wife Mary in 2003 and his brothers, John Marchisen and William Kosik. Devoted father of Alexander "Sasha" Kosik and wife Patricia, Walter Kosik and wife Carol and grandfather of five grandchildren.

After chapel service on December 19, 2007 interment was made in the George Washington Memorial Park, in Paramus, New Jersey.

Vechnya Pamyat

Olga Kawochka Serventi

Olga Kawochka Serventi, 77, of Barnegat, New Jersey, formerly of Westfield, passed away peacefully on January 2, 2008, at the Southern Ocean Genesis Center in Manahawkin, NJ.

The funeral service was held at the Dooley Colonial Home, in Westfield. Interment took place in Fairview Cemetery, Westfield.

The loving daughter, of the late Theodore and Eva Kawochka, Mrs. Serventi was the devoted wife of the late Dante Serventi, 1991; the beloved mother of Donald K. Serventi, and the loving sister of John Kawochka.

Vechnya Pamyat

Anna Kwoczka

Anna Kwoczka (nee: ASTRIAB) of Jersey City, New Jersey died on Tuesday, January 1, 2008 at the Bey Lea Assisted Living facility in Toms River, NJ. She was 96 years of age. Dearly beloved wife of the late Theodore Kwoczka, devoted mother of Luba Durnya and Mildred Dwazko Giannantonio, beloved grandmother of Suzanne and Kristin Durnya, Tanya and James Giannantonio, cherished sister of Mary Spiak, Stephan Astriab and the late Peter Astriab.

Funeral service were held at the Saint Peter and Paul Russian Orthodox Church in Jersey City on Friday, January 4, 2008. Interment was made at the Jersey City-Harsimus Cemetery,

Vechnya Pamyat

The Cooking Corner

Sponge Cake with Butter Cream
[Tort Biskvitnii s Maslyanim Kremom]

This basic sponge cake can be used for different torts. Either make it in two cake

pans, about 8 inches in diameter, or in one deep one, cutting it in four layers when cold to add filling.

		Butter for greasing pans
		4 large or 6 small eggs
1	cup	fine granulated sugar
1	cup	flour
2	tsp.	Baking powder
1 1/2	tbsp	butter
4	tbsp	water

For Butter Cream:

2	cups	unsalted butter
1	cup	fine granulated sugar
1	cup	canned unsweetened evaporated milk
1	tsp	instant coffee dissolved in hot water

For Moistening Cake:

1	tsp	instant coffee dissolved in 1/2 cup warm water
1	tbsp	coffee liqueur
1	tbsp	sugar

Preheat oven to 350 degrees F.

To make the sponge cake, prepare the cake pans by greasing with butter. Separate the yolks and whites of the eggs. Beat the yolks until well mixed; beat the whites till stiff. Add sugar gradually to the egg whites, beating till the mixture is thick. Add egg yolks and beat till absolutely stiff. Add flour and baking powder sifted together, folding in lightly with an egg whisk. Heat the butter and water together to boiling point and fold in carefully to mixture. Pour into greased pans and bake for 20 minutes.

If there is no time to bake the sponge cake yourself a bought one will suffice.

To make the butter cream, blend together butter and sugar. Blend in milk gradually, 2 tablespoons at a time, mixing

between each addition. When the milk is all in and the butter cream is almost white, add the coffee mixture.

Mix together ingredients for moistening cake.

Cut the cake into 4 layers. Moisten the first layer with the coffee-liqueur liquid, then spread the cream over it. Put second layer on top and repeat moistening and spreading. Repeat with each layer. Use two-thirds of the cream for the layers, reserving the rest to cover top and sides and for decoration, using a frosting tube. *Makes 12 generous slices.*

Press Fund Contributions

Ms. Mary Frissora	\$100.
Mr. Dimitri Gallik	100.
Ms. Nancy Zipay	75.
Mr/Ms Bill & Lil Raynes	40.
Ms. Anna Greenjack	30.
Mr. Stanley Homa Jr.	30.
Ms. Michael J. Bober	10.
Ms. Helen Ostrosky, in memory Of Mary K. Daduk	10.
Mr. Yurko Honchar	5.
Mr. Carl G. Sandin	5.

Total \$405.

Continued from Page 2, Column 3

mountain, and his socks and shirt had dried out long ago. It was getting dark when he reached the village. He walked past empty houses with dark gaps where windows should have been. They seemed to be staring at him. Somewhere a dog howled.

Somewhat confused, Petro stopped beside a cross on a knoll and looked around. He spied a faint light in old Fevrona's house. Fevrona was some relation to Petro, for he remembered his mother calling her Auntie. He walked up to the house and tapped lightly on the door. The door didn't open, nor was there any sound inside the house. Petro didn't wait long but pushed on the door, which opened easily, and went into the hallway. In the darkness, he felt around for a latch and opened another door without knocking. Fevrona was bent over the fireplace, adding wood. An oil lamp with its wick turned low stood on the table, casting a weak light. She had been somewhat hard of hearing for a long time, and she hadn't heard him come in.

"Good evening, Auntie," said Petro loudly.

Fevrona looked up from the fireplace, "Oh, good evening, good evening! Welcome, but I don't recognize you." She went over to the table and turned up the wick on the lamp. The room became much brighter.

"Who do you belong to, soldier?" she asked, scrutinizing Petro from head to foot.

"I'm from the next village, Auntie, the son of Paiza and Iiko the bailiff. I'm returning from the front. As you know, all my people have left, and I have nowhere to go. So I came to see you. Are you here alone?"

"Aha, you're Paiza's little Petro. Oh, my God! It's good to see you come back healthy." Fevrona embraced Petro, kissed him, and started to cry.

"So sit down, my boy. Take off your coat and have a seat."

"I can see that you are alone, Auntie," Petro answered his own question.

"Yes, as you see, I'm all alone. My daughter and son-in-law left with the others, and my son and his wife have also gone to seek a better life. But will they find it, all by themselves, and scattered over the whole wide world? You know, son, the world is large, and we are now like orphans in it. They tried to talk to me, an old woman, to go with them. But I'm too old, and not much good, and I'd rather die here on my own place. Then too, my oldest daughter, Nastia, I don't know if you knew her because you were small when you used to visit here, but she hasn't returned from Germany yet. The Germans took her off to work, somewhere in Bavaria. Maybe she'll come back, others have, then she'll have a place to stay. Then again, when she does return she might want to go to Russia too."

"She'll return, Auntie," Petro tried to cheer her up. "Nastia will certainly come back. But how are you getting along now, all by yourself?"

"Oh, it's hard, Petrush, very hard. The Germans took everything. I'm glad that I still have one cow left. Right now, I don't even have anything to refresh you with. Oh, Lord, Lord, what have we come to!" Fevrona sighed. "But sit down here, at the table, anyway. I'll have something to eat soon. The potatoes are all ready."

In a few minutes, Fevrona placed in front of Petro a plate full of potatoes basted with butter, and a quart sized mug of buttermilk.

"Well, Petrush, go ahead and eat, eat," urged the downhearted woman, "and forgive me for such poor fare."

"I can see, Auntie, that you live in luxury," said Petro, trying to turn a joke. "I haven't had such a meal in a long time, not since I left home. But do you eat, too, because I have some food here also." And Petro pulled out of his bag a chunk of salt pork, two cans of meat, and dumped out a couple handfuls of hard candy, some compressed tea, and a few cubes of sugar.

"You see, Auntie, I have plenty to eat."

"Oh yes, I see that you brought some stuff back from the war, that you have some luxuries too. But leave that be for now. Just pick up that spoon, the potatoes will get cold."

Petro didn't need any more urging to get into those freshly cooked and basted potatoes and buttermilk. Fevrona thoughtfully watched while he ate with gusto. Maybe she was wondering where her children were eating supper tonight?

"Gee, Auntie, may the Lord repay you well for such a feast."

"Did you like it?"

"Boy, did I ever. But...."

"But what, son?"

"Well, you can understand yourself how good this meal would be if all of us were here together."

"Oh yes, Petrush! You're right. But what can we do. That's the way things are now, our children are scattered all over the world."

"Yeah, that's the way things are now," repeated Petro, as if to himself. "But gosh, Auntie, I probably ate all your supper," he said, to change the subject.

"No, no, Petrush. Even if I had given you my last piece of bread I would still feel satisfied. But don't worry, I still have more potatoes in the pot and buttermilk in the cooler. I won't go hungry, son. But now, my boy," Fevrona chuckled and pulled a flask out of the cupboard, "now we'll just have a little drink for your safe return and to the health of all those who are far away tonight. Even though this is just homemade stuff, still...."

"Auntie, I have some vodka," Petro jumped up from the bench.

"Oho! I see you have everything, soldier boy. But you keep your vodka for later. Let's just drink some of this. It's good for the stomach."

Petro drank the homemade, and his head began to swim. Fevrona started making up a bed for him.

"No, Auntie! Don't make a bed for me, it's too hot in here. I'll go up in the loft. Is there some hay up there?"

"Yes, there is. They helped me put in a wagon load already. The rest of my hay hasn't been cut yet. I don't have anybody to do it."

Petro got up from the bench.

"Wait a minute, I'll light the lantern. Pick up that quilt, sheet, and pillow."

"The quilt will be too hot, too. I'll just take the sheet. I have my own blanket."

When Petro awoke, the sun was high already. He hadn't slept well. It had taken him a long time to fall asleep, he kept seeing images from his short but full life. First it was scenes from the front. Then thoughts of his family. The smell of the fresh hay reminded him of those nights at home when he had slept so well in the loft, and brought to mind new images. By the time he got down from the loft, Fevrona had already let her cows out to pasture and fed the chickens. She was now preparing breakfast. He washed his face in the cold water of the well and put on his neckerchief, which was clean but no longer white, since it had been washed many times already.

When Petro finished with breakfast, he went over the mountain to his home village. He didn't hurry, because he was now convinced that there would be no welcoming shout when he got there. He was greeted by silent houses with shattered windows and open doors. He walked slowly down the village which looked like some big

cemetery that had long ago been denuded of life. And so he reached his old homestead. The house was surrounded by grass and weeds. Flowers could be seen here and there, flowers that had been planted by his mother and sister. The plum and pear trees were already hanging low from the weight of their still-green fruit.

With reluctant stride, Petro stepped into the hallway. Against the wall stood a large grain bin. He glanced inside and saw only the residue of oats that had been gnawed by mice. He listened to hear if any scampered away, but even mice had abandoned the empty houses. Then he stepped over a threshold and entered a large living room. One time, it hadn't seemed so big, thought Petro. His glance stopped at the damaged fireplace, which had been stripped of its cooking plate and fire doors. The big old table still stood in its place, and the long benches against two walls were still there. Above one of them hung a smoke-blackened picture of St. Michael. Apparently, his people had taken other pictures with them, and had left St. Michael. To protect the house, maybe? thought Petro. Beside this picture, he spied a message in blue crayon: *Petro, we have gone to Stalinsk Oblast. When you return, come join us.* Is that all?, he wondered. He sat down on a bench, hung his head, and wept. Here, he could cry without restraint, because there was nobody to see. He read that message on the wall again, and again, time after time, trying to come to terms with their absence. He paced up and down that room, and in the corner where he had been born he finally came to a decision. He would go after his family.

Having calmed down, Petro took another look at St. Michael, at the table and fireplace, and walked out of the house. He went into the next house and saw another inscription: *Wasil, we have gone to Russia. Come join us.* Wasil had been carried off to work in Germany. "I'll just drop in on Stefan's house yet. Maybe there'll be a message there too," thought Petro. There was. On the whitewashed wall was a request for Stefan to join his family. They were waiting for him, but he would never return. He had died from an enemy bullet, right before Petro's eyes, and just before the end of the war. Obviously, they didn't know that when

Continued on Page 5, Column 1

Available: The Roots of Lemko Woodcarving

Author: Stepan Kyshchak

One of our fine readers for many years, STANLEY HOMA JR., has received copies of a beautifully illustrated book on Lemko wood-carvings. The price is only \$24.60 which includes shipping. The photographs of 145 wood-carvings are of high quality, including eight plates in full color. The work also includes photographs of 75 wood-carvers, and 11 of their villages, past and present.

Mr. Kyshchak is a retired professor from Lviv University. He grew up in Balutianka, a Lemko village famous for its wood-carvers. He and his father Ivan are noted wood-carvers themselves. Although the text is primarily written in Ukrainian, it does have a seven-page introduction in English.



To order, please send a check payable to:

Stanley Homa Jr.
1623 10th Street South
Arlington, VA 22204

Obituary

Rose Rishko

Rose Rishko of Elizabeth died August 13, 2007, at Trinitas Hospital, Elizabeth. She was 92.

Services were held at Saint Peter and Paul Russian Orthodox Church, Elizabeth. The interment was made in the Rosedale Cemetery, Linden.

Born in Chester, Pa., she has resided in Elizabeth for most of her life. Her husband, John Rishko, predeceased her in 1990. Mrs. Rishko was employed with the Thomas and Betty Co. in Elizabeth for 38 years before her retirement in 1980.

She was a member of Saint Peter and Paul Russian Orthodox Church in Elizabeth.

Surviving are many nieces, nephews, great-nephews and great-great-nieces and nephews.

Vechnya Pamyat

Alexander Kosik

Alexander, age 79, of Clifton died on December 16, 2007. Born in Passaic, he lived there for 25 years, Garfield for 48 years and Clifton for 6 years. Employed as a Sheet Metal Mechanic and Welder for 40

years, he was first self employed then he worked for Owens Illinois, Wayne, and Miles Laboratories, Clifton. In his retirement, he worked part time at the Aloia Funeral Home, Garfield. He was a founder and director of the Glinka Russian Folk Dance Group, Garfield from 1958-2007, Past Master of the Garfield Masonic Lodge 276, Lodi American Legion, Past President of the Passaic Lemko Assoc. 5-16, Past Vice President of the Lemko Assoc. Of USA and Canada, Lemko Festival Committee President, Instructor of both the Dniepro Ukrainian Dance Group, New York and the Kalinka Russian Dance Group, Singac, and a

member of the Arrow Park Social Club, Monroe, N.Y. He was predeceased by his wife Mary in 2003 and his brothers, John Marchisen and William Kosik. Devoted father of Alexander "Sasha" Kosik and wife Patricia, Walter Kosik and wife Carol and grandfather of five grandchildren.

After chapel service on December 19, 2007 interment was made in the George Washington Memorial Park, in Paramus, New Jersey.

Vechnya Pamyat

Olga Kawochka Serventi

Olga Kawochka Serventi, 77, of Barnegat, New Jersey, formerly of Westfield, passed away peacefully on January 2, 2008, at the Southern Ocean Genesis Center in Manahawkin, NJ.

The funeral service was held at the Dooley Colonial Home, in Westfield. Interment took place in Fairview Cemetery, Westfield.

The loving daughter, of the late Theodore and Eva Kawochka, Mrs. Serventi was the devoted wife of the late Dante Serventi, 1991; the beloved mother of Donald K. Serventi, and the loving sister of John Kawochka.

Vechnya Pamyat

Anna Kwoczka

Anna Kwoczka (nee: ASTRIAB) of Jersey City, New Jersey died on Tuesday, January 1, 2008 at the Bey Lea Assisted Living facility in Toms River, NJ. She was 96 years of age. Dearly beloved wife of the late Theodore Kwoczka, devoted mother of Luba Durnya and Mildred Dwazko Giannantonio, beloved grandmother of Suzanne and Kristin Durnya, Tanya and James Giannantonio, cherished sister of Mary Spiak, Stephan Astriab and the late Peter Astriab.

Funeral service were held at the Saint Peter and Paul Russian Orthodox Church in Jersey City on Friday, January 4, 2008. Interment was made at the Jersey City-Harsimus Cemetery,

Vechnya Pamyat

The Cooking Corner

Sponge Cake with Butter Cream
[Tort Biskvitnii s Maslyanim Kremom]

This basic sponge cake can be used for different torts. Either make it in two cake

pans, about 8 inches in diameter, or in one deep one, cutting it in four layers when cold to add filling.

		Butter for greasing pans
		4 large or 6 small eggs
1	cup	fine granulated sugar
1	cup	flour
2	tsp.	Baking powder
1 1/2	tbsp	butter
4	tbsp	water

For Butter Cream:

2	cups	unsalted butter
1	cup	fine granulated sugar
1	cup	canned unsweetened evaporated milk
1	tsp	instant coffee dissolved in hot water

For Moistening Cake:

1	tsp	instant coffee dissolved in 1/2 cup warm water
1	tbsp	coffee liqueur
1	tbsp	sugar

Preheat oven to 350 degrees F.

To make the sponge cake, prepare the cake pans by greasing with butter. Separate the yolks and whites of the eggs. Beat the yolks until well mixed; beat the whites till stiff. Add sugar gradually to the egg whites, beating till the mixture is thick. Add egg yolks and beat till absolutely stiff. Add flour and baking powder sifted together, folding in lightly with an egg whisk. Heat the butter and water together to boiling point and fold in carefully to mixture. Pour into greased pans and bake for 20 minutes.

If there is no time to bake the sponge cake yourself a bought one will suffice.

To make the butter cream, blend together butter and sugar. Blend in milk gradually, 2 tablespoons at a time, mixing

between each addition. When the milk is all in and the butter cream is almost white, add the coffee mixture.

Mix together ingredients for moistening cake.

Cut the cake into 4 layers. Moisten the first layer with the coffee-liqueur liquid, then spread the cream over it. Put second layer on top and repeat moistening and spreading. Repeat with each layer. Use two-thirds of the cream for the layers, reserving the rest to cover top and sides and for decoration, using a frosting tube. *Makes 12 generous slices.*

Press Fund Contributions

Ms. Mary Frissora	\$100.
Mr. Dimitri Gallik	100.
Ms. Nancy Zipay	75.
Mr/Ms Bill & Lil Raynes	40.
Ms. Anna Greenjack	30.
Mr. Stanley Homa Jr.	30.
Ms. Michaelae J. Bober	10.
Ms. Helen Ostrosky, in memory Of Mary K. Daduk	10.
Mr. Yurko Honchar	5.
Mr. Carl G. Sandin	5.

Total \$405.

Continued from Page 4, Column 3

they left here. Do they know now? Probably the aged father and mother will be waiting for him for the rest of their lives.

Petro left there and went toward the church, which stood proudly on a hill among some trees. On the way, he stopped at the cemetery, found the graves of his grandfather and grandmother, knelt, said a prayer, and then pulled the weeds around the crosses. Inside the church, some of the icons and images on the walls were missing, although the iconostasis itself and the altar were intact. The place still smelled of incense and candles. It was here that his mother had carried him when he was small, then this father had led him by the hand, and when he grew up he came by himself. He had sung in the church choir, which was directed by that demanding cantor Ostafy. Was this really all gone now? From the church, he could see the parsonage, from which the metal roof had been torn off.

At noon, Petro returned to his aunt Fevrona. After lunch, he sharpened up a scythe and mowed hay until dusk. Next day he went out again at dawn to mow some more. Then he went off to a neighboring village, where he met a few men in the same situation as was he - no family. Some of them intended to stay there, others thought they would go to Ukraine to join their families. In the evening, other fellows joined them. One of those invited Petro to have supper with him. After that, they sat down on a large log lying beside the road and began singing songs, mostly soldier songs they had brought from the front. They talked about their life in the army. And they even found a bottle of moonshine.

"This isn't enough," said Leshko. "Andrei, you have some money. Go get some more."

Andrei soon came back with a full bottle, but Petro declined to drink, saying he hadn't contributed anything, because he didn't have any money.

"What, are you nuts? Who asked you to contribute? You came back from the front, not from America. Drink, man! That's an order. After all, I was a sergeant," joked Wanyo, who had returned in the rank of sergeant.

Petro had a drink and pulled out a purse. "To tell the truth, I do have some money, but not Polish money," he said.

"But what kind? Dollars? Ho, ho, ho," the boys guffawed.

Petro pulled out some marks, Czech korunas, rubles called chervontsy, and even some Hungarian pengos. Wasil of Tkachivka took some interest in this, because he did some speculating and trading in currencies.

"You know what, Petro," said Wasil. "I'll buy those marks, korunas, and chervontsy from you, but I will not take the Hungarian stuff. I don't know anything about them."

"Good," Petro was delighted. "I don't have much. I just took a few for souvenirs. Take what you want."

"How much do you want for them?" Wasil began haggling.

"How much will you give?" You know more about this than I do," said Petro.

"Just don't cheat him, Wasil, boy," put in Wanyo. "Pay him what they are worth. You're already getting to be a little too cute, like an innkeeper."

Petro didn't get rich from this, but now at least he did have some money.

About a week after Petro arrived, Fevrona's Nasta returned home. There was a great deal of joy, and in addition she brought with her two suitcases full of all kinds of clothing, which in those days really amounted to something. Nasta decided to not leave, but stay and take care of the homestead with her mother. That made Fevrona very happy. Petro helped them cut and bring in their hay. Then, a month later, he got on a train, in Yaslo again, and wearing the same uniform, he went off to Ukraine to search for his family.

From Kuziak 1999
Translated by Dimitry Galik

Continued from Page 1, Column 2

September 10, 1901), the organization had revenues of \$1,848.15 and expenses of \$1,022.24. The treasury had a cash fund of \$809.96. Death benefits were due for Xenia Shwayka and Teodosia Krayniak, plus \$130.00 to Vasily Surzhich for funerals and RBO office supplies.

The second RBO Convention was held on September 9, 1902 in Shenandoah, PA, with the officers and 28 other delegates attending. Secretary Antony Onushchak had died, and his place was taken by Dimitry Yandziliak.

In this fiscal year, the RBO had revenues of \$2,259.95 and expenses of \$1,449.26, for a net income of \$760.69 (zic). With the \$809.96 from the previous year, the treasury now had ready cash of \$1,570.65.

On the motion of Aleksey Shlianta and Fr. Th. Obushkevich, the convention adopted St. Cyril and Methodius for the organization's patrons. This convention is also important in that, on the motion of Ioann Shmayda, it chose the newspaper Pravda as its organ. On the motion of the now departed Iosif Skurka, it was also decided that each member should pay \$0.10 per month for the paper. The Convention also decided that the RBO should insure children. The new Board of officers consisted of:

Fr. Th. Obushkevich, spiritual advisor
Ioann Zh. Smit, chairman
Iu. Vretiak, treasurer
D. Vandziliak, secretary
Iu. Glivak, vice chairman
M. Galenda, correspondence secretary
Ioann Shmayda, chairman of the supervisory committee
Al. Kovalchik, secretary of the supervisory committee
Ioann Kurila, controller committee
Theodozy Gal, controller committee

the 3rd Convention lasted three days. It was held in Passaic NJ on September 7-9, 1903. Attending were 33 delegates plus the members of the Board.

From the treasurer's report it is clear that the RBO had grown substantially in this fiscal year. Revenues came to \$11,919.80, and expenses were \$10,724.06. The treasury had \$2,764.39 on hand, not counting furniture, forms, insignia, etc., valued at about \$1,000.

The minutes of the Passaic Convention give, for the first time, the

number of RBO members. At the time of the previous Convention in Shenandoah, there were only 546 members, while 1917 new ones were added by the time of the Passaic Convention. Thus, in the three years of its existence, the RBO membership had grown to the significant number of 2,463.

At this Convention, at the instigation of Fr. Timkevich, who had written an extensive memorandum to the delegates, the mazes tried to take over the Convention, but these attempts were emphatically rejected.

This Convention made many important changes in the bylaws. Fr. Obushkevich motion to accept priests into the RBO was rejected.

The slate of officers remained the same. This Convention was also important in that, for the first time, the RBO took up nationality matters and, on the motion of A. Shlianta, protested strongly against the Latinization activity of Fr. Vaillian.

The 4th Convention was held in St. Louis MO. on September 21-23, 1904. This Convention was in part a Slavic manifestation, since there were Czechs, Slovaks, Croats, Serbs, and Bulgars present at the official convention dinner. There were talks on Slavicism in general, on Slavic fraternalism, on Slavic unity. A theatrical group, under the direction of Mr. Ivan Borukh, also gave a presentation of Russian drama, the first ever shown in the West.

In the past fiscal year (from August 31, 1903 to August 31, 1904), the RBO had total revenues of \$20,445.74 and expenses of \$19,708.92. Net income was \$736.82, which when added to the income of previous years brought the total to \$3,467.09. By this time, membership comprised 73 brotherhoods with 3,229 members.

This Convention was also important in that, on the motion of I. Borukh, it was decided to accept women's organizations also. Elected to the board were:

Fr. Th. A. Obushkerich, spiritual advisor
Fr. Volensky, deputy spiritual advisor
Ioann Zh. Smit, chairman
Vasily Tyliavsky, vice chairman
Dimitry Vandziliak, secretary
Gr. Vretiak, treasurer
Theodozy Gal, controller
Ivan Shmayda, supervisory committee
Leshko Gal, supervisory committee
Aleksey Shlianta, children's director

This Convention also elected a school committee composed of Fr. Obushkevich as chairman, and Dimitry Andreyko, Ivan Borukh, and Simeon Sosenko as members.

Because of lack of funds, no RBO convention was held in 1905. Instead, the first annual meeting of the Board was convened in Plymouth PA on September 6-7, 1905.

On September 6, 1905, the state of the treasury, the RBO had grown. There were now 84 member organizations with 4,275 members. This included 3,524 men, 266 women, and 485 children. Since the last Convention, 11 new organizations with 1,046 members had joined. During this period, 49 members had died.

The situation in the RBO was such that several members who had proven benefit claims due them, declined to accept.

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The 5th Convention was held in Pittsburgh PA on September 9-11, 1906. There were 54 delegates attending besides the Board members. From the reports of the officers, it was evident that the RBO was growing. In the two years since the St. Louis Convention, 25 new organizations had been admitted, the total now numbering 98 organizations with 5,221 members (4,327 men, 286 women, and 608 children).

As the membership had grown, so did revenues and expenses. Revenue for the two years was \$61,757.43, and expenses were \$54,971.59. With the carryover from previous years, the treasury had on hand \$10,252.93. This is not surprising. From the founding of the RBO to the Pittsburgh Convention, 162 members had died, necessitating large payments.

This Convention decided to publish, at RBO expense, a children's reader to be compiled by Ivan Borukh, and to establish a school fund.

The Board of officers remained the same, except that Fr. Kubek of Mahanoy City PA was chosen deputy spiritual advisor, and three members were elected to the supervisory committee in addition to the two incumbents: D. Kidon of Passaic NJ, G. Chukala of Hazelton PA, and M. Galenda of Mahanoy City PA.

The annual meeting of the RBO Board was held on September 24-25, 1907. There were no important decisions to report.

The 6th RBO Convention met in Olyphant PA on September 22-25, 1908, with 68 delegates and eight Board members attending.

From the time of the preceding Convention, i.e., from September 1, 1906 to August 30, 1908, total revenue was \$84,670.62 and expenses were \$84,954.23, which means that for this period there was a deficit. At the end of August, the treasury had only \$9,969.32 left, less than it had at the previous Convention.

Yet in terms of membership the RBO had grown. Since the last Convention, 18 new organizations had joined. There were now 116 member organizations with 6,330 members (5,137 men, 330 women, and 863 children). Membership had increased by 1,109 since the last convention. During this same period, however, deaths amounted to 144 (86 men, 40 women, and 18 children). Disability benefits were paid to 23 people, of which four had lost eyes, two legs and three arms.

The RBO was now in a critical situation. True, there was still about \$10,000. left in the treasury. But benefit payments already due amounted to \$11,237, which means that not only did the RBO not have any money left but was even in debt. In view of this, the Convention decided to increase monthly payments from the current \$0.60 to \$0.75 for \$600. of life insurance, and \$0.40 for \$300.

This Convention decided to publish, for the first time, a calendar for RBO members. Elected to the new Board were:

Fr. Th. A. Obushkevich, spiritual advisor
Fr. Kubek, deputy spiritual advisor
Ioann Zh. Smit, chairman
iv. Gr. Borukh, vice chairman
D. Vandziliak, secretary
Mikh. Gavula, treasurer
D. Kidon, controller
Ivan Shmayda, supervisory committee

Theodozy Gal, supervisory committee
Petr Basalyga, supervisory committee
Fr. Theofan Obushkevich, school committee
Ivan Gr. Borukh, school committee
Vasily Gr Fekula, school committee
D.T. Murdza, school committee
A.G. Shlianta, children's director

The annual meeting of the RBO officers convened in Mahanoy City, PA on October 19, 1909. From the minutes, it would appear that the financial state of the RBO had indeed improved. There was now \$13,791.55 in the treasury. But membership had declined. Fifteen organizations had dropped out and only sixteen new ones had joined. Although there was now one more organization, individual membership had decreased by 602.

At the 7th Convention, held in Mahanoy City PA on October 4-8, 1910, there were 85 delegates in addition to the officers. From the time of the Olyphant Convention to this one, total revenue was \$96,021.68, while expenses came to \$88,828.61. On August 31, 1910, the treasury had cash amounting to \$16,170.20, plus assets of \$4,067.25. Thus the RBO was significantly stronger.

Membership did not increase much during this period, for the reason that there was strong agitation against the RBO, even by delegates to the 6th Convention. Seventeen organizations had dropped out and 25 new ones had joined. There were 6,330 members before and 6,430 now, for an increase of only 100 in the two-year period. Of the total, 5,228 were men, 300 women, and 902 children.

This Convention decided to send \$200. to the Kachkovsky Society in the old country, and the delegates donated an additional \$101. for the same purpose. Elected to the new Board were:

Ioann Zh. Smit, chairman
Iv. Gr. Borukh, vice chairman
Dim. I. Vandziliak, secretary
Mikh. Gavula, treasurer
Mikh. P. Balandiuk, controller
Fr. Obushkevich, spiritual advisor
Ioann Shmayda, supervisory committee
Petr V. Tkach, supervisory committee
Aleksy Kovalchik, supervisory committee
Al. G. Shlianta, children's director

The Mahanoy City Convention voted almost unanimously, with only two against, to purchase the newspaper Pravda. A committee, composed of Iliia Gr. Borukh, Mikh. P. Balandiuk, and Iosif Koval, was selected to conduct an inventory of Pravda property, to be completed by November 4, 1910. Fr. Obushkevich was elected director of the press, with full and unlimited authority to act in the name of the RBO; Vas. Gr. Fekula was elected manager. It was also decided that only our own Russian people and members of the RBO be employed at the press. Elected to the school committee were:

Fr. Obushkevich
Iv. G. Borukh
Mikh. P. Balandiuk

There were no important decisions made at the Board meeting held on September 28-29, 1911 in Scranton PA. The reports of the treasurer and secretary show that there was a total of \$25,681.39 in the treasury, but death benefits amounting to

\$14,159.07 were still outstanding.

To Be Continued
Translated by: Dimitri Gallik

AUDIO & VIDEO TAPES

Item #1: Karpato-Rus' Folk Songs:

Eighteen folk songs from the Carpathian Mountains. Transcribed from 78 RPM discs recorded in 1910, this audio cassette tape presents wedding, christening and Christmas songs...the way our ancestors did them.

Item #2: Russian Balalaika and Polkas, Chardashes and Gypsy Eclectic:

This audio cassette tape contains Russian polka and balalaika selections, Slavic chardashes and gypsy melodies. Several folk songs provided here were originally recorded in 1910 on 78 RPM discs.

Item #3: East European Folk Festival:

Lemko Association sponsored many festivals in the past of East European dancing and singing. This video offers highlights of the 25th Festival held in 1993. It includes excerpts of an Orthodox Catholic prayer service and concert of Karpato-Rus, Ukrainian, Russian, and Slovak folk songs.

Item #4: Canonization of Father Maksym Sandovich;

This video includes a biography of Saint Maksym, the first Orthodox Catholic saint of the Karpat-Rus;. The major sites and events of his glorification which occurred in Gorlice, Poland in September, 1994 are uniquely recorded.

Item #5: Video Recording of the Akafist Male Chamber Choir of Moscow and the Slavic Male Chorus of Washington, D.C.;

Recorded at St. Luke's Serbian Orthodox Church in McLean, Virginia on March 12, 1992, this video includes 17 classic liturgical songs and shows the interior and exterior of all Slavic Orthodox Catholic churches in the Washington, D.C. area.

Item #6: Canonization of Father Alexis. Toth;

St. Alexis' biography and canonization ceremony are preserved on this video which was filmed at St. Tikhon's Monastery.

Item #7: Folk Songs from the Uzhorod Region:

"Muse Zakarpatskaia through 12 folk songs that were recorded in Soviet days in 1955.

ITEM #8: Lemko Wedding Music by Stephen Skimba in cassette; and ITEM #9: same as #8 in CD form.

We were fortunate in finding one of Steve Skimba's original 78 RPM records and this has been duplicated.

PRICES:

Item #1.....\$12.
Item #2.....\$12.
Item #3.....\$25.
Item #4.....\$20.
Item #5.....\$30.
Item #6.....\$20.
Item #7.....\$12.
Item #8.....\$12.
Item #9.....\$20.

All prices include shipping costs. Send check or money order made out to Lemko Association to:

Mary Barker
521 Piermont Avenue
River Vale, NJ 07675

The common man's life was restricted to one locality. He had no life of his own. No doubt such a man could think and would have feelings and yearnings, but he could not do what he wanted to nor get what he wished for. Only a landowner had any free will, and even he was under the sword of his lord. The peasant could not move freely because everything was controlled by the lord. In his life there were no changes, no hopes, no adjustments, nor even any results. Minutes, days, years went by unchangeably, with no breaks anywhere. How could any traits of individuality develop in a man when he could neither plow, nor plant, nor hew except on order? All he carried were the burdens of existence. The wealth of his talents could not be realized in any way, even though it might be of benefit both to himself and to the entire community. So much energy was lost as a result of the injustices that flowed from personal vanity, which worked against the common progress.

Thus the common man became rough and rude to the point that even death itself had no effect on him, because for him it was a peril that hung over him all the time. Little by little he would become so accustomed to death that not only did he not fear it, he actually welcomed it as a relief from his mass of troubles. The situation of such people was much worse in cases where the aristocracy and the commoners were divided by nationality. And that was the unhappy lot of the Carpathian Rusins! As history shows, our people suffered doubly under foreign masters. Not only did their masters use them, they even tried to destroy their nationality.

The Krasny Brod markets were an outgrowth of this malevolent attitude toward everything Rusin. It was one of the clever means of trying to destroy the Carpathian Rusins and of wiping out all traces of Rusinness in the Carpathian region.

Krasny Brod is a rather small village in the Zemplyn region on the Laborets River, just a little south of Medzilaborets. It has a population of about 500. Beside the village, on the left bank of the river, stood the renowned Krasny Brod Monastery of St. Basil the Great. Now only ruins are left there. The monastery became a victim of the first World War, when fierce battles between Russian and Hungarian armies were fought there in the spring of 1915. The markets that are the subject of this article were held at a site in front of this monastery.

To start at the root of the matter, we should note that the peace of the villages in the Humenne estate of the Drugeth family was disturbed by astounding news. The lord of this domain issued an edict which stated that:

1—Every girl and widow available for marriage must come to Krasny Brod on a day to be designated by the lord, there to be wed if possible.

2—Every bachelor and widower called by the lord must on the appointed day appear at Krasny Brod, there to get married, willy-nilly.

This edict caused much turmoil in the Rusin villages. It frightened the people, as any such announcement would. But an edict was an edict, and a man could neither growl nor grumble against it. It meant that a peasant couldn't even marry freely. He had to have the consent of the estate owner, who not only set the wedding date but often even decreed whom the man could choose.

It should be noted that in those times the value of a tract of land was determined not by the magnitude of its natural resources but by the number of working hands who lived on it. This was because the lowly masses provided not only the material needs of the landowner, but their social standing also gave him an armed force that he could rely on as a leader of men. The larger his armed force, the higher his lordship. It is obvious that the lord could not allow his peasants to go elsewhere, but he also could not be indifferent to the marriage propensities of his vassals. Every hint of popular liberty within his domain could have some effect on the base of his power and might. Any agreement that his peasants be allowed to decide their own marriages had to contain a prohibition against leaving his domain.

There were more than a hundred villages under the dominion of the Humenne estate, which is where the Krasny Brod monastery belonged. A conservative estimate of three weddings a year on the average in each village would mean over three hundred marriages per year. From this point of view it is clear that establishment of the Krasny Brod market was a good way to keep marriages within the bounds of the Humenne domain. It is interesting to note that marriage ceremonies coincided with acts of absolution at the monastery.

Who founded this monastery, and when? There is no reliable information on these questions. However, we must not ignore the fact that this mountain region, all the way to the Tatra range and especially that part occupied by Rusins, came under the rule of Magyars. We do know that in 1317 Robert Karoly, the King of Hungary, granted Humenne to Filip Drugeth, his faithful retainer who was born in Italy to the royal Anjou dynasty. The Drugeths were awarded this region on condition that they conquer "Laborets Rus".

According to a 1585 listing, the Drugeths owned the following villages in the Zemplyn district: Adidowets, Nizhni and Vyshni Chabin, Nizhni and Vyshni Ladichkowets, Nizhne and Vyzhne Banske, Nizhna and Vyzhna Yablonka, Brekov, Bashkowtse, Behanowtse, Bila, Borow, Berestow, Chernina, Chabalowtse, Chertyzhne, Chukalowtse, Detrik, Dedadowtse, Gestel, Hrozowtse, Ohradzany, Habura, Hankowtse, Hazhin, Humenne, Hostowtse, Dowhe Pole, Hribov, Hrushov, Horka, Olka Kriwa, Yasenowets, Yasenow, Yuskowa Wola, Kalna, Klenowa, Kokhanowets, Kolbsow, Kolonitsia, Koshkowets, Krasny Brod, Kapon, Ladomirow, Lukachowets, Liubisha, Mashkowets, Matiashkowets, Mezhlaborets, Mikhailow, Mikilna, Modra, Welka Ruska, Nekhwal-Polianska, Niagow, Ruske, Olshynkow, Ostruzhnitsia, Strazke, Pakostow, Palota, Papin, Parihuzowets, Parich, Pcholine, Petiche, Pydnyi, Polena, Potik, Prisiop, Repeow, Rokytowets, Sopkowets, Stashchin, Starina, Sukov, Stropkowska Olga, Telepowets, Trebishow, Topolia, Yablonia, Wolia, Turtsowets, Ublia, Udawa, Ulich, Ulich Kriwe, Wydran, Awilahy, Wyrawa, Zawadka, Zamutow, AWitchowets, Torhowishche, Zboy, Zemplyn Zubne, Zwala.

According to Humenne tradition, the first monastery of St. Basil the Great was of the eastern rite. The people who lived in the vicinity of the monastery were encompassed in the Humenne grant. The first documentary mention of the Humenne lords dates to 1317. The first action of the Drugeths, once they acquired power, was to drive the Basilian monks out of Humenne. Those monks who left their ancient nest tended to go to

mountain regions. According to local lore, a group of them went to Snina. Historical sources mention the existence of a Basilian monastery there as far back as the end of the 15th century. The rest of them remained where they were and formed the Krasny Brod Monastery.

The Drugeths dedicated the Humenne monastery to St. Frantiszek and brought in members of that order to expedite conversion of the Carpathian Rusins. However, their efforts did not succeed, even though they were not squeamish in the means they used. According to documentary sources, one Gabriel Drugeth, a relative by marriage of Gaspar Drugeth, went about attacking churches of the eastern rite, smashing and plundering them, and slaying priests, women, and children (Spish County Archives: prot. de an. 1560, fol. 62, 68, 77, 78, 80, 81. Gaspar Drugeth married Klara Loszonziewow. Their wedding was held in Ruzhomberg on February 10, 1562. T. Prot. 1562, fol. 41). But all this terror was in vain. The people proved to be stronger than anticipated. Of no little interest is the fact that Roman Catholic parishes in the Humenne region show up in the records only in the mid-15th century, and we have parish records going all the way to 1721.

So the tactics were changed. Brutality and trickery were replaced by scorn and ridicule, by contempt for the Eastern Church and everything associated with it. The divine services of the Eastern Church were denounced as idolatry. Eastern rite churches were derided as synagogues and their clergy as common riffraff. Church buildings were treated as ordinary property and leased to Jews. Church service could be held only at the kindness of the Jewish tenant. A key to the church could be had, as a rule, only at the price of one gulden. Entrance to the church was possible only by permission of the lord or his representative.

In cities and large villages, sick priests could get help only secretly. It was forbidden to take care of them for a day. And when it became necessary, burial was performed without singing or candles. Only members of guilds had trading rights, and only those who attended Latin churches could join a guild. Such pressure, belittlement, and ridicule were used to make the circumstances of Rusins intolerable so that they would renounce their past themselves.

Who was the initiator of the Krasny Brod markets? There are no precise data on this, but without any doubt these markets were the fashion in the time of Gaspar Drugeth. Gaspar used them to satisfy his own desires. According to oral tradition, these markets were held three times a year — on the Day of the Descent of the Holy Spirit, on the Mother of God Holiday, and on Patronage Day. The last two were fall holidays, while the most important was the Rusai holiday of the Holy Spirit, to which the monastery was dedicated.

These markets were open to Humenne nobility only. Outsiders could not take part in them. And even for the locals, only those who had permission and were pronounced marriageable could participate. The girls and widows would come nicely dressed and ornamented with flowers and wreaths. Girls wore their hair unbound, like nymphs or mermaids of pagan times, or as maidservants of Lada the ancient Slavic goddess of beauty. For the same reasons, even today on Rusai Friday young girls soak

and boil hemp and then wash their hair with the water it was boiled in, so that their hair would grow thick. On that same Friday, or perhaps on Rusal Saturday, our people would break off green twigs and thrust them into the eaves of buildings, and the churches would be full of green branches. The floors of churches would be covered with freshly mowed green grass. There are places where blessing of fields is performed exactly on the Day of the Holy Spirit, usually with solemn processions. Women would weave pretty wreaths of grain stalks and flowers, and after the blessing of crop areas they would hang these wreaths on church crosses and standards, and even on the crosses along the roads.

When some girl or widow appealed to a wife seeker, he would raise his hand and say, "Come with me, if you need a man". If she was willing, they would go to the monks in the monastery and make their vows. The monks performed the ceremony whether they wanted to or not. What else could they do, since the lord's sword hung over them too. Any man who was sent to the market to get a wife, but returned home without one, was punished severely.

These markets continued until the 18th century. But the outcome was not what the lords had wanted. As an old saying has it, "As the seed, so the fruit. A bad example will spoil everything." What is good is not necessarily good. It must be moral to be good. And that's how it was in this case. There were instances of illegality and of theft at these markets, leading to a general decline in morality. In contrast, the people not only did not depart from their traditions, but abuses of this kind actually strengthened their love for their own culture. All this gave birth to a song that begins with the words, "On the hill of Krasny Brod, weddings make me sad. My cup is full of tears."

People could not help but be downhearted under such intolerable circumstances, but they never lost their spirit. They never lost faith that this cup too would be emptied and dawn would break over the Carpathian Mountains, bedewed with the blood of victims and watered with the tears of orphans. And they were not deluded. It should be noted that at the death of Zigmund in 1684 there were no more male heirs in the house of Drugeth. They disappeared from the scene in two and a half centuries. Yet Rusins are still living in the Carpathian Mountains today.

From the Narodny Kalendar of 2001 and Tatra Bank Kalendar of 1932
Translated by: Dimitri Gallik

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A belated Merry

Christmas

and a very

Happy & Healthy

New Year

from our Lemko & CRA organizations

Greetings Rusin cousins Slava Isusu Christu

Please Join Our Database

To all our Carpatho-Rusin family and friends – please join us in a special project aimed at helping others and ourselves connect with our culture and traditions. As Cleveland, Ohio descendants of the village of Szlachtowa, we invite you to add your family name to our growing database of Rusin families!

We are especially interested in the people, family and history of our "cousins" from Szlachtowa and the surrounding areas of Biela Woda, Jaworka and the Nowy Targ and Nowy Sancz districts.

- * Please include as many family names as possible!
- * Information may be mailed or emailed to the following addresses:

Mark Force
15906 Bennet Road
North Royalton, Ohio 44133
Rusyn @roadrunner.com

Ms. Nancy Zipay
327 Woodmere Drive
Willowick, Ohio 44095
violady@roadrunner.com

NA POMJIATKU!

The Power of Words

To one of the villages of eastern Ukraine, where a few Lemko families had been resettled in 1945, there came an atheist lecturer to educate the people that religion was just "opium of the masses". He went directly to the head of the village council to find out how many of the residents still retained that "religion opium," as he called it.

"It's hard to tell," said the chairman. "We campaign against it. We give lectures, and we talk with the believers."

"Do they still believe in God, you think?" asked the lecturer.

"Well, they probably can't become confirmed atheists right away. They have lived many years with that religious intoxication, and that can't be eradicated all at once. We do, however, have two women, Eav and Evdokia, who are still strong believers. They came here from Poland, and they call themselves Lemko. I heard that they didn't go to church today, which means that maybe the lectures are working."

"That's alright," said the lecturer. "Let's invite these ladies to the lecture tonight. I'll talk to them in a sensible way, and I'll wipe that fog out of their eyes."

That evening the clubhouse was full. Eva and Evdokia also came. The lecturer spoke with great enthusiasm. He described the solar system, recounted all the planets in the system, told how far away each of them was, and so on. He poured out statistics, scientific terms and hypotheses, and discussed matter and anti-matter.

After about three hours of this, the two women left for home. Eva remarked to Evdokia, "You see, old girl, what a proper and wonderful world this is, the way that gentleman described it. And they say that there is no God! Then who created all this?"

"Why, nobody but God Almighty," replied Evdokia. "I'm glad that lecturer explained all this to us so nicely. May the Lord give him health."

"Oh, my God! We haven't been to church today! Oh Lord, forgive us sinners. Let's hurry now, evening service will be starting right away."

From Kuziak, 1999
Translated by: Dimitri Gallik

In Appreciation

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Ludmilla Marshovska.

Mission Statement (draft)

The Lemko Association and the Carpathian Institute operate in cooperation with Inter-Ed, Inc (International Education, Incorporated) which is recognized under Connecticut state and US federal law as a non-political, non-profit, tax-exempt corporation. Inter-Ed, Inc is a 501(c)(3) organization under the rules of the US Internal Revenue Service and thus may receive tax deductible contributions.

The Mission of the Lemko Association and the Carpathian Institute is to further the study of the history and culture of the Lemko Region and the larger Carpathian Rus' area of central Europe and to support Lemkos and Rusyns whether in the homeland or in diaspora.

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OR

2. A supporter of the Carpathian Institute (minimum support requested=\$10 per calendar year)

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2. Lemkin, Rafal [Ioan Polansky], Istoriya Lemkovyni (History of the Lemko Region) (Yonkers, NY: Lemko Association, 1969). The only extent Lemko language history of the Lemko Region-----\$25.00
3. Vyslotsky, D.F. (ed), Nasha Knizhka (Our Book)(Yonkers, NY: Lemko Association, 1945) An explication of the Lemko Soyuz's case, in the Lemko language, as of 1945)-----\$25.00

II. Directly from the Carpatho-Rusyn Research Center

1026 Vermont Avenue, Glassport, PA 15045-1737, Contact the C-RRC for pricing!

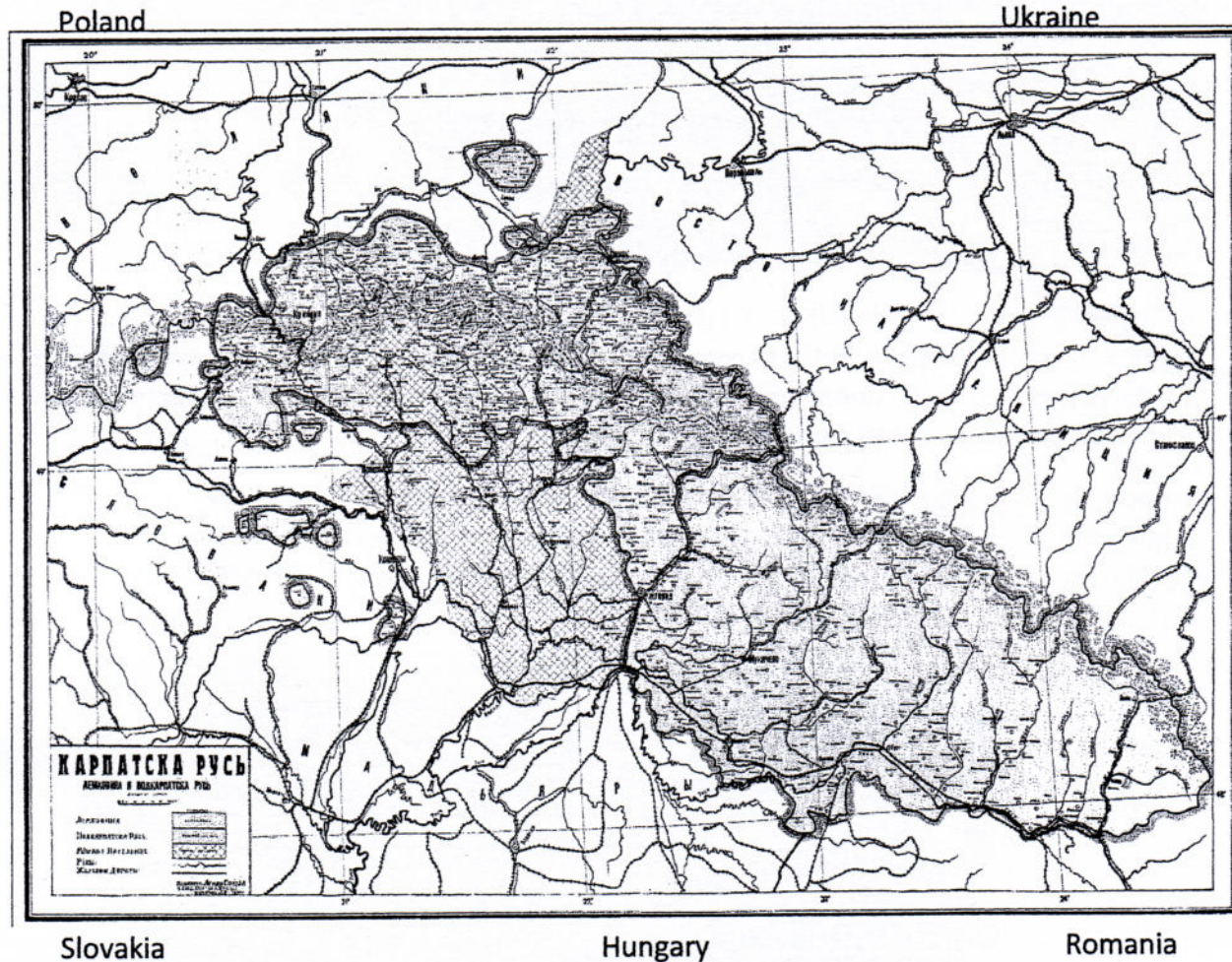
1. Best, Paul and Jaroslaw Moklak, (eds), The Lemko Region, 1939-1947: War, Occupation and Deportation (Cracow-New Haven: CSSG [Carpathian Institute], 2002)
2. Best, Paul and Stanislaw Stepien (eds), Does a Fourth Rus' Exist? Concerning cultural identity in the Carpathian Region (Przemysl-Higganum: South-Eastern Research Institute and the Carpathian Institute, 2009).

A COMPLETE CATALOG OF BOOKS WILL BE AVAILABLE IN 2011

KARPATSKA RUS'

(Carpatho-Rus'- a quarterly)

Vol. 80, 2008-2010, No.2 (Spring), Series III



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184 Old County Road

Higganum, Connecticut 06441-4446, USA

Karpatska Rus', series III, is the continuation of the oldest Lemko and Rusyn newspaper published anywhere.

Series I, LEMKO, was a monthly, bi-weekly and then a weekly published first in Philadelphia, then Cleveland and New York City, 1928-1940, by the Lemko Association.



(interim 1, Lemko was melded in Karpatska Rus', a newspaper which began to be published by the Carpatho-Russian National Committee in 1939. In January 1940 the two papers were printed as one as No.2, but using Lemko numbering)

Series II, Karpatska Rus', of which there were 12 issues in 1939 and one in 1940, became volume XIII, No.2, 1940 with the merging of Lemko into it. The newspaper was published on a weekly, then b-weekly, monthly and finally on an occasional basis: Yonkers, NY, 1940-1999 and Allentown, New Jersey, 1999 thru January, 2008.



(interim 2, in January 2008 issue No.1 (Winter)of volume 80 appeared but due to the grave illness of the editor Karpatska Rus' ceased being printed)

Series III of Karpatska Rus' began with No.2(Spring) of volume 80, as a quarterly, in 2010 with No.3/4 (Summer/Fall) wrapping up the volume year. The new publishing schedule includes Winter, Spring, Summer and Fall issues.

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KARPATSKA RUS'

(Carpatho-Rus')

July 2010

(A Quarterly Newsletter of the Lemko Association and the Carpathian Institute of Inter-Ed, Inc.)

To: Members of the Lemko Association and friends of Carpathian Rus'

Fr: Paul Best, President of the Lemko Association and CEO of Inter-Ed, Inc.

Re: THE REVIVAL OF THE LEMKO ASSOCIATION

As most people who are reading this know the Lemko Association (hereinafter " LA") found itself in a crisis in late winter and early spring 2010. This crisis was a long time in building. For almost a decade members of the LA were not billed for membership and the mailing list fell into disarray. Our newspaper, Karpatska Rus' appeared more and more irregularly and finally ceased to be published after Spring 2007. The Executive Committee failed to recognize how gravely ill our President, Mr. Alexander Herenchak, was since he made light of the situation. Before that at the 43rd LA Convention in 2005 various proposals were made about getting the LA back on track and the property of the Association was openly discussed. This included papers and artifacts held in Allentown and Wood Cliff Lake and in a storage unit in Cookstown, all in New Jersey. Also there were a checking account, three Certificates of Deposit and a small savings account.

During 2006-2009 efforts were made to revive LA activities and in June 2009 an Executive meeting was held in Allentown without conclusion due to the President's illness. Mr Herenchak, nevertheless, said that all was in order and in August another meeting could be held when he had returned to full health. In the very August week of the scheduled meeting our Treasurer, Victoria Windish , suddenly died and our President went into a long term care facility. All Fall and most of the Winter none of us were able to contact Mr. Herenchak to conduct Association business. Finally on March 1, 2010 the then Vice President, Paul Best, and the Secretary, Mary Barker, drove several hours to the Trenton, NJ health facility to discover that Mr. Herenchak had been discharged to Allentown. We then went on to the Herenchak homestead and were able to talk to him during the change in the shift of his family support group. Once again Mr. Herenchak assured us that all was going well and that he would be up and about in no time to handle LA affairs, but it was clear to us that the end was near. Our President died in his home on April 12, 2010.

Since we anticipated probate proceedings we moved rapidly to hold the delayed 44th LA Convention in order to have clear continuity. See Appendix I, attached, for the meeting minutes and the revised by-laws .

1.

Sponsored by: Inter.Ed.Inc, a non-profit, tax exempt 501(c)(3) corporation

Since that May meeting it has taken a very considerable amount of effort to gather LA property. This included 5 trips to Victoria Windish's home in Wood Cliff Lake to collect van loads of papers not only concerning LA but also 9 other Lemko related entities (4 hours one-way from Higganum Connecticut) We must thank Michael Windisch, her son, for facilitating this transfer of papers and the two bank accounts under Victoria's control. Also there were three trips to Allentown and Cookstown (5 hours one-way) to gather stored papers and artifacts. Mrs Ludmila Herenchak and Mark and Walter Andrew (Alex's nephews) were extremely helpful in this regard-thank you!

What was recovered?

1. Wood Cliff Lake- financial and other documents related to 10 Lemko entities
2. Allentown-various papers related to Karpatska Rus' plus books and artifacts
3. Cookstown Storage Unit-a treasure house or a trash collection? Unfortunately the latter! A number of members contacted us in regard to supposed treasures in storage. It turned out that for decades the Soviets considered the LA to be a possible transmission belt for Soviet Ukrainian propaganda and they shipped large amounts of books and pamphlets to the 556 Yonkers Avenue , Yonkers, New York, the Carpatho -Russian America Center—Lemko Hall. More than half of the 10x14 unit was filled by this useless junk, much of it in still unopened mail bags from Kiev- this stuff ended up in Cookstown where it sat collecting dust and dirt for 13 years. What was recovered were some accoutrements from the former Thalerhof Chapel which was at the former Lemko resort, including two stained glass windows, some books of historical value and a few badly worn display costumes and a wooden church and a wooden home model.
4. In regard to funds, recovered were a checking account (\$3,000), a Certificate of Deposit (\$20,000), another CD (\$30,000) a small savings account (\$750) BUT a third CD valued at \$26,000 is missing and a claim has been entered against the Herenchak estate for that amount.

What needs to be done?

1. Make some sense of a dozen boxes of papers
2. To issue a quarterly newsletter regularly- with news and views of interest to members and readers
3. Hire a lawyer to recover the missing CD
4. Decide where to go from here, how can we further knowledge about the Lemkos, the Lemko Region and the whole of Carpathian Rus' and the Lemko and Carpathian diaspora.
5. Initially we would propose publishing a translation, with commentary and notes and with a comparison to Julian Tarnovych's "An Illustrated History of the Lemko Region", of "The Lemko Region: A History" by Ioan Lemkin/Polansky which was published by the LA in the 1960s.
6. A second publication could be, "Thalerhof: The First European Death Camp of the 20th C" about the 1000s of Lemkos who died on the way to and in an Austrian internment camp in WW I.

How to run the LA?

1. A " Lemko Association of the United States and Canada" was originally incorporated in Cleveland, Ohio (see the wedding scene in "The Deer Hunter") in 1931 and it continues to exist. In experience over several decades and confirmed in several recent phone conversations, that organization wishes to maintain a separate existence with a separate treasury and executive. While they wish us well they wish to be left alone.

2. The LA as we know it, established itself in the back rooms of the Lemko Hall in Yonkers in the late 1930s and stayed there for some 60 years, along with the Lemko printing house and the social facilities in the front and in the basement. The Carpatho-Russian American Center lost its tax exempt status when the city of Yonkers moved against it for being de-facto a business (alcohol, food, dancing) and sought tax payments. The building closed in 1997 and LA moved its headquarters to Allentown, NJ, to operate under New Jersey unincorporated membership organization law. That is, the LA is NOT a tax exempt ,non-profit corporation as some have supposed (not a 501(c)(3)organization).
3. Thus how to operate? Experience shows that thousands of dollars and years need to be expended to achieve non-profit, tax-exempt status. We think that using Inter-Ed, Inc (a non-profit, tax-exempt 501(c)(3) educational corporation founded in 1974) for non-profit mailings and other tax exempt activities, as a "project" of Inter-Ed,Inc, would be the best for now. In a discussion with a lawyer and an account we were advised not to comingle funds. We have no record of the LA ever paying any taxes, although we cannot see that any where ever owed, an interesting issue.
4. Anyway the LA will remain a separate entity. If any member has any ideas about this please let us know.
5. A web presence. A Facebook page, a web site and a list serve are possible. Any ideas? Vice President Walter Maksimovich has offered use of his www.Lemko.org web site for now and perhaps permanently.
6. Meetings. There will be a convention of the Association for Slavic , East European and Eurasian Studies (ASEEES)- formerly the American Association for the Advancement of Slavic Studies, name changed this year- in Washington, DC in November 2011 (eleven) and it is planed that a session will deal with "Lemkos, the Lemko Region and the Lemko Diaspora in the 21stc". Thousands of scholars will be at this perhaps largest Slavic conference ever. For those who can do it we could meet there. Of course we can piggy back on other organization's meeting if we know when it will occur.

DISCUSSION FORUM

A discussion forum can be a part of every newsletter, so let us begin by working on some draft definitions

1. Lemko is a term generally accepted in the 20thc by the inhabitants of the Lemko Region in Central Europe/ Carpathian Mountains and their descendants wherever found, as their "Anthroponym"- self identification term. It is derived from the frequently used word "Lem"(only, thus- I know that in some valleys they said something somewhat different then Lem) in the local language and was used by outsiders as early as 1825 to define the Rusnaks living in the Carapthian valleys.
2. Carpatho-Rusyn, the following is a definition to be used in the forthcoming "Encyclopedia of European Ethnic Groups", there are approximately 100 of them, to be published by ABC-CLIO of California

Carpatho-Rusyn

Carpatho-Rusyns are a small East Slavic people. The identity of this population has been much disputed, with several nationalities laying claim to them. For example, in Poland they were seen as a "lost tribe", in Hungary- Slavophone Hungarians, while in Slovakia they were considered Eastern Rite Slovaks and in Ukraine a "sub-ethnos", for Russia Carpatho-Rusyns were part of the greater East Slavic Rus nation. Various parts of the Carpatho-Rusyn population have been referred to as Rusyn, Rusnak, Rusyn-Ukrainian, some variant of Ruthenian, Lemko, Boiko and even Russian. In the main Carpatho-Rusyns are Greek-Slavonic Rite, that is "Eastern Rite", Christians, a feature they share with other East Slavic peoples. They live in the most western extension of East Slavdom and their traditional homeland spans the south side and part of the north side of the northeast arc of the Carpathian mountains in Central Europe. This territory includes the northeast part of the Presov region of eastern Slovakia, Subcarpathian Ukraine (Zakarpatska Oblast), part of the Maramures district of north-central Romania and the Lemko Region of southeast Poland. There are also compact Carpatho-Rusyn settlements in Serbia, Croatia and Hungary, a sizable diaspora in North America plus small numbers in South America and Australia. The total numbers of Carpatho-Rusyns living in Europe is a matter of some contention since there is no Carpatho-Rusyn political entity of any sort and various countries use different ways to count their inhabitants. Carpatho-Rusyns are recognized as a distinct group in all countries where they exist with the exception of Ukraine, which prefers to identify Carpatho-Rusyns as a "sub-ethnos" of the Ukrainian nation.

The Carpatho-Rusyn homeland was arguably populated by Slavs at least since the 6th century AD. Slavs existed beyond the northern horizon of both Greek, Roman and Byzantine historians. Present day scholars generally locate the Slavic homeland somewhere north of the Carpathians and perhaps even touching those mountains. Slavs broke onto the historical stage in the 6th century when they appeared on the Danube river frontier of the Eastern Roman Empire, eventually flooding south into the Balkans where they are today as "South Slavs". Other Slavs went East and north into Ukraine and Russia while others went west and northwest to the Czech lands and Poland. The Carpatho-Rusyns either migrated into the Carpathian valleys at that time or were already there unnoticed by Roman and Greek writers. The "Mission to the Slavs" of saints Cyril and Methodius in the 9th century brought Christianity to the region and the rooting of that faith may have occurred then or a bit later, from disciples of Cyril and Methodius who were based in Bulgaria. Eventually Kyivan influence became dominant in religious activities. The form of Eastern Rite (Greek or Byzantine Ritual) Christianity accepted by the Carpatho-Rusyns includes married priests and was originally conducted in the Carpathian version of Church Slavonic. Today the everyday Rusyn language exists in four mutually intelligible forms and is written in the Cyrillic or accented Roman alphabets. Outside observers in the 19th and early 20th centuries especially noted that Carpatho-Rusyns were profoundly conservative, shunning innovation, with archaic elements in religious life and even pagan carry-overs in village activities. They were further distinguished by the celebration of holidays, their social relations, customs and traditions. Carpatho-Rusyns, on the whole, were never city dwellers but rather farmers and cattle and especially sheep herders. The latter were driven up to the mountain tops in very large flocks for summer feeding and down into the valleys for wintering. Their villages, usually established along water courses, were self sufficient but cash poor. Male Rusyns traveled down to the plains on both sides of the mountains in Spring and Summer to work the estates of Hungarian, Polish and German landowners, as paid manual laborers, returning in the Fall to their mountain homes. Rusyn tinkers also traveled great distances offering their repair services while other gathered up some the heavy oil that seeped from the ground in the Lemko Region to sell as medicine or lubricant.

Beginning in the 1880s, upwards of 50% of the Carpatho-Rusyns moved to the Americas for work, particularly the USA. Many returned to their homeland and made the trip several times until WW I effectively cut off immigration. Since Carpatho-Rusyns came from the Hungarian Kingdom and the Austrian Empire (that is, Austria-Hungary) they were listed as Hungarians or Austrians when they crossed borders. A number of 250,000 immigrants to the USA alone is not unreasonable. Both in the homeland and in diaspora what kept the Carpatho-Rusyns together, to this day, is their Eastern Rite Christianity, mutually celebrated holidays, social relation, customs and traditions. The most important factor is the feeling of "nash/ours" as opposed to theirs- we are who we are and we are not those other people. In the 21st century if a Carpatho-Rusyn, either in the homeland or in diaspora, is at all religious he/she will most likely be attending a Byzantine Rite Catholic church or one of the other Orthodox churches attached to the Patriarch of Constantinople or Moscow.

All of the Carpatho-Rusyn homeland was contained within the Austro-Hungarian state before WW I. After the war the Subcarpathian portion enjoyed semi-autonomy as part of Czechoslovakia. This part was seized by the Soviet Union in 1944 and attached to Soviet Ukraine. The Lemko Region, despite attempts by Lemkos to attach it to Subcarpathia in 1918-1920, was awarded to Poland during the peace settlement of WW I. The area was depopulated during and after WW II (1944-1947) by the Polish Communist regime; Lemkos were deported to Ukraine or northern or western Poland. Only a small percentage of Lemkos returned to their homeland after the 1956 political changes. The Presov and Subcarpathian Rusyns/Rusnaks have mainly remained in place. In both world wars the Lemko and Presov regions suffered mightily when the Russian and later Soviets attempted to force the Carpathian mountain passes in order to invade Hungary. From 1944-1989 all Carpatho-Rusyns were administratively identified as Ukrainians by Communist authorities.

Since 1990, there has been a large-scale Carpatho-Rusyn renaissance and in the 21st century Carpatho-Rusyns have been accepted by most scholars as a Fourth East Slavic nation after the Russian, Belarusan and Ukrainian. With the collapse of communism many Carpatho-Rusyns have supported Rusyn societies which exist in Poland, Slovakia, Subcarpathia, Romania, Serbia, Croatia, Czech Republic and Germany as well as the US and Canada. Codified versions of Rusyn language are taught in schools where ever Carpatho-Rusyns exist. Within the Subcarpathian Province (Zakarpatska Oblast) Carpatho-Rusyns have been recognized as distinct while the government in Kyiv continues with the "sub-ethnos" concept, refusing to recognize a distinct Carpatho-Rusyn ethnic group.

Paul J. Best

Further Reading

Best, Paul and Stanislaw Stepien (eds), Is there a Fourth Rus? Concerning Cultural Identity in the Carpathian Region (Przemysl, Poland-Higganum, Connecticut, USA: South-Eastern Research Institute and the Carpathian Institute, 2010)

Horbai, Bogdan, Lemko Studies: A Handbook (New York: East European Monographs, 2010)

Magocsi, Paul Robert and Ivan Pop (eds), Encyclopedia of Rusyn History and Culture (revised and expanded edition)(Toronto: Toronto University Press, 2005)

Plishkova, Anna, Language and National Identity: Rusyns South of Carpathians (Patricia Krafcik, trans)(New Yorks: East European Monographs, 2009)

3. Ukrainian, a term widely used, starting with the end of the 19th century to define those who lived "u kraina"/ at the borderland/ a population which looked to Kiev and not Moscow-St.Petersburg.

4a. Russian, a member of the largest east Slavic group whose source can be found in Moscovy and the St Petersburg and Russian/Soviet Empires and the present day Russian Federation

4b. for North America: Russian means anyone whose original church rite was Byzantine-Greek and liturgical language was Church Slavonic. If literate, the alphabet used was Cyrillic. Over 90% of East Slavs who immigrated into North America came from Austria-Hungary and since the only free East Slavic state was the Russian Empire and since, up to 1917, Russia was considered a friend if not an ally of the USA and since common English speakers could not differentiate one group from another, all East Slavs were identified as "Russian", a term accepted by many immigrants as correct. Also the Russian Orthodox Mission to North America, originally situated in Alaska (1794) and which moved to San Francisco in the 1860s and New York in 1900 was moved by the Russian foreign office to recruit incoming East Slavs for the Russian state cause since these people were already in conflict with the Latinizing and Americanizing Roman Catholic hierarchy (see Appendix II for a discussion of this).

5. After WW II the US federal government poured large amounts of money into training a cadre of specialists about the Soviet Union. Eventually these specialists, along with their West European colleagues, concluded that there were three East Slavic nations- Russia, Ukraine and Bielorus. At the turn of the 20-21st centuries a fourth East Slavic group, Carpatho-Rusyns, has been added.

PUBLICATIONS

The following books have already been published- for the first two , a review is supplied which just appeared in "Lemkivshchina" a Ukrainian oriented magazine

BOOK REVIEWS



- 1) Paul Best and Jarosław Moklak, eds. *The Lemkos of Poland: Articles and Essays*. Kraków/New Haven: Carpatho-Slavic Studies Group, 2000. 240 pp. 4 maps. ISBN 83-912018-3-X
- 2) Paul Best and Jarosław Moklak, eds. *The Lemko Region, 1939-1947: War, Occupation and Deportation*. Kraków/New Haven: Carpatho-Slavic Studies Group, 2002, 272 pp. 4 maps. ISBN 83-88737-90-2

The two books under consideration, to which I shall refer in my review as book-1 and book-2, are actually a collection of essays which appeared in the Carpatho-Slavic Studies. Book 1 is comprised of the essays which appeared in the first three journals while book-2 is, in fact, volume four of the journal. From these two books we learn a lot about the destiny of a small ethnic group and the controversies surrounding their identity.

The crucial questions debated in both volumes are: Who are the Lemkos and do they belong to any national group? To deal with that discussion it might be useful to identify the Lemko

Region. According to Professor Kubijovych, it is the territory traditionally inhabited by the Lemkos, and spans an ethnographic peninsula 140 km (84 miles) long and 25-50 km (15-30 miles) wide within Polish and Slovak territory. As far as the identity of Lemkos goes, Prof. Kubijovych maintains that they "are a distinct ethnic group within the Ukrainian nation. Their dialects and spiritual and material culture preserved some unique archaic elements that were lost by other Ukrainian ethnic groups. They also absorbed some Slovak and Polish influences, especially linguistic ones." (*Encyclopedia of Ukraine*, vol. III, pp. 77, 81). →

Prof. Kubijovych's statement basically corresponds to the position of Ukrainian scholars as far as Lemkos are concerned. But for some Lemkos this is totally unacceptable. This becomes clear when we read such statements as "a small East Slavic people, the Lemko people" or "Lemkos are part of a Rusyn or Carpatho-Rusyn nation" (Book-1, pp. 16-17). Some light on the problem of political identity of the Lemkos is shed by Jarosław Moklak who, in his article, examines Ukrainian, Moscophil, Old Rus and pro-Polish orientations. Discussing the Ukrainian orientation, the author addresses the role of the Ukrainian Greek Catholic Church, political parties and of the cultural and educational institutions in the process of partial ukrainization of the Lemko society (Book-1, pp. 27-28). Professor Moklak returns to the same problems in his article in Book-2, pp. 19-23. Basically he revisits the old arguments he dealt with in the first article. His only original, but questionable, discovery was that of Ukrainian "nationalists" in 1885. Where did he find those nationalists in 1885?

Moklak sees the Moscophil movement as a continuation of the pre-war Russian orientation which had a significant following in Galicia and, we might add, had the support of the Tsarist government which "funded newspapers and agitators and positions for Lemko youth in Russian Orthodox seminaries" (Book-1, p. 56). In the inter-war period, the Moscophil movement in the Lemko Region split into two factions – one pro-Russian and the other pro-Polish. The position of the pro-Russian faction was that there existed only one Russian nation and that Ukraine was only a regional version of it. They concluded, therefore, that there was only one language – the Russian language. The pro-Polish faction had an easier time – they could simply cooperate with the Polish government (Book-1, pp. 28-32). The individuals subscribing to the Old Rus ideas believed in a universal East Slavic identity rejecting, therefore, Russian and Ukrainian orientation. The author goes on to say that "in the 1930s Lemko Region was the last bastion of the Old Rus Movement in Poland. The Lemkos recognized a Rus national feeling while other territories which were inhabited by Ukrainians were rapidly Ukrainianized. On the other hand Lemko Region was the farthest Western extension of Ukrainian territory, a narrow wedge bordered by Polish settlements" (Book-1, p.

31). From the above statement it becomes obvious that some Lemkos, although of Ukrainian origin, deny their Ukrainian identity. There is a problem of quantifying the Lemkos as belonging to the Russophiles or Ukrainians. If belonging to the Russophiles meant in 1935 that one belonged to the Orthodox Church, then there were 18,000 members of Lemkos of that persuasion. At the same time there were 145,000 Lemkos who belonged to the Greek Catholic Church, an institution which Prof. Best characterizes as Ukrainian (Book 1, p. 192, p. 219).

The collection of articles in *The Lemko Region, 1939-1947* (Book-2) deal mostly with the tragedy of the Lemkos as a result of the resettlement to the USSR in 1944-1946, deportation of Lemkos in 1947 – an ethnic cleansing known as "Akcja Wisła," and the role of the Ukrainian Underground Movement, particularly UPA, during those crucial years. The resettlement and deportation issues are well documented and the only controversial issue connected with them is the role of UPA in defense of the Lemkos. While Professor Peter Potichnyj, a foremost authority on the history of UPA, sees the activities of UPA in defense of the Lemkos as an effort of the Ukrainian Underground in cooperation with the indigenous, local, population (Book-2, pp.149-169), Mr. Bogdan Horbal argues that the cooperation with the UPA, an organization in the Lemko Region that came from outside, was an act of necessity and that from "Krosno west the UPA found little support – only individual Lemkos from there served in the UPA ranks or in civilian ranks"(Book 2, p. 177). Professor Grzegorz Motyka of the Polish Academy of Sciences disagrees with that position maintaining that the "UPA was established on the ground of pro-Ukrainian sympathies"(Book. 2, p.132). Wherein lies the truth?

After a careful reading of the two volumes I have come to the conclusion that there are some Lemkos who have found their place either in the Polish or Ukrainian nations and participate in the life of those societies. There might be a few who still see Russia as the center of the East Slavs while some try to create a Lemko nation. On the basis of all the articles I read in the two books it might be fair to say that there are some Lemkos who are still searching for their identity.

Taras Hunczak
(Rutgers University)

- 3) "Does a Fourth Rus' Exist? Concerning Cultural Identity in the Carpathian Region" by Paul Best and Stanislaw Stepien, 264 pages, illustrations, has just appeared, June 2010. This book contains 19 essays on Lemko and Carpathian Rus' identity

The above three books are available for \$25 each, including shipping within the USA. Outside the USA please ask about shipping costs.

- 4) Also available is "Beskid Niski- on the trail of churches of the Eastern Rite" (in the Lemko Region), a 24 page, bound, full color, bi-lingual (Polish and English) article on Lemko churches-----\$10

PLEASE EXPECT A CATALOG OF LEMKO AND CARPATHIAN BOOKS WITH THE FALL EDITION OF THIS NEWSLETTER

Appendix I

Minutes

Of the

44th Lemko Association convention

held Sunday, May 2, 2010 at 3:00pm in the Conference Room of the Carpathian Institute of Inter-Ed, Inc

184 Old County Road

Higganum, Connecticut 06441-4446

USA

1. Vice President and Acting President Paul J. Best opened the meeting at 3:00pm
2. The Pledge of Allegiance was recited
3. There was a moment of silence in memory of three members of the Lemko Association who passed away since the 43rd convention in 2005
 - a. Lawrence (Larry) Garrahan-Buranich
 - b. Victoria Merena Windish
 - c. Alexander HerenchakAnd "viechnaya pamiat" was chanted

4. Discussion then ensued:
 - a. The current general situation of the Association
 - b. The financial situation
 - c. The Lemko Association's organ, Karpataska Rus'
 - d. Archives and artifacts

5. The election of officers now took place, election tellers Robert Klancko and Orestes Mihaly announced the following:

There are 68 paid-up members of the Association for 2010 and 62 ballots had been submitted all of which were valid, yielding the following results:

President-----	Paul J Best-----	60 votes
Vice President-----	Walter Maksimovich-----	58 votes
Secretary-----	Mary Barker-----	59 votes
Treasurer-----	John Madzik-----	58 votes

Revisions to the Association By-Laws-----62 votes

6. Financial Report-

If all the current (2010) dues checks clear there will be \$703 in the treasury, which includes a number of donations.

Note: the changes in the by-laws hopefully have obviated the problem which arose with the sudden death of the treasurer, Victoria Windish in August 2009, i.e. the president and the treasurer jointly and/or separately will be signatories on all Lemko Association accounts.
7. There next followed a general discussion of all aspects of the Lemko Association activities.
8. The Convention was closed at 4:00pm and was followed by a late luncheon of grilled food prepared by Mrs. Best and daughter Roselle.

Respectfully submitted

Mary Barker, Secretary, The Lemko Association



Constitution and by-laws of the Lemko Association [Lemko Soyuz]

Revised May 2010

- I. Purpose of the Association is to unite immigrants from the Lemko Region of the Carpathian Rus' area of Central Europe, and their descendents wherever they may live, for the purpose of preserving their history, culture, customs and traditions.
- II. Membership is open to all persons who have an interest in the Lemko homeland, its inhabitants and the Lemko diaspora.
- III. Dues for each voting member shall be \$10.00 per year or such other amount as the Executive Committee may from time to time decide.
- IV. Executive Committee is to be elected by dues paying members by direct mail ballot every two (2) years. An member may present him/herself as a candidate to a specific office on the nomination of five (5) voting members. The Executive Committee shall consist of the four elected officers of the Association. Executive officers may co-opt any member into the executive committee in case of a vacancy, until the next regular election. The Executive Committee member shall consist of the President (chief Executive Officer) of the Association, The Vice President (who takes place of the President in his/her absence, failure to act, illness, incapacitation or resignation), Secretary (who keeps the official records of the organization) and the Treasurer (who receives and disburses funds and places deposits as designated by the Executive Committee). The Treasurer and the President shall have authority to jointly or severally be signatories on all accounts which shall be designated as property of the "Lemko Association".
- V. Office of the Association shall be at such location as the Executive Committee may from time to time designate
- VI. Membership Meetings shall take place every two (2) years in the Spring, on a date designated by the Executive Committee. The biennial meeting may take place in a designated meeting place, by means of a telephonic conference, by e-mail or via the U.S. Postal Service or other electronic means or by a combination of means as indicated by the Executive Committee.
- VII. Roberts Rules of Order, latest edition, shall determine the order at all meetings.
- VIII. Cooperation with other like-minded organizations in the interest of the Lemko people is to be encouraged.
- IX. Dissolution. Should the Lemko Association be terminated for any reason whatever property left over shall transferred to some non-profit, tax-exempt organization with an interest in the Carpathian Rus' Region, its inhabitants and their descendents. No individual may acquire any Lemko Association property

Appendix II

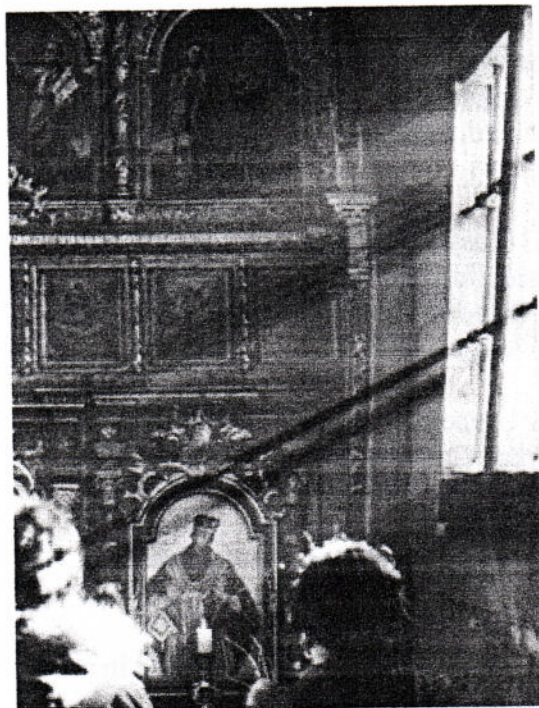
a papal agency for humanitarian and pastoral support

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Profiles
of the Eastern churches

The Carpatho-Rusyn Greek Catholic Churches

by Michael J.L. La Civita



Morning sunshine fills St. Basil the Great Church in Krajné Cierno, Slovakia. (photo: Andrej Ban)

For more than a millennium, Central Europe's Carpatho-Rusyns have been engulfed in a violent whirl of Magyar, Germanic and Slavic antagonism. Always subjugated, Rusyn peasants toiled the soil, kept the livestock or cut the timber of their Hungarian, Austrian or Polish masters. Such conditions, coupled with centuries of serfdom and forced assimilation, hardly favored the development of a distinct Rusyn identity. Nevertheless, among the Rusyns such an identity did develop, sowed by their distinct Slavic language, nurtured by their Byzantine Christianity — which they received from Sts. Cyril and Methodius in the late ninth century — and reinforced by their full communion, or unia, with the church of Rome.

Today, fewer than 900,000 Rusyn Greek Catholics are scattered throughout Croatia, the Czech Republic, Hungary, North America, Romania, Serbia, Slovakia and Ukraine. A unified church, gathering them all under one mantle, does not exist. Rusyn Greek Catholics — also called Ruthenians — make up three distinct churches that, while sharing the same origins, traditions and culture, remain independent of each other.

• In the United States, the Metropolitan Byzantine Archeparchy of Pittsburgh, with its three dependent eparchies of Parma, Passaic and Phoenix, is a particular or sui iuris church. It includes about 93,000 members.

- The Eparchy of Mukacevo in Subcarpathian Ukraine, which numbers about 375,000 people, is dependent directly on the Holy See.
- The Apostolic Exarchate for Byzantine Catholics in the Czech Republic is also dependent on the Holy See and counts 178,000 members.

Rusyn Greek Catholics also belong to various jurisdictions of the Greek Catholic churches of Hungary, Romania, Slovakia, Ukraine and the former Yugoslavia. Complicating matters further, substantial numbers of Rusyns, all formerly Greek Catholic, have created communities within various Orthodox churches in North America, Poland and the Czech and Slovak republics. However, with the exception of the American Carpatho-Russian Orthodox Greek Catholic Church — an eparchy formed in Pittsburgh in 1939 under the jurisdiction of the ecumenical patriarchate in Constantinople — their Rusyn identity has largely eroded.

//.

Origins. As the churches of the East and the church of Rome parted company — particularly after the Great Schism in 1054 — Rusyn peasants scattered throughout the Carpathian Mountains of Central Europe remained attached to their Orthodox Byzantine Christian faith.

Though they shared the same customs and rites as their northeastern neighbors (modern Ukrainians), Rusyns adapted these rites, making them their own. Fortified by the monks of St. Nicholas Monastery, an ancient foundation located near Mukacevo (a town in modern Ukraine), Rusyns built their unique wooden churches, wrote their icons and sang their plainchant, or *prostopinije*, all contributing to the creation of a distinctive Subcarpathian Rusyn Orthodox church.

Though held in contempt by the Hungarian ruling class, Rusyn bishops served as both secular and spiritual shepherds. Bishops came from the local community and were elected by a council of monks from St. Nicholas Monastery.

Cataclysmic events in the 16th and early 17th centuries — the Protestant Reformation, the Ottoman Turkish invasion of Central Europe, the decline of the Hungarian kingdom and the rise of the Austrian Hapsburg dynasty — altered the fortunes of the Rusyns and the confessional dynamics of the region.

In April 1646, in the chapel of the castle in the city of Užhorod, 63 Rusyn Orthodox priests entered into full communion with Rome. Supported by his priests' profession in Užhorod and fueled by the zeal of the monks of St. Nicholas Monastery, Parfenii Petrovych, Orthodox bishop of Mukacevo, led his entire church into full communion with Rome less than 20 years later.

Until Pope Clement XIV erected the Greek Catholic Eparchy of Mukacevo in 1771, however, Rusyn Greek Catholic bishops functioned as vicars of the Hungarian Roman Catholic bishops of Eger. And Rusyn priests — most of whom were married — were subordinate to Hungarian Roman Catholic pastors. In 1780, the seat of the Rusyn Greek Catholic bishop, while retaining its ancient name, moved from Mukacevo to nearby Užhorod, where a seminary had been established a few years earlier.

Rusyn awakening. The 19th century, particularly after the rise of Napoleon Bonaparte, ushered in an intellectual movement that sparked the rise of national movements throughout Europe, including one among the Rusyns.

Led largely by Rusyn Greek Catholic priests from the eparchies of Mukacevo and Prešov (erected in 1818), this stirring of Rusyn consciousness inspired the publication of the first Rusyn-language primer, the documentation of ancient folk songs and hymns and the creation of lyric poems and stories. Works such as “The Song of the Evil Landlord” and “Life of a Rusyn” give some understanding of the lives of the Rusyns under their Hungarian rulers. With the creation of the Austro-Hungarian Dual



12.

Monarchy in 1867, a rejuvenated Hungarian government unleashed an aggressive campaign to wipe out a national movement among its Rusyn citizens — ironically, the same sort of movement that had inspired a Hungarian uprising against Austrian Hapsburg rule less than 20 years earlier.

Though most Rusyn Greek Catholic leaders opposed this campaign of assimilation, several bishops (particularly those in Prešov) went along with it, suppressing the use of Rusyn in schools and asserting a Hungarian identity.

Distressed by this assimilation policy, the self-appointed “Godfather of all Slavs,” Tsar Nicholas I of Russia, encouraged Greek Catholic Rusyns to return to Orthodoxy, which he claimed would uphold Rusyn traditions. The move also destabilized the multinational Austro-Hungarian Empire, Russia’s rival.

This “back to the old faith” movement outlived the Dual Monarchy, Hungarian sovereignty of the Rusyn Subcarpathian homeland and the tsar. It reached a climax in the 1920’s, when tens of thousands of Greek Catholic Rusyns — citizens of the newly created Czechoslovakia — embraced Orthodoxy.

Emigration. Beginning in the late 19th century, an estimated 200,000 Rusyns immigrated to the United States, settling in the industrialized areas of Connecticut, Indiana, New Jersey, New York, Ohio, Pennsylvania and West Virginia. Lured by employment agents of the mines and mills, they quarried coal and forged steel, enriching their employers and building a nation. And though working conditions were wretched, many Rusyn immigrants believed they lacked nothing except a church in which they could worship God in keeping with the traditions of their ancestors.

Fueled by faith and freed from the oppression choking the old country, Rusyn immigrants banded together. They formed associations and, from the collected dues, donations and interest-free personal loans, they built their churches, modest reminders of home.

The Greek Catholic Union, a fraternal organization founded in 1892 in Wilkes-Barre, Pennsylvania, provided economic, legal and moral support to many emerging Rusyn Greek Catholic parishes. Contrary to the usual Roman Catholic practice in the United States, however, the Rusyn laity, with the backing of the Greek Catholic Union, not only built but owned their churches. And the priests who celebrated the sacred mysteries, while sent by their bishops, were solicited, retained and supported by the trustees of the parish. Also contrary to usual U.S. Roman Catholic practice, most of these priests were, in keeping with the norms of the Greek Catholic tradition, married.

Crisis and schism. Wounded by cries of “Americanism” and “Modernism” hurled by critics in Europe — and unfamiliar with Greek Catholic traditions — some U.S. Roman Catholic bishops (who had oversight of Greek Catholic parishes) denied married or widowed priests the faculties necessary to carry out their ministries.

Father Alexis Toth (1853-1909), the son of a Greek Catholic priest, a former seminary professor and a widower from the Rusyn Greek Catholic Eparchy of Prešov, sought the jurisdiction of a Russian Orthodox bishop in San Francisco. He did so after Roman Catholic Archbishop John Ireland of St. Paul denied him the faculties to guide a Rusyn Greek Catholic parish in Minneapolis.

In 1891, the parish embraced Orthodoxy, launching a pro-Orthodox movement among American

Rusyn Greek Catholics. By the time of Father Toth's death, more than 25,000 Rusyn Greek Catholics in the United States entered the Russian Orthodox Church. Ironically, their acceptance of Russian Orthodoxy subsequently contributed to the loss of their Rusyn traditions and the acceptance of a more dominant Russian identity.

This movement prompted the U.S. Greek Catholic community (which in addition to Rusyns included Croats, Hungarians, Slovaks and Ukrainians) to petition the Holy See for a Greek Catholic bishop, which, they hoped, would be able to represent their church with equanimity and defend their rights and prerogatives.

Bishop Soter Ortynsky's arrival in the United States in August 1907 coincided with the publication of "Ea Semper." This apostolic letter delineated the new bishop's duties (an auxiliary to Roman Catholic bishops) and modified several Greek Catholic customs and practices, calling for withholding confirmation from infants at baptism (the sacrament was to be conferred on persons of suitable age by bishops, not priests, as in the Roman Catholic tradition) and stipulating that married priests were not to be ordained in the United States or sent from abroad.

Sensing the erosion of their Greek Catholic identity, Rusyn-Americans protested the appointment. Bolstered by their fraternal societies, Rusyn-Americans also identified the bishop as an advocate of the apostolic letter, a friend of the Ukrainian nationalist movement and, therefore, their foe.

Following the bishop's death in 1916, the Holy See established two separate Greek Catholic administrations (in 1924 these were elevated to apostolic exarchates). One was erected in Philadelphia for Ukrainians and a second in Pittsburgh for Greek Catholic Rusyns, Croatians, Hungarians and Slovaks. By 1929, there were some 150 Rusyn Greek Catholic parishes throughout the United States, embracing almost 300,000 members.

The calm that followed the erection of the exarchates, however, did not last. In 1929, a new decree from the Holy See, "Cum Data Fuerit," enforced not only clerical celibacy, but called for the legal transfer of all church properties to the respective Greek Catholic bishops. The decree shook the entire Greek Catholic community, regardless of ethnic background.

The desire of Rusyn-Americans to maintain their Eastern Christian faith, or stara vira (old faith), and the privileges and rites associated with it, would eventually split the community. Though the Rusyn Greek Catholic Exarch of Pittsburgh, Bishop Basil Takach, requested that Rome reconsider its stand on the ordination of married clergy in the United States, some 37 Rusyn Greek Catholic parishes rebelled and eventually sought union with the Orthodox ecumenical patriarchate of Constantinople. Today, 75 parishes and missions, numbering more than 50,000 people, make up the American Carpatho-Russian Orthodox Greek Catholic Church.

New World stability. Despite these bewildering conflicts, the Rusyn Greek Catholic Church in the United States flourished. Perhaps in response to its earlier ethnic trials, its bishops encouraged an "American" character after World War II.

This Americanization of the Rusyn Greek Catholic Church, however, tended toward Latinization. An abbreviated Divine Liturgy

19.



Greek Catholics participate in an Easter procession in Tichy Potok, Slovakia. (photo: Jacqueline Ruyak)

was now recited in English; use of the church's lovely plainchant in Church Slavonic all but disappeared. And in many churches, the iconostasis, or wall of icons separating sanctuary and nave, was reduced, simplified or removed; side altars with Byzantine-style images, resembling the ordering of Roman Catholic sanctuaries, were erected in their place. Nevertheless, participation in church activities was highly enthusiastic and vocations to the priesthood and religious life increased.

In 1963, Pope Paul VI divided the Apostolic Exarchate of Pittsburgh into two eparchial sees. One eparchy was established in Pittsburgh and a second in Passaic, New Jersey. A third was created in 1969 in

Parma, Ohio. That same year, Paul VI established the Eparchy of Pittsburgh as a metropolitan see, with Passaic and Parma as suffragan sees. In 1981, Pope John Paul II created a third eparchy in Van Nuys, California, which has since moved to Phoenix.

European revival. After World War I, communities that made up the Rusyn Greek Catholic eparchies of Mukacevo and Prešov were incorporated into the newly created republic of Czechoslovakia. But trouble surfaced in 1939 when Hitler dismembered the republic, absorbed Czech lands and created a fascist Slovak puppet state that ruthlessly suppressed ethnic minorities, including the Rusyn Greek Catholics of Mukacevo and Prešov.

At the conclusion of World War II, the Soviets annexed parts of the Subcarpathian basin — including Mukacevo and neighboring Užhorod — and incorporated these Rusyn areas into the Ukrainian Soviet Socialist Republic. Prešov remained in Soviet-controlled Czechoslovakia.

The Soviets ruthlessly persecuted the Rusyn Greek Catholic Church. They shut the doors of the seminary in Užhorod in 1946, murdered Bishop Theodore Romža of Mukacevo a year later and forced Rusyn Greek Catholics into the Orthodox Church in 1949.

The Soviets and their allies squashed any lingering remains of a Rusyn Greek Catholic identity, driving such sentiments underground. The church, nevertheless, survived. The Greek Catholic Eparchy of Prešov in Czechoslovakia was restored after the liberal government reforms of 1968; however, the Rusyn Greek Catholic eparchy assumed a Slovak identity, which it retains to this day.

In Soviet Ukraine, the Eparchy of Mukacevo resurfaced in 1989, but its Rusyn identity was questioned and tried. In 1993, the Holy See reaffirmed the eparchy's unique relationship to the Holy See, declining to incorporate it into the much larger Ukrainian Greek Catholic Church.

In 1996, Pope John Paul II erected an exarchate for Greek Catholics in the Czech Republic, officially classifying it as a "Ruthenian" jurisdiction. The exarchate was created, not only to care for the pastoral needs of Greek Catholic Rusyns and Slovaks living in the Czech Republic, but to regularize the orders of married Latin priests ordained secretly during the Communist era.

While a unified church may not yet exist, European and North American Rusyn Greek Catholics work together, assisting one another with financial and personnel support. This support is not limited to Greek Catholics alone. Guided by the ecumenical movement and encouraged by the foundation of nonpartisan societies dedicated to the study of Carpatho-Rusyn genealogy, history, literature and religion, relations among Rusyns of all faiths press forward. On the occasion of the centennial anniversary of the printing of the first official compilation and manual of the prostopiniye (late June 2006), the then apostolic administrator of the Greek Catholic Eparchy of Mukacevo, Bishop Milan Sasik, C.M., invited all eparchies rooted in the church of Mukacevo, Greek Catholic and Orthodox, to a conference in Užhorod.

“Our liturgical plainchant tradition identifies us, unites us and distinguishes us as one church in the Byzantine tradition,” he said. “The testimony of this common usage is an important reason to celebrate together.”



Michael La Civita is CNEWA's Assistant Secretary for Communications.

Mission Statement (draft)

The Lemko Association and the Carpathian Institute operate in cooperation with Inter-Ed, Inc (International Education, Incorporated) which is recognized under Connecticut state and US federal law as a non-political, non-profit, tax-exempt corporation. Inter-Ed, Inc is a 501(c)(3) organization under the rules of the US Internal Revenue Service and thus may receive tax deductible contributions.

The Mission of the Lemko Association and the Carpathian Institute is to further the study of the history and culture of the Lemko Region and the larger Carpathian Rus' area of central Europe and to support Lemkos and Rusyns whether in the homeland or in diaspora.

MEMBERSHIP/SUPPORTER INFORMATION

Please copy and send in the form below

In the "comment" line on the bottom of the form kindly indicate whether you would like to be:

1. A voting member of the Lemko Association (annual dues=\$10 per calendar year)

OR

2. A supporter of the Carpathian Institute (minimum support requested=\$10 per calendar year)

PLEASE PRINT CLEARLY

(Your Name)

(Address)

(Town/City)

(State/Province)

(Country)

(Postal Code)

E-mail = _____ Telephone = _____

Comments _____

Please make your check out to "Inter-Ed, Inc" and in the memo line (lower left hand corner) write in either "Lemko Assoc" or "Carp.Inst" and send to: Inter-Ed, Inc, 184 Old County Road, Higganum, CT 06441-4446

Publications Available

I. Directly from Inter-Ed, inc (prices include shipping)

184 Old County Road, Higganum, CT 06441 – please make checks payable to Inter-Ed, Inc

1. Best, Paul and Jaroslaw Moklak, (eds), The Lemkos of Poland: Articles and Essays (Cracow-New Haven: CSSG [Carpathian Institute], 2000). This a coil bound re-print of the original sold-out book)-----\$25.00
2. Lemkin, Rafal [Ioan Polansky], Istoriya Lemkovyni (History of the Lemko Region) (Yonkers, NY: Lemko Association, 1969). The only extent Lemko language history of the Lemko Region-----\$25.00
3. Vyslotsky, D.F. (ed), Nasha Knizhka (Our Book)(Yonkers, NY: Lemko Association, 1945) An explication of the Lemko Soyuz's case, in the Lemko language, as of 1945) -----\$25.00

II. Directly from the Carpatho-Rusyn Research Center

1026 Vermont Avenue, Glassport, PA 15045-1737, Contact the C-RRC for pricing!

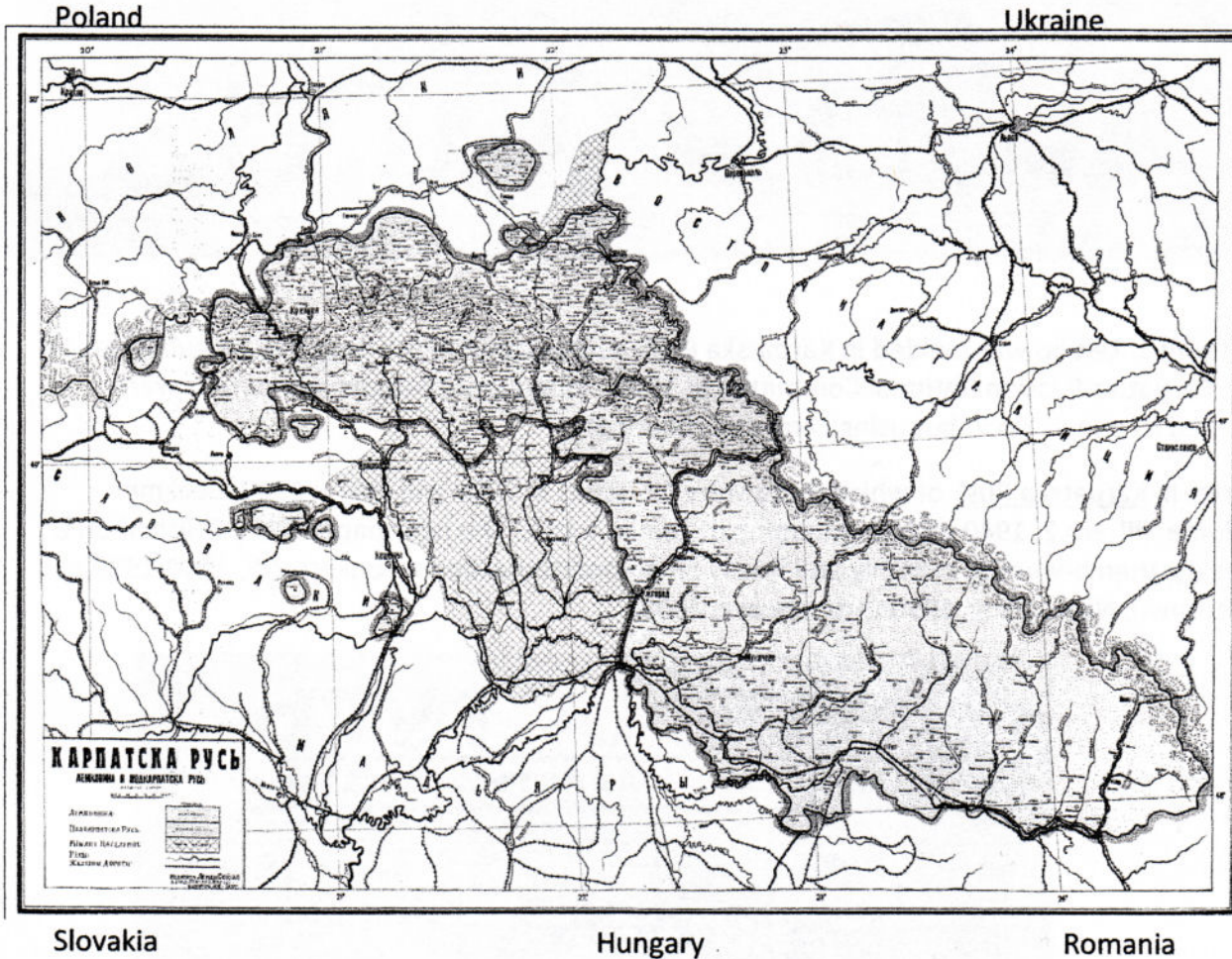
1. Best, Paul and Jaroslaw Moklak, (eds), The Lemko Region, 1939-1947: War, Occupation and Deportation (Cracow-New Haven: CSSG [Carpathian Institute], 2002)
2. Best, Paul and Stanislaw Stepien (eds), Does a Fourth Rus' Exist? Concerning cultural identity in the Carpathian Region (Przemysl-Higganum: South-Eastern Research Institute and the Carpathian Institute, 2009).

A COMPLETE CATALOG OF BOOKS WILL BE AVAILABLE IN 2011

KARPATSKA RUS'

(Carpatho-Rus' - a quarterly)

Vol. 80, 2008-2010, No.3/4 (Summer/Fall), Series III



Published by the Lemko Association and the Carpathian Institute with the assistance of Inter-Ed, Inc, a 501(c)(3) non-political, non-profit, tax-exempt educational corporation.

184 Old County Road

Higganum, Connecticut 06441-4446, USA

Karpatska Rus', series III, is the continuation of the oldest Lemko and Rusyn newspaper published anywhere.

Series I, LEMKO, was a monthly, bi-weekly and then a weekly published first in Philadelphia, then Cleveland and New York City, 1928-1940, by the Lemko Association.



(interim 1, Lemko was melded in Karpatska Rus', a newspaper which began to be published by the Carpatho-Russian National Committee in 1939. In January 1940 the two papers were printed as one as No.2, but using Lemko numbering)

Series II, Karpatska Rus', of which there were 12 issues in 1939 and one in 1940, became volume XIII, No.2, 1940 with the merging of Lemko into it. The newspaper was published on a weekly, then b-weekly, monthly and finally on an occasional basis: Yonkers, NY, 1940-1999 and Allentown, New Jersey, 1999 thru January, 2008.



(interim 2, in January 2008 issue No.1 (Winter)of volume 80 appeared but due to the grave illness of the editor Karpatska Rus' ceased being printed)

Series III of Karpatska Rus' began with No.2(Spring) of volume 80, as a quarterly, in 2010 with No.3/4 (Summer/Fall) wrapping up the volume year. The new publishing schedule includes Winter, Spring, Summer and Fall issues.

Section one: Institutional news and information

1. In this envelope please find a copy of the last issue of series II, Karpatska Rus' which will also serve as No.1 of series III. The point is, to keep a continuity of publication we need to use vol. 80 as a 2008-2010 volume and then go on to 2011 as vol.81- well that's the best we could figure out. Also in the envelope is a cover for No.2, which you should already have, if you do not have No.2 write in and we'll send you a copy. With this No.3/4 you will have a full four issues for a quarterly and we're more or less caught up.
2. Also in this envelope are clippings that came from press over runs from the cover of our latest publication, Does a fourth Rus' exist?. There may not be enough for all 100 packets we are sending out, we shall see. The individual picture enclosed is a shameless self promotional photo of the editor of Karpatska Rus'. If you happen to meet him somewhere make yourself know to him, he won't know you. Also enclosed is a brochure from the Carpatho-Rusyn Society and Museum. If you have similar items of interest please send 100 copies for inclusion in our next mailing.
3. Fall 2010 Report: The year 2010 was a year of consolidation and recovery for the Lemko Association and 2011 should be a year of stabilization. An electronic mail list will finally be established based on responses to our request for \$10 membership dues for 2011 (envelope and form enclosed). We also want to start sending out e-mail so PLEASE very, very clearly write your E-MAIL ADDRESS. Previous requests yielded a lot of illegible results. We hope to have a digital/electronic presence on the web in 2011. If you would be able to handle a "Lemko Association/Carpathian Institute" Facebook page please volunteer. We do have a dedicated LemkoAssociation@gmail.com address and a professional Facebook account for Paul J. Best, your President and CEO. Vice President Walter Maksimovich, web master of <Lemko.org> will be posting Lemko Association and Carpathian Institute material beginning in 2011. We are still trying to make heads or tails out of the Lemko Association records that we acquired after the death of our treasurer in August, 2009 and our president in April, 2010. These two people kept complete control of all Lemko Association(LA) artifacts, assets and records. We now have approximately 100 boxes of files, not only of LA but 10 other Lemko/Rusyn entities. To move all this stuff to three Inter-Ed, Inc storage units took five van and two truck loads, each trip took a full day, New Jersey to Connecticut. Unfortunate a large cash asset of LA is still missing and we are vigorously pursuing its recovery through our legal counsel. In regard to membership, we have 80 fully paid up members plus another 10 or so who have recently contacted us. Under the new by-laws anyone who has an interest in Carpathian Rus' and it's population's diaspora in general may support the Carpathian Institute and those who have a specific interest in the Lemko Region of Central Europe and the Lemko diaspora may join. The only difference between the membership/supporter is that the LA maintains a separate legal status and treasury and members have voting rights.
4. Karpatska Rus', starting now, will carry news about the Carpathian Institute and the Lemko Association and also informative articles and discussions about items of interest to us all.

Beginning with this issue there will be a short series on the three options available to Lemkos and Carpatho-Rusyns in the 19th, 20th and even 21st centuries, that is: Karpatska Rus' as Western Russia, Karpatska Rus' as Western Ukraine and Karpatska Rus' as Karpatska Rus'. Readers of this publication are asked to propose items of interest and to even send in articles for inclusion in this quarterly. The editor has the usual prerogative to edit for clarity all articles submitted or refuse to print anything ad hominum or not suitable for 21st century readers. As many may know there were terrible political and religious battles in the 19 and 20th centuries that split friendships and turned family members against each other, let us not repeat that sort of thing. As non-profit, tax-exempt and NON-POLITICAL entities we have the moral and legal duty to approach the history of our people in an objective way as possible. Let us examine our culture and history without doing battle!

5. For those interested in genealogical research we enclose a page of web sites that may be of assistance. If you know of other sites let us know.
6. There is also enclosed an FAQ page for Inter-Ed, Carpathian Institute and the Lemko Association.
7. Your Executive Committee has decided to cooperate with any and all organizations that deal in some way with Carpathian Rus' and the diaspora- here are our current cooperating entities:
Association for Slavic, East European and Eurasian Studies, Pittsburgh, PA (see page requesting help for the November, 2011 Washington, DC meeting)
Carpatho-Rusyn Research Center, Glassport, PA
ELPIS Research Institute, Gorlice, Poland
Polish State Archives, Przemysl, Poland
South-Eastern Research Institute, Przemysl, Poland
State Eastern European Higher School, Przemysl, Poland
Institutes of Political Science and History, Jagiellonian University, Cracow, Poland
Carpatho-Rusyn Society and Museum, Munhall, PA (see brochure enclosed)

OBITUARIES

Your Executive Committee is sad to pass on the following information about members who have recently passed away.

JOHN W. LASKO died March 27, 2010 at age 86. He is survived by his wife of 56 years Vera Gluz Lasko and other relatives. Both the Laskos were active in the Lemko Association and the Carpatho-Russian American Center-Lemko Hall in Yonkers, NY. John served in WW II in the Pacific in the Coast Guard. He will be missed in the councils of Lemko organizations.

Вічна Йому Пам'ять! May His Memory be Eternal!

JOHN T. SMARSH died in Przemysl, Poland May 21, 2010 at age 67. He was, at the time of his death, doing genealogical research on his family in the Polish State Archives, Przemysl branch. John was born in Oswego, NY and lived for a number of years in Canada and spent his professional life in the US Immigration Service. He loved to study on his Carpathian family roots and he was able to construct his family tree and even to find relatives in Ukraine. He was a true son of his ancestors

Вічна Йому Пам'ять! May His Memory be Eternal!

**USEFUL SITES FOR GENEALOGICAL RESEARCH:
EMPHASIS UPON CARPATHO-RUSYN ANCESTRY**

Carpatho-Rusyn Sites

- <http://www.carpatho-rusyn.org> (Greg Gressa's Carpatho-Rusyn Site)
- <http://www.tccwb.org> (Joy Kovalycsik & Steve Osifcsin's Carpathian Connection)
- <http://www.iarerelative.com> (Greg Kopchak's Slovak & Carpatho-Rusyn Site)
- <http://www.lemko.org> (Walter Maksimovich's Lemko Site)
- <http://www.benyo.com/litmanova/index.htm> (for people with Litmanova roots)
- <http://www.oca.org/> (Orthodox Church in America Informational Site)
- <http://www.acrod.org/> (American Carpatho-Russian Orthodox Site)
- <http://www.byzcath.org> (Byzantine Catholic Site)
- <http://www1.umn.edu/ihrc/carpatho.htm> (Univ of MN research center)
- <http://www.slovakia.org/society-rusyn.htm>

General Genealogy Sites

- <http://www.familysearch.org/> (Church of Latter Day Saints Family History Library)
- <http://www.ellisland.org/search> (NY Passenger Lists: 1892-1924)
- <http://www.cyndislist.com> (links to almost 100,00 genealogy sites)
- <http://www.feeffhs.org> (Federation of East European Family History Societies)
- <http://www.calle.com/> (finds & locates any village in the world)
- <http://www.zoznamst.sk/> (Phone search list for Slovakia)
- <http://www.slovensko.com/> (Slovak Genealogy Forum List)
- <http://www.genforum.genealogy.com/slovak/> (Forum List Slovakia)

HELP-HELP-HELP

Your Executive Committee has decided to have a robust presence at the meeting ASEEEES in Washington ,DC in November 2011, here are the details!, please help if you are able.

The Association for Slavic, East European and Eurasian Studies (ASEEEES) will hold its annual convention in Washington, DC, November 17, Thursday, from 12 noon until November 20, Sunday, 2:00pm , 2011 at the Omni Shoreham Hotel in the downtown area. This meeting will probably bring together the largest number of people interested in Slavic studies to ever meet in North America. We have proposed a "Roundtable", 2 hour discussion, on the theme "Lemkos, the Lemko Region and the Lemko Diaspora in the 21st Century" and we have requested a meeting space from 12noon to 3:00pm, a two hour discussion and an hour buffet luncheon for those who will attend. We have already invited eleven clerics and scholars from Poland who are interested in the Lemko Region, we expect maybe nine will accept the invitation and that five will actually appear.

We will also have a book display and information booth to be manned during the day-time hours of the conference.

Thus we need to know how many of our members will be able to come to the whole conference, how many on Sunday only and who will be at the luncheon and, of course , who will be able to help with the display and during the round table session and luncheon.

Do let us know if you will be there and can help. We know this is a year away but the organizers of the conference will set it up already in January, 2011!

HELP-HELP-HELP

LEMKO ASSOCIATION
at the
Carpathian Institute
184 Old County Road
Higganum, Connecticut 06441-4446, USA
Telephone: 860-345-7997; Facsimile: 860-345-7997; e-mail: merida@snet.net

FREQUENTLY ASKED QUESTIONS (FAQs)

1. What is INTER-ED, INC.? Inter-Ed, Inc was organized under Connecticut state law in 1974 as a non-political, non-profit, non-stock corporation for encouraging international educational exchange. It was subsequently, 1975, judged to be worthy of state tax exemption. In January 1980 the US Federal government made a final determination that Inter-Ed, Inc was eligible to be granted permanent 501(c)(3) status as a non-political, non-profit, tax-exempt educational and charitable corporation under the rules of the Internal Revenue Service. Since 1974 the general focus of Inter-Ed has been the Slavic, East European and Eurasian area of the world and scholars and students have been assisted in their travels to and from Eurasia and the USA.
2. What is the CARPATHIAN INSTITUTE? The Carpathian Institute is a specific project of Inter-Ed, dealing with the Carpathian Rus' region of Central Europe, which began in 1988. Over several decades there have been conferences and publications concerning the Carpathian region, which conferences included not only the region itself but also its inhabitants and out-migrants from the region, wherever found.
3. What is the LEMKO ASSOCIATION (Lemko Soyuz)? This ethnic organization of descendants of the Lemko sub-group of the Carpathian Rus', was founded in 1929 in North America. It became affiliated with the Carpathian Institute in 2010 and it is concerned with retaining the culture and history of the Lemkos, for the Lemko people wherever they are today, whether in the Lemko homeland or in diaspora. The Lemko Association is a membership society organized under Connecticut state law as a non-political, non-profit corporation. The Lemko Association cooperates with other organizations which also take into account the interests of the Carpathian Rus' in their activities.

Lemko Association (LA) Executive Committee meeting, October 22, 2010 (Friday), Yonkers, New York

Minutes

The meeting opened at 2:00pm

I. President's report- LA is on the right track after recovering from the ^{LOSS} of its treasurer and president within 7 months of each other. Five van and two truck loads of files, artifacts and documents were recovered for storage in Higganum, CT.

II. Action agenda, the following were discussed and approved

1. Lawyer- William R. Bowles of Higganum, CT will be retained as legal advisor. He has already worked on relations with the Alexander Herenchak estate
2. Attorney Bowles is working on the HSBC Certificate of deposit of some \$27,000 which apparently was seized by the State of New Jersey as abandoned property, after inaction of the our now deceased for at least five years.
3. The Wachovia Bank CD and savings account is now being handled through the branch in New Haven, CT.
4. The PNC, Washington Township Branch, bank checking account will be transferred to Liberty Bank of Middletown CT, Higganum Branch.
5. <Lemko.Org>, web mastered by vice-president Walter Maksimovich will be the LA web site.
6. The LA interrogatory to the IRS in regard to the EIN/TIN numbers on the LA accounts still has not been answered after 60 days and a snail mail and two faxes request.
7. Since the LA legal and tax status is not yet regularized, it must be! Therefore LA will become incorporated in Connecticut and a different TIN/EIN will be obtained. In order to operate in a non-political, non-profit, tax-exempt environment it was decided that the corporate shell of Inter-Ed, Inc (International Education Incorporated), which is a Federal 501 (c)(3) organization which has non-profit, non-political, tax-exempt status under federal and state law will be used. Thus the LA executive committee will also serve as the executive committee of Inter-Ed, Inc. Financial resources will not be comingled but rather transfers of funds will occur when programs require non-profit recognition
8. LA will cooperate with other organizations which support the interests of Lemkos and Carpatho-Rusyns.
9. At the request of the Carpatho-Rusyn Society the LA will grant \$3250 for purchase and display of Lemko artifacts at its Museum and Cultural Center in Munhall, PA, near Pittsburgh.
10. A second edition of The Lemkos: Articles and Essays will be published, as well as an English language version of Rafal Lemkin [Ioan Polansky]'s History of the Lemko Region.
11. A robust Lemko presence will take place at the ASEES convention in Washington, DC November 2011.

II Discussion Agenda

The idea of establishing a Lemko digital library was discussed as well as a "mission statement" for the organization. Mr. Best will draft one for circulation to members for discussion. Further the notion of the LA, along with the Carpathian Institute and Inter-Ed, Inc., as being non-political was talked about and that in the interest of legality and neutrality the focus of our activities ought to be the Lemko Region, the Carpatho-Rus' area and the Diaspora of Carpatho-Rusyns where ever they live. Individual members and supporters, as individuals, may support whatever national project they may wish above and beyond Carpathian Rus', such as the Slovak, Polish, Ukrainian, Hungarian, Russian, Romanian, et al., projects. But LA cannot take a stand preferring one view over another. The same should be true about religion or lack thereof.

Section II Articles and discussion

Karpatska Rus' as Western Russia

The National Anthem of the Carpathian Russophiles [supporters of Russia as the only state/country for East Slavs] from The Civil Songbook produced by the Russian National Publishing Co., New York, NY., 1920.

It is time, it is time for Holy Rus'

Go into battle sons, hurrah!

It is time for undivided Rus'

To stand against the enemy!

God will help us, God is with us,

Wake up people, don't sleep

Boldly follow in the steps of your fathers

And protect the Russian church.

{thanks to our member Robert John Klancko who found the following pamphlet from, 1920}

Belgium of the East: an interview with Dr. Dimitri Markoff, President of the American Relief for Carpathian Russia, Wilkes-Barre, PA. 1920

Пора, пора за Русь святую.

Пора, пора за Русь святую,

Идти сынамъ на бой, ура!

Пора за Русь нераздѣлиму

Ставать намъ всѣмъ противъ врага!

Богъ намъ поможетъ, Богъ есть съ нами,

Проснись народъ, уже не спи!

Смѣло ступай отцевъ слѣдами

И Церковь Русскую храни.

INTRODUCTION.

Much is said at present concerning Poland and her people. The discussions are focused, principally, on the oncoming war of Poland with Russia. That war is possible, very possible indeed.

However, no matter when or how it occurs, the accounts of Russia with her neighbors are not settled!.. Because of these unsettled accounts, the fire might burst through the thin surface at any moment. That smouldering, dormant force must finally flare up, because of the ethnographical boundaries of Russia, which was partitioned (Bessarabia, White Russia, Volyn, Podolye, etc) by her Allies.



DR. D. A. MARKOFF.



Russia, who laid down in the Carpathians, for the liberation of the Carpatho-Russians, hundreds of thousands of her people, cannot, and she should not, recede an iota from the demands proclaimed in the treaty of Minister S. D. Sazonoff with the Coalitional governments, in 1916. One of these demands requests the reunion with Russia of Carpatho-Russia, known in history under the historical and geographical names of "Red Russia", "Russia Rubra", "Rothrusland".

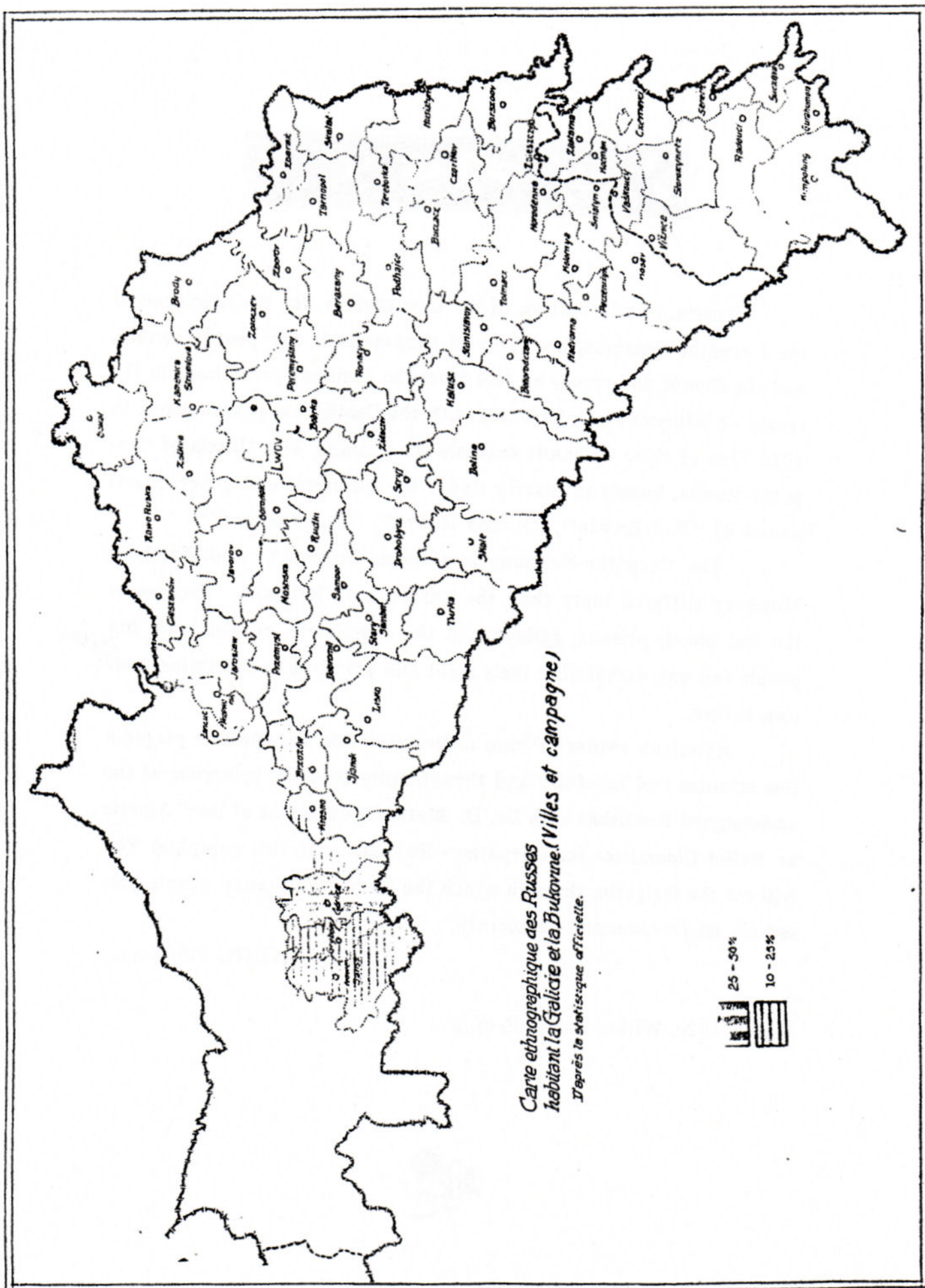
The Carpatho-Russians in Galicia, Bukovina and Northern Hungary suffered more than the unfortunate Belgians. Because of the lost blood, prisons, gallows and the completely ruined land her people call out, demanding their right and privilege to determine their own future.

American reader! Please dedicate to this unfortunate people a few minutes and carefully and thoughtfully read the interview of the undersigned Publisher with Dr. D. Markoff, President of the "American Relief Committee for Carpatho - Russians". In this pamphlet You will see the Golgotha through which the Carpatho-Russian people passed for its freedom and democracy.

P. G. KOHANIK, Publisher.

March, 1920, Wilkes Barre, Penn'a.





ETHNOGRAPHICAL MAP OF CARPATHO-RUSSIA.

Pictures from the Hapsburg "Prison of Nations"

Recently there arrived at New York, from Paris, Dr. D. A. Markoff, the head of the Carpatho-Russian delegation to the Peace Conference, former member of the Vienna Parliament and of the Galician Diet in Lemberg. Together with him came Dr. A. G. Beskid, former member of the Hungarian Parliament in Budapesht and a delegate to the Peace Conference, and Dr. D. N. Vergun, a professor of the University of Moscow, both Carpatho-Russians by descent. They all have represented the interests of the Carpatho - Russians at the Peace Conference at Paris. Early in the War, Dr. Markoff was sentenced by an Austrian court-martial, at the direct order of Emperor Franz-Joseph, to death by hanging. After intercession by the King of Spain, Franz-Joseph commuted the death sentence into life imprisonment. After three years in the subterranean dungeons of Theresienstadt, Dr. Markoff was liberated from prison, upon the collapse of Austria, to go as plenipotentiary representative of the Carpatho - Russians to plead the cause of his people before the Peace Conference.

The Editor of the "SVIT" had an extended interview with Dr. Markoff, who spoke willingly about his homeland and its tribulations, the contents of which is reproduced below.

Who are the Carpatho-Russians?

"We, the Carpatho-Russians, are Russians of Little-Russian stock, numbering about 5 million persons. (There are at present about one million Carpatho - Russian immigrants in North America). In Europe we inhabit as a solid mass a portion of former Austria - Hungary; a considerable part of Galicia; a half of Bukowina, in the North and West, and the Northeastern part of former Hungary, along the Carpathian Mountains to the North and South. The principal rivers flowing through the fertile lands of my country are the Dniester, the Bug, the San, the Tissa, the Sereth and the Prut, and the upper part of the Dunayetz and the Poprad.

The Natural Wealth of Carpatho-Russia

"The country is noted for its natural resources. Aside from salt beds, it has very rich oil wells, known throughout Europe, located principally in Eastern Galicia (in the districts of Drohobych, Bory-

slav, Skodnitza and Tustanovichi). Recently they have begun to mine coal as well in Galicia. There are other minerals, of which the production of ozokerit (or soil-wax) deserves mentioning. In Southern Carpathia very satisfactory results have been obtained by gold and silver seekers shortly before the War.

“The Carpathian Mountains are completely covered with forests, virgin forests all. They are full, to this day, with prowling famous “Carpathian” bears, — not inferior in size to the American grizzly bears, reindeer, wolves and other beasts.

Ethnography and History of Carpatho-Russia.

“Our language is Russian. Our church and liturgical literature is written, like in Russia, in the ancient Russian language. The masses of the people speak the Russian language with a little-Russian accent, and its relation to the Russian language is about the same as the dialect of Provence relates to the literary French of Moliere and Racine. The educated class speaks and writes not only in the Little-Russian dialect, but is fond of employing in speech and writing the literary Russian language of Pushkin, Tourgeneff and Tolstoy.

“The Little-Russians occupy a place of honor in Russian classical literature (Gogol, Korolenko, Nemirovich - Danchenko and many others), as well as in its scientific literature. In addition to the celebrated historiograph, Professor Kostomaroff, the author of a famous historic work about the Cossacks and popular rule in Russia, in the Russian language, there have been a great many other Little - Russian historians and philologists. Russian science fairly bristles with Little Russian names: Maximovich, Potebnia, Sreznevsky, Zschitezky, Philevich, Budilovich, etc. Among these a prominent place belongs to natives of Carpathian Russia (Baludiansky, Logy, Venelin, Orlic, the brothers Kukolniki, Golovatzky, Petrushevich).

Carpathian Russia was ruled, until the end of the Middle Ages, by an appenaged prince of the house of Rurik. This dynasty ruled over all Russia prior to the Romanovs, and the specific name of this principality was Halich - Vladimir, which bore allegiance to the Grand Duke of Kiev, and later to the Grand Dukes of Moscow.

“Carpathian Russia occypying at the South - West of Russia the most advanced frontier of Russian lands was compelled to defend civilization against numerous nomadic Mongolian tribes from the East, principally the Tartars. The Carpatho - Russians have more than once saved Western Europe from Mongolian desolation. In memory of the rivers of their blood shed upon the Carpathian hills and the staggering Mongolian conflagrations, the Carpatho-Russians have named

their land "Purple Russia", and this has remained their country's historic name ever since.

In spite of all these disasters Russian culture was in full flower in our land in those ages. The first Russian book — the Bible — was printed in our country at Lvov (Lemberg), the capital of Galicia, by Ivan Fedorov. He lies buried in the monastery of St. Onufrius at Lvov. He was truly our Russian Guttenberg. Similarly the first Russian grammar was printed in Galicia, by a Carpatho - Russian, Melety Smotritzky. The first All-Russian Metropolitan at Moscow was a Carpatho-Russian, Peter Ratnensky, from Eastern Galicia.

In a word, the Russian language, Russian literature and Russian culture in general, is the product of the mutual labors of all the Russian tribes; the Great Russians, White Russians and Little Russians to whom the Carpatho - Russians belong. In the councils of Russia's reformer, Peter the Great, there have sat a number of prominent men from Little Russia and Carpatho-Russia.

What is "The Ukraine"?

"Having drifted somewhat afield into ancient history which may have little interest to present-day Americans, I wish to say now a few words regarding the very newest movement among one section of Little Russians in the South-West of Russia, namely, the so-called "Ukrainian movement". It may be of some realistic and practical interest to Americans, who are not familiar with sentiments of extreme nationalism, to get a glimpse of how political and national movements are being prepared posthaste in our Europe, the seething caldron of nationalistic ambition and chauvinism. You may observe from this Ukrainian movement to what extremes party and political chauvinism may lead to at times.

"During the War the 'Ukrainian' question, all of a sudden, became a burning problem upon the chess board of Europe. I have already mentioned that Russians of the borderlands have, during the course of their history, been forced to wage battles against invasions of nomadic tribes, particularly of Mongolian and Turanian origin. The most bitter combats were fought in Southwestern Russia, in the Dnieper Basin, along the lower parts of the Danube and along the shores of the Black Sea (Crimea). These territories were covered with sparsely-settled, primitive steppes, which were being regularly raided by Tartars and Turks. These would at times break through these steppes into cultured provinces, would lead off their populations into captivity to be sold in the slave markets of the Levant. The men would be consigned to Turkish galley - ships and would end their lives in hard labor in irons; their good - looking women would find a place in the

harems of the Turkish vizirs and pashas, while their young children would be brought up as yanytchars (Turkish picked forces). A popular legendary poem sings about the first wife of the Turkish Sultan Suliman the Second. She was a Carpatho-Russian girl from Eastern Galicia (Rogatin district), and her name was Maria Boguslavka. The Mongolian nomads frequently raided such cities like Kiev, Lvov, Vladimir, setting the torch to everything and taking away with them gold and other valuables. In a word, the peaceful population of these border lands suffered greatly on account of these raids. To defend these provinces volunteer military detachments were formed who kept up an incessant war with these nomadic hordes. These knights were named Cossacks. Their only occupation was war, their only property their mounts and arms with which they never parted, even during their sleeping hours. The Cossacks were splendid riders somewhat like North-American cowboys. Little by little troops settled all along the borderlands of the Russian State, and these frontier provinces were called in Russian "okraina" lands or the Ukraina.

"Such "okraina" ,or borderlands have arisen not only in European Russia (the lands of the Don, Ural, Kuban and Terek Cossacks), but in Siberia as well (the lands of the Trans - Baikal, Pre-Amur, Ussurian and other Cossacks). The biggest "okraina", the theatre of the most obstinate battles was the "okraina" (Ukraina) on the Dnieper (the Governments of Chernigov, Poltava, Ekaterinoslav and part of Kiev). One of the most celebrated Cossack hetmans was a Carpatho-Russian from Eastern Galicia, Peter Konashevich Sagaidachny. Gradually there grew up a Cossack republic which was waging an obdurate fight against clerical - feudal Poland. It is important to note here that during the same time Northeastern Russia had fallen under the domination of the Tartars, Southwestern Russia, together with Carpatho - Russia, has fallen for a long time under the rule of Poland. This is how it came about that Cossacks, in the defense of the country, were fighting the Poles. After the brilliant victories of the Cossacks over the Poles under hetman Bogdan Khmelnitzky, the greater part of Southwestern Russia became united to the Russian State (in 1654).

These historic memories of the Cossack republic and certain dialectic peculiarities of the Little Russian language, which is being used in addition to the Russian literary language, by some Little - Russian writers, have served as a political basis for the enemies of Russia. The relations between Russia and Austria-Hungary and Hungary were not of the best since the days of the Berlin Congress. There was a menace of war between Russia and Austria-Hungary during the eighties of the last century. Austria began to build frontier fortresses, among these the famous Przemysl fortress in Eastern Galicia. During that same time the late German Chancellor, Bismark, began to display interest in the Little - Russians, not only those who were living

within the confines of Austria - Hungary, but also those inhabiting Southwestern Russia. The famous German philosopher Hartman published a book, at the suggestion of Bismark, on "Two Centuries of German Politics". Hartman in his book counsels Austria - Hungary to endeavor to weaken, at all cost, the national and political entity of the Russian State, and advises the splitting of Russia into two States: Northern and Southern, the latter to be named — the Grand Duchy of Kiev (Grossfürstenthum von Kiev). An unheard of propaganda on the part of Austria-Hungary and Germany, in the interest of the separation and estrangement of the Little Russians from Russia, was launched. This propaganda was conducted among the Little Russians inhabiting parts of Austria-Hungary, i. e. the Carpatho - Russians, and during recent years it was carried over to Southern Russia. The Germans and their agents were publishing books even in foreign languages, and the authors of these were attempting to convince the world that the Little Russians do not belong to the Russian nation, but constitute a new nation — "Ukrainian".

Parallel with this political propaganda, a religious propaganda for the purpose of spreading of Catholicism among the Little Russians was set on foot. Carpatho - Russia, under the hammer of Austria and Germany, naturally became the Piedmont of the new political "Ukrainian" movement, the principal aim of which was the detachment of the so-called Ukraine from Russia and the creation of a new State under the sceptre of the Hapsburgs. It may be stated in passing that a Wilhelm Hapsburg was put in charge of some Ukrainian - Galician troops, and that it was contemplated that these "Ukrainian" sharpshooters proclaim him, in the event of a successful termination of the War, as king of the "Ukraine".

Persecutions of Carpatho-Russians During the War.

"In spite of the intensive Ukrainian (anti-Russian) propaganda in Carpatho-Russia conducted by Austria - Hungary and Germany, this agitation did not take deep root among the masses of the Carpatho-Russian people within the confines of former Austria - Hungary. The Carpatho - Russian peasantry has remained firm and loyal during the World War not only to Russia, but to the other Allies as well. The Austro - Hungarian Government, as if foreseeing such a state of mind among the masses of the Carpatho - Russian peasantry, has adopted measures worthy of the disciples of Ignatius Loyola. Ten days before Austria - Hungary had declared war against Russia, on July 25, 1914, a secret order was already issued by the Austrian Premier,

Count Stuergh, subsequently assassinated by the Socialist Fritz Adler, containing an order to close, on the day of the declaration of mobilization, of all "Russophile", Carpatho - Russian Societies and to confiscate their property. On the basis of this secret order, on July 31, 1914, five days before war against Russia was declared, all our societies (banks, cultural - educational clubs, cooperatives, social clubs, , reading rooms, athletic and political organizations) were closed down and their property confiscated. On that same day mass - arrests of Carpatho - Russians were ordered, and no less than 38,000 men and women were placed in prison in Galicia and Bukowina within ten days, up to August 10, 1914. The leaders and political workers of the Carpatho-Russians, of the educated classes, with Allied sympathies, have filled practically every prison of Austria and Hungary. Thousands of persons were forced to leave for Hungarian and German districts, where they were placed in concentration camps. While in transit these sufferers had to undergo a veritable Calvary. Not only peasants, but persons of education as well, (lawyers, professors, physicians and clergymen, among these frequently men of 70) were kept in irons and led about under military convoy. Austrian officers and noncommissioned officers would spit in the faces of these martyrs, and the soldiers were constantly beating them with the butts of their rifles, often to death, in an endeavor to prove their abject fealty to the Hapsburgs. These migrations in freight cars to points of destination often took weeks without food or even water. Many women, children and old men perished during these transportations from sheer exhaustion. On the cars there were displayed signs — 'For Russophiles--Traitors'.. There was an instance of a car with the drawing of a gallows and the picture of Nicholas II alongside of it. It is quite conceivable that such signs would enrage the anti - Allied population through which these cars were passing, and frequently mobs would break into these cars, assaulting and often killing their unfortunate inhabitants.

The life of these sufferers in the internment camps beggars description. The speech of the Czech deputy Stribny, in the Vienna Parliament describes the horrible situation of the Carpatho - Russians interned at Thalerhoff, in Styria, Austria, most adequately. In that camp there have perished, early in 1915, in the course of three months, 3,800 peasants and 63 priests. It was also proven that many persons have been done to death in that camp by rifle butts. Of course, these crimes by Austrian officials were not only never punished but were never even investigated. Those of the leading men and women among the Carpatho-Russians who escaped, by luck or oversight, prison of the internment camp, were left to suffer but a short while. The bullet of a Magyar honved (cavalry man), or the bayonet of an Austrian gendarme took the place of inquest and trial. Such executioners were frequently rewarded with medals and even money. Thus, for instance, there were shot among others, in the cities of Gorlicz and

New Sandetz the two brothers the priests Sandovich. The following fact may serve as an eloquent example of how the Austrian and Magyar soldiery treated their unfortunate victims. It happened at Przemysl, on the 9th of August, 1914. A transport of arrested Carpatho-Russians consisting of 42 persons, was passing through Franciscan Street. Behind them, by chance, happened to be a troop of Magyar cavalry. A drunken vagrant called the attention of the troop commander to the fact that "Russian spies" were being transported, (of course, a malicious lie). The officer, thereupon, ordered his troopers to break into the cars, filled largely with men and women students, Carpatho - Russians, and these were sabred into pieces practically to a soul. Only three were left alive to testify of this bloody outrage later, in 1916, in a court. Among those killed were the son and daughter of a school mate of mine, the clergyman Ignatius Mokhnatzky.

My Years in an Austrian Prison

"You may be interested to know how the Austrian authorities have treated me. As a member of the Austrian Parliament I was supposed, according to Austrian law, to enjoy immunity from arrest, and could not be detained without preliminary permission by Parliament. But there was no other law in Austria - Hungary, but that of brutality and barbarity. On mobilization day (five days before the war against Russia was declared), on July 31, 1914, I was going on a train from Lvov to Vienna. I was arrested at the Przemysl station, and transported to the military prison at Vienna. There I spent a full year in solitary confinement, in the well - known to Vienna citizens "Devil's Tower". My cell was six foot long and three foot wide. During the first two months of my sojourn I was permitted to read books, but after Austria had lost the battle under Lemberg and the greater part of Galicia was occupied by Russian troops, my fate changed. A special guard was placed at my cell; my books were taken away from me as well as my writing materials. The only occupation left to me was to span for days the length and the width of my cell, and in this conditions I spent ten months, until the end of the summer of 1915. Having lost the battle under Lemberg owing to his own generally known poor leadership, the chief of the Austrian General staff, Baron Von Hoetzendorf decided to ascribe the guilt for this lost battle to would be "traitors" and Carpatho - Russians and myself, as one of the leaders of Russophile party. Deputy Kurilovich, Deputy Sienik, and myself were tried by a court - martial, not so much for the "treason" of my compatriots, as for the failures of the Austrians on the Galician battle fields. The accusing protocol against me was not a statement of facts, falling within the ramifications of the criminal law of the land,

but rather a poorly gotten-up political pamphlet dealing with the activity of the Carpatho - Russian organization, almost from the days of 1848. We were finally sentenced for our 'activities' and for 'Russo-phile convictions' after a trial of three months at Vienna, to death by hanging. The military party headed by Archduke Friedrich and General Von Hoetzendorf were insisting upon the carrying out of this sentence. The intercession of the King of Spain, however, prevented our execution.

On New Year's day of 1916, Emperor Franz Joseph commuted our death sentence to life imprisonment, and we were transferred to the dungeons of the military prison at the ancient fortress of Theresienstadt. These dungeons are located under ground and are surrounded by deep ravines and canals. Only prisoners condemned to a slow and sure death were usually being sent there. I found there, among others, nine young Serbs, who participated in the assassination of the Austrian heir to the throne, Archduke Franz Ferdinand, at Sarajevo, in 1914. Among these there was the principal participant of that assassination, the youthful college student, Prinzip, by whose hand Franz Ferdinand and his wife, the Duchess Hohenberg were slain. These Sarajevo conspirators were largely young boys under the age of twenty. In spite of the Austrian statutes all of them were kept under special severe circumstances: in dark subterranean cells, in solitary confinement, without any occupation or work, and cut off from communication from the rest of the world. Their contact with outside life consisted in a half hour's walk daily in the prison courtyard under special guard. Small wonder that out of these nine seven died while I was there, and only two, Gabrilovich and Romanovich, have remained alive. — The latter, a student of the Lyceum of Pedagogy, after vain pleading for a transfer to the general camera, has caused injury to his own eye in order to attain this transfer. This attempt cost him his eye, and shortly afterward he lost his mind and was transferred to a madhouse at Prague, where he died.

My fate was somewhat more lenient. The last weeks of my sojourn in prison, where there were confined more than 1,300 persons, most of them Carpatho-Russians, our prison was swept by famine and starvation which caused daily deaths of 10 to 15 persons.

At the last critical hours, when my strength was rapidly waning, the Slav members of the Austrian parliament demanded from the new Emperor Karl amnesty for all former members of Parliament who were languishing in jails, among these for the present ministers of the Czecho - Slovak Republic, Dr. Karl Kramarz and Vazlav Klofack. Emperor Karl, who was already at that time less under the influence of Wilhelm, granted the amnesty, and the innocent Slav leaders thus found their liberty.

The Aim of Our Visit to America.

“As is known there are about a million Carpatho-Russian immigrants in America. The greatest part of them have already become American citizens. Recently they held a national congress, third in number, in New York City, to which I have been invited by them. The purpose of this Congress was the framing of a protest against the action of the Peace Conference at Paris in having handed over the Carpatho-Russians to be governed by Poland for twenty-five years, in having refused to accept the expression of the popular will of Carpatho - Russia through a plebiscite, the results of which were unfavorable for Poland. In view of the present conditions of Russia, with which the Carpatho-Russians desire to become united again, the Carpatho - Russian delegation at the Peace Conference demanded from the Conference that the Russian districts of Bukowina and Galicia be placed under an international commission with an American governor at the head.

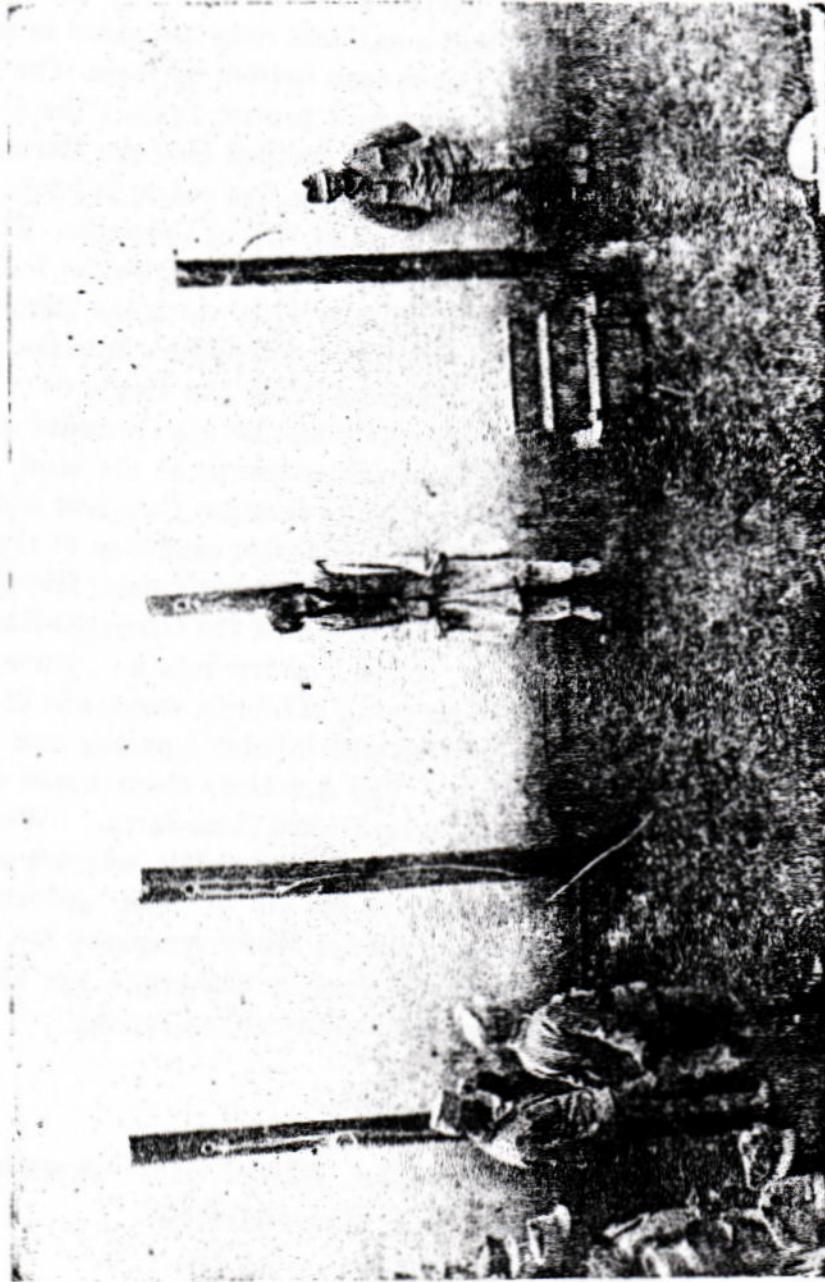
The next reason for the Carpatho - Russian Congress and our participation in its deliberations is the deplorable condition of the Carpatho - Russian population in Galicia. The continuous, five-years-old ravages of war in Galicia, have transformed the Carpatho-Russian population into skeletons and the entire country into a graveyard. Cold, hunger, and epidemics are carrying off daily thousands of victims. In many districts the people still inhabit trenches and huts, and are feeding on moss and roots. The American Commission which has visited these territories has fully confirmed these facts. We hope that the American Red Cross and the American public, who are so responsive to human appeals, will come to the aid of this unfortunate land. The Carpatho - Russians have always found sympathy for themselves in America, and the Carpatho-Russian delegation has always found support, until recently, for their political aspirations”.

Addendum to Article by Dr. Markoff. Austrian and Hungarian Brutalities.

In reply to a question by the Editor of the “SVIT”, Dr. Markoff related the following additional details about the savagery practiced by Austro - Hungarian officials and troops.

“I represented in the Vienna Parliament, for nine years, several districts located along the Russian border. In course of the first days of the War not a single village in these districts was spared from the barbarities perpetrated by the Austro - Hungarian soldiery. In August 1914 there were hanged in the village of Stoyanov, without trial, at the order of an Austrian captain, 11 persons ; in the village

of Skomorokhi — 14, most of them young women and men. These acts were committed for the purpose of overawing all those who have not been transported to the various internment camps from displaying any sympathy towards the Allies.

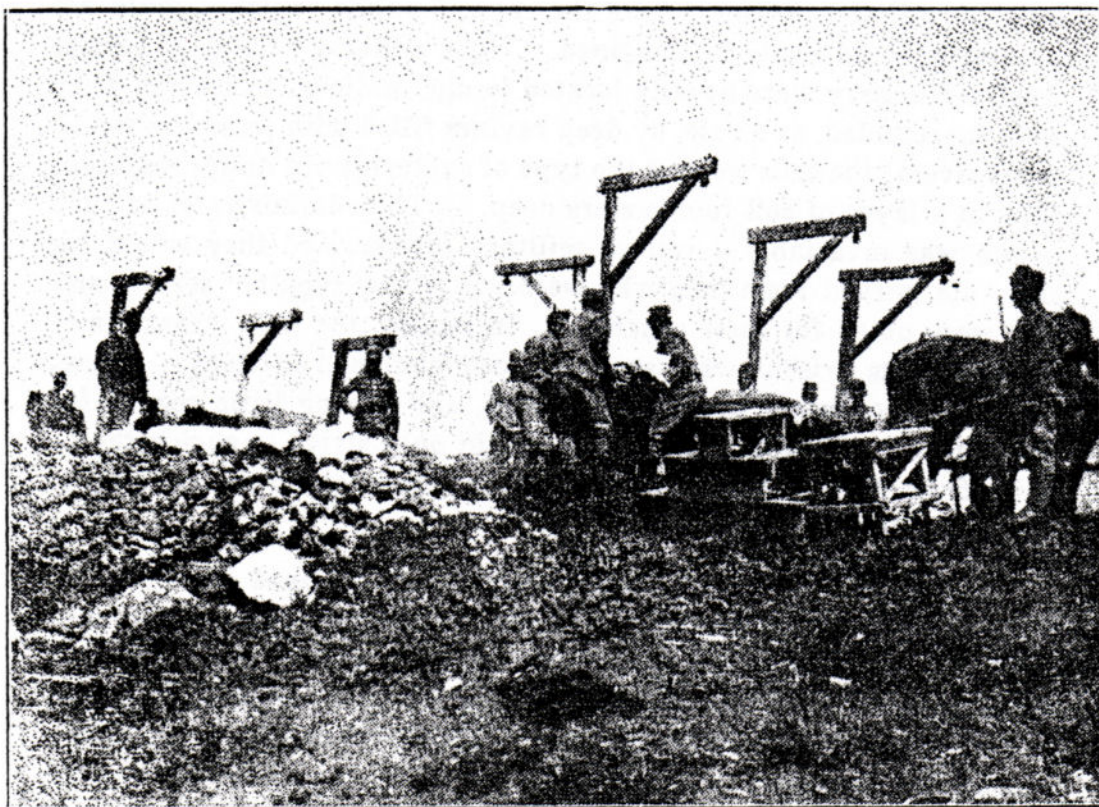


A Carpatho-Russian "Hutzul" hanged on a post by the Austrians.

These summary executions were carried out with remarkable brutality. Hanging was the most frequent method of murder, and shooting were rather rare. Owing to the scarcity of gallows, most of these hangings were made from trees, usually in front of the city or village hall, and the corpses would later be exhibited for several days in conspicuous places such as the public market, etc. Frequently the mothers, wives and the children of the victims were compelled

to be present during the executions. Only in the bigger cities were the arrested tried by courts-martial which would usually last several days, and the executions in such cases would be carried out upon hastily put-up gallows, in the court-yards of the prisons. In the prisons the hangings were carried out by regular executioners, and in the smaller places by non-commissioned officers. I have personally met later, in the Theresienstadt Prison, an Austrian cavalry officer, Baron von Aigner, who boasted that he had personally, with the aid of a sergeant, hanged 16 persons in the settlement of Ugertzi, near Lvov, without trial. This Baron von Aigner was subsequently jailed, upon the discovery that he had embezzled 100,000 crowns from army funds during the war.

I have still seen in 1918 the remains of the gallows built by the Austrians in various places in Galicia. Among others I have seen two gallows in the city of Yaslo; in the cities of Przemysl, Sokol, Gorodok, Gribov and Gliniany hanging took places from lamp posts and trees, and the inhabitants of these towns have pointed out to me the various spots from which these murders were committed. Several photographic reproductions of these gallows and the mass executions have appeared at that time in our press.



Gallows built by the Austrians for hanging Carpatho-Russians.

The shootings were carried out frequently near a river. Men and women would be lined up in files and shot down like fowl. These executions were based either upon the political opinions and convictions of the victims, or the suspicion of alleged political disloyalty to the Austrians, and upon information supplied by the dregs of society in the employ of the secret service of the Austrian General Staff. For such informations these individuals would receive monetary rewards, a fact established at Vienna in 1918, at a sensational political trial. At that time Austria - Hungary was ruled already not by that old-cynic Franz - Joseph, but by the young emperor Karl.

The Environs in Theresienstadt Prison

“Even before the War, Austrian prisons were far from modern, and the Austrian legal system in general was in a dilapidated state. The Austrian prisons had no separate sections for political prisoners. Even before the War an educated “criminal”, jailed frequently for an incautious article, was compelled to share the same cell with a murderer who had cut the throat of some rich person. If the conditions in the civil prisons were irrational and outdated, the situation in the isolated military prisons, where the rays of public criticism could not penetrate, could easily be imagined. The military prisons in former Austro-Hungary were usually located in old, medieval fortresses. They were surrounded, as a rule, by deep ravines filled with water from adjacent rivers; the cells were of the type of subterranean dungeons, covered with a layer of soil four meters deep. The administrator of such prison was invariably a retired military officer, and they would be, as a rule, picked from men who were not fit for regular service and who were noted for their cruelty. In reality, the true masters in these fortress prisons were some non-commissioned officers. These, as a rule, recognized no laws or morals, and having little regard for the right of private property, they would only strive to enrich themselves from the funds appropriated for the feeding and the clothing of the prisoners.

In the Theresienstadt prison where I was confined there was instituted at one time, subsequent to some anonymous information supplied by one of the prison food contractors, an inquiry at the order of the Minister of War. One day a military prosecutor suddenly appeared at the prison who conducted a very strict search of all the prison guards (Profossen). The search resulted in the discovery of four bags of coffee in the possession of the chief guard Seitz; of several bags of sugar in the hands of another guard, Fempel, and of a consid-

erable amount of coal in the possession of a third guard. Seitz was sentenced to four years and Fempel to two years of prison, yet these sentences were carried out only after the young Emperor had ascended the throne. Small wonder, therefore, that we have never received any sugar, that our cells were not being heated for weeks during the winter of 1916-1917, and that in the place of coffee we would always get a certain dreadful mixture of pulverized chestnuts.

In addition to that, a horrible famine overtook our prison toward the end of 1916 and in 1917. Therefore our food consisted principally of beans and peas. In 1915 and 1916 we used to receive twice or three times a week a small piece of meat. Towards the end of 1916 we were deprived not only of meat but even of beans and peas. Our principal item of food became corn-flour mixed with hot water, with some cabbage and parsnips as a rare viand. In the Spring of 1917 even corn-flour was eliminated, and we were fed exclusively on common field redishes which before the War was only raised as food for cattle in Galicia. No wonder that prisoners with weaker constitutions perished like so many flies during those days.

In the winter of 1916-1917, the severest winter within my memory, when for four months the temperature never fell below 14-22 Reomer degrees, our cells were not heated until the month of December. Even after that they were not heated daily, and according to my recollections, they only had some heat during 30-40 days of the entire winter. Frequently we used to go to sleep in our clothes, and would lie awake for hours covered up with our rags, until our numb bodies would relax somewhat. Once there arrived from Vienna a certain General to inspect the prison. After we had complained to him about the awful cold that prevailed in our cells, he issued an order that prisoners be allowed, under special guards, to cut down the small trees and the underbrush surrounding the prison for fuel. All of us went to the task, but, unfortunately, the wood lasted only for a few days.


The health conditions in the prison can hardly be discussed. Only upon the outbreak of the epidemic were the authorities ordered to give the prisoners hot showers. Ordinarily, however, baths were only permitted once a month, and in a cold room in winter at that! Just before my liberation many of the prisoners could not even enjoy the half-hour's promenade allowed them daily in the prison yard owing to their exhaustion. Each day several prisoners would be carried out in a famished condition to the adjoining military hospital where they would, as a rule, die after a day or two.

The behavior of the prison officials was utterly cruel. Any person who dared to criticize their attitude, or to display dissatisfaction, was punished severely. A dark cell for two weeks or month was a customary punishment. It was a frequent occurrence that the

guards would beat up those confined to the dark cells with blood-curdling brutality. They were, of course, somewhat a f r a i d to leave marks on my body through beating, yet, nevertheless, during my sojourn in Theresienstadt Prison, I have spent three days in dark cell, was sentenced three times to a "hard bed" (bare boards) and was deprived of rations three times.


The treatment accorded to the unfortunate Saraievo conspirators, the young Serbs who had assassinated the heir to the Austrian throne and his wife, a treatment far worse than the one meted out to me, could not fail to make a terrible impression. Smitten in chains these men looked to me like a group of living skeletons. Even some of the military physicians were distinctly cruel. My comrade, the jurist, Dr. Dragomiretzky, could not walk from exhaustion. When he complained, in 1915, to the prison physician Dr. Prinz, the latter replied: "What do you want to be treated for? All you, Carpatho-Russians, ought to hang anyway, and it serves you right at that!"




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FYI: Russophilism, the return to Orthodoxy, and Rusyn Greek Catholics

Moscophilism Amongst the Lemko Population in the Twentieth Century

By Paul Best

The present writer is a political scientist who specializes in Soviet and East European politics, with a focus on Polish-Ukrainian relations in general and, in particular, the shifting herder area in "East" Central Europe where Ukrainian-Orthodox-Byzantine and East European culture clashes with Polish-Catholic-Roman and "West" European civilization. One point of especially strong contention is that triangle of land which has its base on the Oslawa River in South-East Poland and its western apex at a point in the Dunajec River Valley, south-east of Cracow. This territory, which includes the Beskid Sadecki and Beskid Niski mountains, is variously known as Lemkowszczyzna (Polish), Лемківщина (Ukrainian) or Lemkovyna (local). At the beginning of the twentieth century it was inhabited by a little-known micro-ethnic group of East Slavs called Lemko.

These Lemkos, living north of the Hungarian border in the Austrian part of the Austro-Hungarian Empire, spoke an east-Slavic language which was heavily influenced by Polish and Slovak. These people were Greek Catholics, that is, members of a Byzantine-Slavonic Rite church which recognizes the Roman Pope as its religious leader. Living in remote mountain valleys, their pastoral and agricultural ways of life were relatively little affected by changes going on in the outside world. However, as the twentieth century progressed, pressures to change and to conform to the requirements of one or another larger national community forced these people to political and nationality choices they were little prepared to make. Religious conflicts (Orthodoxy versus Greek Catholicism), linguistic struggles (selection of a literary language, which would determine political orientation — Russian, Ukrainian, Rusyn, Slovak, Polish) and World War I created mutually-opposed camps supporting the various alternatives.



A certain historical drama was played out amongst these Carpathian Slavs in the twentieth century. They began to develop feelings as Russians, as the Lemko part of a Carpatho-Rusyn people, or, perhaps, as part of the Ukrainian nation. Prof. Paul Magocsi of Toronto University has already written an extensive monograph about this process in the sub-Carpathian (south slope) region. The pre-Carpathian Lemkos were under different influences from those of the sub-Carpathian Rusyns in that they lived in the Austrian part of Austria-Hungary and had not experienced the 1,000 years of Magyar domination found south of the Carpathian crest.

In seeking a larger national identity and an answer to the question "who are we?" — beyond the obvious "we're from here" ("*tutejszy*," in Polish) response — some Lemkos decided for the "Russian" solution. In simple terms this meant that the Lemkos were part and parcel of the Great



Russian Nation whose territory stretched from the Carpathians to Kamchatka. This united/undivided people had several attributes: all spoke some version of Russian, all were Orthodox Christians dependent on Moscow and the Holy Synod and all recognized one great and holy leader, the Appointee of God, the Tsar of All Russia. As reality did not conform with this great "Russian idea" (русская идея) — Lemkos were Greek Catholics, in the Austria-Hungarian Empire (with an Emperor in Vienna) and the Lemko language was not comprehensible to a Muscovite and vice versa " reality had to be changed.

In the 19th century, the so-called "Starorusin idea" slowly evolved from vague Pan-East Slavism into a strong Pro-Moscow tendency. In the Lemko territory (where ideas arrived with a rather considerable delay), by the 20th century, the intelligentsia and the active peasantry were in good part engaged in the Russophile movement.

The origins of this movement were several. First a very strong influence came directly or indirectly from Moscow — or more precisely from St. Petersburg. After the defeat in the Crimean War Russian foreign policy focused, in part, on punishing Austria for lack of assistance. Here was a country (Austria) which the Russians had saved as an Empire in 1849 when Tsarist troops selflessly defeated the Hungarian rebels on behalf of the Habsburgs. Six years later, in the Crimean Crisis, the Austrians stood aside as neutrals and Russians could not forgive this ingratitude. Beyond that, in Russian political-religious circles there developed the idea of pan-Slavism which in its lesser phase included the East Slavic people of the Austro-Hungarian State, in its middle-sized form all the Orthodox Slavs and in its grandest phase all Slavs whether Orthodox, Catholic or even Moslem.

Beginning in the 1870s the Tsarist regime began to take action. The first group to feel the pan-slavic pressures was the East-Slavic people of Austria-Hungary (we will not discuss here the other grander ideas of Pan-Slavism). At the same time in the self-same area the Ukrainian idea was taking root. While in the main Ukrainianism succeeded in Galicia the same cannot be said to be true in Lemkovyna.

In direct action the Tsarist regime funded newspapers and agitators and positions for Lemko youth in Russian Orthodox seminaries. The attempt was made to develop a base amongst the intellectuals and the general peasant population for the reception of Orthodox propaganda and, more importantly, for the reception of a trained (Russian) Orthodox clergy that just started to emerge from Orthodox schools at the beginning of the 20th century. Let us note clearly here, that — whatever one's personal religious feelings (or lack thereof) — to join the Orthodox church meant, for all practical purposes, that one declared oneself as a "Russian" and thus it was a strong "political" declaration. The magnetic pull of Russophilism was felt also among the Greek Catholic clergy, so much so that some priests entered Orthodox service when the chance for such action arose during the Russian invasion of W.W.I.

A very powerful indirect influence on Lemkovyna came from North America where the Holy Synod of the Russian Orthodox Church sent missionaries. While it is true Russian Orthodoxy had old religious roots in Alaska and along the Pacific coast, the new missionaries came not to those areas but rather to the immigrant communities from Galicia and the Carpathians. These people felt themselves under attack from the hostile Protestant and Roman Catholic Churches (the local Roman Catholic bishops were particularly adverse to the Byzantine-Slavonic rite and a married clergy, perceiving such things as not being true "Catholic"). The Russian church, on the other hand, accepted these long-lost brothers, priests and laymen alike, with open arms. The Tsarist regime was pleased and happy to fund clerical stipends and church buildings. This feeling of having found a home was reflected in correspondence with the old country and in attitudes of the re-immigrants in their old communities. Beyond that, money and publications supporting



Orthodoxy and Russophilism began to flow in from North America. These Russian efforts began to bear fruit just before W.W.I when Orthodox quasi-parishes began to crop up in Lemkovyna and a pro-Orthodox (Russian) newspaper, *Lemko*, began publication in Gorlice. However, all came to naught with the outbreak of the Great War.

The Austrian Gendarmerie knew exactly who was a Russophil and who was not and, acting on orders issued under martial law conditions, the Austrian police and military security arrested, beat (killed), and shipped off to an Internment camp in the village of Thalerhof near Graz in Stelrmark, all Russophils that could be caught. This is not the place to discuss the horrors of Thalerhof, but suffice to say that thousands died amongst the internees (who were aged from newborns to 90 years old) and that for the rest treatment was brutal. While there were a sprinkling of Ukrainians, Jews, Russophil Poles and even prostitutes the vast majority of internees were of the Russophil persuasion. After the devastation caused by acts of war and the interments Lemkovyna slowly returned to some semblance of normality. However, in the 1920s and 1930s the Russophil Orthodox movement returned in full force.

The feelings of wrong done to the Lemko people during W.W.I, the aforementioned Tsarist preparations in the area and two previously occurring but now more strongly felt feelings, anti-Greek Catholic and anti-Ukrainian, caused a strong resurgence of the pro-Russian (Orthodox), movement. Starting in 1926, 40 villages went over officially to Orthodoxy and perhaps upwards of half the Lemko population, at least informally, joined this flow.

That some of the movement was not exactly pro-Russian or even in an exact sense pro-orthodox should be expanded on here. The aforementioned anti-Ukrainianism and anti-clericalism (anti-Greek-Catholic clergy) was based upon perceptions that the "Ukrainians" helped the Austrians in pointing out "Russophils" during W.W.I and that Ukrainians treated the Lemkos as a lower-cultured Ukrainian "tribe" with a "spoiled" language (with "foreign" influences and a constant accent, not a movable one like literary Ukrainian). With joining or being part of a Great Russian culture some Lemkos could reject Ukrainian accusations of Lemko separatism by Lemko-Russian accusations of Ukrainian separatism. Further, the exactions of the Greek Catholic clergy for religious services were quite high (and in some few cases, rapacious) for a basically farming population living on the edge of poverty. The local Greek Catholic priest also administered a not-infrequently a large piece of land, and perhaps a mill, which belonged to the parish but from which the priest derived income. This caused, no doubt, feelings of jealousy further enhancing anticlericalism. Orthodox priests accepted little or no money for services.

In 1924 the newly formed Polish Autocephalic Orthodox Church began a mission in Lemkovyna which yielded the previously mentioned results. This church and its clergy was initially made up of Russians, strictly speaking, and it (the church) was under very heavy pressure to conform to Polish reasons of state and in areas, other than Lemkovyna it found itself in sharp conflict with the ruling authorities. However, in the Lemko lands Polish Government and Orthodox goals coincided. In payback to the Catholic church for propagating the Neo-Unia amongst Orthodox believers in Byelorussian regions, the Orthodox church counterattacked in Lemkovyna, bringing into the Orthodox church probably as many souls as it lost to the Neo-Unia. On the other hand, the Polish government using all the means at its disposal to break the Ukrainian movement was pleased to support Orthodoxy in the Lemko territory, viewing it, rightly so, at that time, as an anti-Ukrainian movement.

World War II completely changed the issue, however. The destruction of the war, the "evacuations" of 1940 and 1944-1946 to the Soviet Ukraine and finally the resettlement/exile of the surviving Lemko population to the northern and western lands of post-W.W.II Poland shattered the Lemko people. [This exile/deportation was "Operation Wisla", after the defeat of the Lemko guerrilla warfare against the Polish Communists.]

What there is left of a pro-Russian movement cannot be detected. Among Lemkos today we may

detect two general national directions, a Lemko Carpatho-Rusyn one and a Ukrainian one. The religious issue, as far as Ukrainians are concerned, is more or less resolved, the Orthodox church (at least in the Przemysl-Nowy Sacz diocese), despite having a predominance of Byelorussian clergy, accepts the Lemkos as Ukrainians, while the Greek Catholic church now calls itself the Ukrainian Catholic Church. *The only echo of the Russophil movement is found among descendants of Lemko immigrants.* It is estimated that 75% of the adherents of the Russian Orthodox Church in North America can trace their roots to the Carpathians (both sides) and Galicia.

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Paper:
Moscophilism Amongst the Lemko Population...
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HOME



Book Review

Horbal , Bogdan, Lemko Studies: A Handbook (New York: East European Monographs, distributed by Columbia University Press, 2010) 488 text pages plus four appendices, index, map, 718 pages altogether. Available from the Carpatho-Rusyn Research Center, 1026 Vermont Avenue, Glassport, PA 15045-1737 at \$42, postage included.

This is a truly an extraordinary and extremely valuable book which is a revised and expanded version of a doctoral dissertation offered at the Institute of History, Wroclaw University, Wroclaw, Poland in 2005. Dr. Horbal's text must be owned by anyone claiming more than a passing interest in the Lemkos, the Lemko Region and the Lemko Diaspora. The book covers everything you could think of asking and then some. Initially there is material about the Lemko Region's geography, geology, mineral and hydrological resources, flora and fauna and even towns and tourism. The author then passes on to language, literature, culture, religion, education and emigration, all this in the first 314 pages. Pages 315 through 488 deal with history. The appendices give detailed sources for study of specific villages, Lemkos in North America and in Western Poland. These bibliographic additions are not surprising since Dr. Horbal also has an MLS degree and works as a librarian in the New York Public Library.

As far as the duty of a reviewer to pick out some detail and complain about it, this reviewer could only find two items. The first is the constant use of the term "Palatinate" to translate the Polish word "Wojewodztwo". While it true in the Middle Ages a "Palatine" ruled a "palatinate", in modern times , however, and in standard dictionaries the Polish word is translated as "province". An unknowing reader might become a bit confused as to what the author is referring to. The second item, obviously not of the author's making, is that the reviewer's copy of the book, the very last text page, page 488, is blank.

It can be predicted that other reviewers of this book who are of Russophile or Ukrainophile persuasion will be dissatisfied because this book does not show that the Lemko Region is Western Russia or Western Ukraine or that Lemkos are really Russians or Ukrainians. As far as this reviewer is concerned Dr. Horbal has approached his topic in absolute scholarly/academic neutrality. This is the best text put out in any language about Lemkos, the Lemko Region and the Lemko Diaspora. Columbia University Press, East European Monographs and the Carpatho-Rusyn Research Center and, of course, the author, have to be congratulated on publishing this great addition to Lemko studies.

Book Review Article

WORLD WAR I IN THE CARPATHIAN MOUNTAINS

In recent years a number of scholarly works have been published that deal with the multi-national province of the Austro-Hungarian Empire- Galicia and the occurrences there, especially in the Carpathians, during WW I. Those interested in the South Central and Southeastern parts of contemporary Poland and especially the Lemko Region and Carpathian Rus' will be interested in these publications.

Let us, then, look at what is available starting with the most specialized works and move onto those of a larger horizon and finally to related books.

1. Tunstall, Graydon A., Blood on the Snow: The Carpathian Winter War of 1915 (Lawrence, Kansas: University Press of Kansas, 2010) 258 p, maps, illustrations.

In recent years a number of American scholars of military affairs have turned their attention to the world wars in Central and Eastern Europe, i.e. the so-called Eastern Front, as opposed to the over-emphasis on the Western Front where Americans fought. The most well known of these academics is Graydon (Jack) Tunstall, Professor of History at the University of South Florida and Executive Director of the History Honor Society of the USA. Prof. Tunstall has also published World War I and its effects upon World History and Planning for the War against Russia and Serbia: Austro-Hungarian and German strategies, 1871-1914 and a number of articles in history journals. In progress is a work on the siege of the Austro-Hungarian (hereafter "AH") fortress of Przemysl, a gigantic 50 mile in diameter fortification on the glacis of the Carpathian Mountains which was meant to protect the Hungarian Kingdom from assault.

In the present work the author has mined in depth the Vienna War Archives (Kriegsarchiv-Karpatenrieg/Karpaten schlachten) and has consulted archives in Budapest. In the dual monarchy the ministries for military and foreign affairs were in common to both parts of the country and their language of administration was German.

Russian war plans for battle against the Austrians were founded on Russian umbrage over lack of Austrian support in the Crimean War. In 1848 and 1849 the Hungarians were in rebellion against the Habsburgs. In 1849 Imperial Russia, under what was understood to be the legitimacy policy which had come about due to the Napoleonic wars, sent an army through the Carpathian passes to put down the revolt and save Austria. When a few years later Russia found itself embroiled in a war with France, Great Britain, the Ottoman Empire and Piedmont-Italy, on the Crimean peninsula, she naturally turned to Austria for assistance, but Austria turned aside as a neutral. The Russian Foreign Minister, Gorchakov, vowed revenge. That feeling of betrayal along with the rise of Pan-Slavism in Russia and various Balkan crises, pressed Russia further and further along the road to war with Austria (after 1867 the dual-monarchy, Austria-Hungary). The Russian Empire with its triple policy of Autocracy, Orthodoxy and Russification looked on Austrian east Galicia, the Lemko Region and Uhro-Rus' (a Hungarian controlled East Slavic region) as areas ripe for annexation in that the inhabitants of those area were in the main East Slavs, Russians from the Pan-Slavic point of view, and thusly Austria could be punished for its



Wojna Galicyjska, Austro-Hungarian soldiers and officers at the beginning of the war

misdeeds by taking away this territory. In order to carry out this plan at the first opportunity the massive Russian army, which almost always outnumbered the AH armed forces, sometimes at 4/1, was tasked, as the so-called "Steam Roller", to flatten the k.u.k. (kaiserlich und koniglich-Imperial and Royal) armies in the field in front of the Carpathians and to drive through the passes and on to Budapest and Vienna where peace would be dictated- a scenario which did not work in WW I but did work in WW II, although getting through the passes proved to be not so quick as supposed. The Austrians, on the other hand, thought that the decisive battles would be fought on the plains before the Carpathians and that Lemberg (today L'viv) and the huge fortress of Przemysl would withstand attack and the Russian armies could be decimated with German help. The Imperial German plan to knock out France quickly, as we know, failed, and the expected German shift to the East to take on Russia did not occur so AH had to stand alone on Russia's South Western Front to take on the Steam Roller. Russia's Northeastern frontal attack against Germany in Prussia was blunted already in August/September 1914.

The Russians took Lemberg rather quickly and reached Przemysl in September 1914 only to withdraw and then return in November to besiege the fortress until its fall in late March, 1915. In the meantime the Austrian high command had to come up with a strategy for which it had not planned, that is, to stop the Russians where they had already penetrated the passes and to throw them back and relieve Przemysl. Unfortunately these plans were to be carried out in the winter, in mountainous terrain, in the worst possible weather and logistical conditions (the mountain roads were in the main not paved and of poor quality). The Austrian commander, Franz Baron Conrad von Hotzendorf conceived of three Carpathian counteroffensives, January-February, February-March, and April 1915. The Carpathian War only ended in May 1915 when the German-AH armies achieved a breakthrough in the Gorlice-Tarnow offensive and threw the Imperial Russians back 100s of miles. Before that occurred, however, hundreds of thousands of AH and Russian troops became casualties of "heavy snow, ice, fog, frigid winds" and frostbite and the "White Death" of freezing to death in the field. The AH army was not successful, to say the least, and it never recovered from the losses suffered in the Carpathian campaign because AH did not have a sufficient soldier reserve to make up for those losses. While it is true Russia had a much larger population the horrendous casualty list led, among other things, to the revolution two years later. This failed "Winter War" strategy destroyed the effectiveness of the k.u.k. forces so that afterwards AH was dependent on its German ally. "Snow and mud buried the corpses of hundreds of thousands of Russian, Habsburg and German troops" and to this day there are several hundred Austrian and German military cemeteries throughout the Carpathian region which are still maintained and perhaps hundreds more unknown places of burial.

Prof. Tunstall fills out the details of each of the three offensives in one of the worst battle zones of both world wars in Europe. This is surely a book not only for all military history enthusiasts but also those who would like to know more about what happened in the Carpathian homeland of their ancestors. University libraries would be greatly remiss if they do not purchase this book.

2. Vavrik, V.R. Terezin i Talerhof (Theresienstadt and Thalerhof) (Moscow: Society of Friends of Carpatho-Rus', 2001) 144p. This is rather an unusual short book to enter here in this discussion since it is published in standard Russian and, while seemingly only a reprint of a short, 68 page,



Wojna Galicyjska, Prussian infantry on the march.

report on the internment camps/prisons of Theresienstadt and Thalerhof which were used to imprison/intern Austrian Russophiles 1914-1917. It is, however, of interest, because it is really a revival, in the 21st century, of Russian claims that the Carpathian Rus' area is really Western Russia and that Ukrainian claims that that same area is "Western Ukraine" are nothing but false "separatism". This view was popular in the Russian Empire before WW I. This "Russian Idea" was one of the many reasons for the war to occur and the condemnation of Ukrainian support for the Habsburgs and of separatism is a continuing theme of Great Russian nationalists to this day. Included are an extensive preface and a post-script by other writers than the author, who parenthetically lived through the two camps he described, calling attention to the "Russian" and "Orthodox" nature of the Lemko Region.

3. DiNardo, Richard L., Breakthrough: The Gorlice-Tarnow Campaign, 1915 (Santa Barbara, CA: Praeger, ABC-CLIO, 2010) 215p, maps, notes, bibliography, photos. This is the second of three detailed books on the Carpathian theater of military activity in WW I. The first is Blood on the Snow, and the third Fortress Przemysl (forthcoming) are by Graydon Tunstall and they take us up through April 1915 while the second book, the one under review here, carries us forward to August 31, 1915 and beyond. Dr. NiNardo, Professor of National Security Affairs at the Marine Corps Command and Staff College at Quantico, Virginia, goes into the general situation of both sides of the war at the beginning of 1915 with a discussion of the armies trained, or not so trained, which were deployed in the field for the 1915 campaign year, in general, and then he focuses on the Russian Southwest front in the Carpathian region where Przemysl was to fall on March 22, 1915.

On April 14, 1915, at a meeting in Berlin, Gen. Eric von Falkenhayn, the German Eastern Commander and the Austrian Commander, Gen. Franz Conrad von Holtzendorf, had trouble agreeing as to who would be in charge of a jointly formed army, which had a predominance of German soldiers. Eventually the choice fell to Gen. August von Mackensen to lead the 11th Army with Gen. Hans von Seeckt as his second in command. The plan was for, initially, a limited push back of Russian forces on the northern flank of the Carpathian mountains with the Austrian 4th Army on the north, the German 11th army in the center and the AH 3rd Army on the south. The center was to be of 14 divisions. In order to do this, new German reserve divisions were created and sent to the Western front while seasoned divisions were sent east. It took 500 trains to carry out this task. Also massive artillery units were brought up which included 210mm mortars and even large siege guns. All AH inhabitants of the battle zone were removed for fear of betrayal of troop movements to the enemy, although the Russians discovered that German troops were coming into the line on April 25. The total attacking force consisted of 130,000 German troops plus 50,000 Austrians and Hungarians and 400 German guns, including 146 heavy ones, plus 600 AH guns of all sorts of calibers, with a huge artillery shell reserve. The German 10th army was in reserve. The attack took place on a 25 mile front with the initial objective being only Zmigrod a bit to the east of the jump off point, not the river San or the retaking of Przemysl, which in fact occurred. The main thrust took place between May 2 and 5, 1915 after a bombardment on May 1. The hole punched through the Russian lines was so successful that the joint AH and German armies pressed on along the Carpathian northern flank to reach Przemysl by June 2, to retake the fortress, which had been rebuilt after the Russians



Wojna Galicyjska, Russian soldiers carrying badly wounded comrade

acquired it. The Carpathian region was cleared of Russian forces and Russophile elements who had survived in the area retreated with the Tsarist troops. The advance proved so successful that Lemberg was freed by the end of June. There was more fighting to the East with the Brusilov offensive in 1916 and the Kerensky offensive of 1917. The collapse of the Tsarist government and later the Provisional government and finally the Bolshevik revolution ended any threat to the Carpathians until, of course, in a different war (or a round two?), in 1944, the Soviets entered the region.

The author of this fine text clearly places credit for the success of Gorlice-Tarnow on the shoulders of Generals Mackensen and Seeckt while indicating that the higher Austrian and German commanders, who dueled for control, should receive less recognition.

This book belongs in university libraries and on the shelves of those interested in the Carpathian region.

4. Cmiech, Andrzej and Robert Letowski, Krajobraz Gorlic po Bitwie (Landscape of Gorlice after the Battle) (Gorlice, Poland: Oficyna Wydawnicza Beskid Zielony, 2009) 104 p. 117 pictures.
The authors of this book/album collected 117 black and white photographs, many hitherto unpublished, showing the destruction which occurred in Gorlice, a medium sized town in south central Poland, during the Russian invasion, occupation and AH and German counter offensive, which took place between September 25, 1914 and May 2, 1915. Gorlice was at the hinge point of the Russian battle lines which came west along the northern flank of the Carpathian mountains and then swept northward. The Austro-German breakthrough in the Gorlice-Tarnow battle threw the Russians out of the area (WW I) until they returned as the Soviets in 1944 (WW II). The book includes a chronology of events from August, 1914, including the execution of the orthodox priest (now saint) Maxim Sandovich in the local prison, and commentary on each photo. The Gorlice region played a decisive role in WW I as it is just east of Cracow, the main goal of the Russian drive, and once it was lost in the counteroffensive the Russian army was never again, despite several attempts, able to advance so far west.
This album/book would be especially valuable in a collection about WW I on the Eastern Front and it is an excellent example of a regional history, in this case nearly 100 years after the events portrayed, published in a small press run, which very rarely gets recognition beyond the local area but which should be more widely known. [Parenthetically the other book which deals with the suffering of the Gorlice area in WW I was published in 1919, the memoirs of a Roman Catholic priest, Bronsilaw Swieykowski, Z dni grozy w Gorlicach (Days of dread in Gorlice)]
5. Bator, Juliusz, Wojna Galicyjska (War in Galicia) 2nd ed. (Cracow, Poland: Wydawnictwo EGIS, 2008) 508 p, illustrations, maps, indices.
"The actions of the Austro-Hungarian armed forces on the Northern (Galician) Front, 1914-1915" is the subtitle of this work. The author wishes to restore the honor of those who lost their lives or were wounded in service of the Austro-Hungarian state. Contrary to much western writing about WW I which claims that the AH army was of little use, hundreds of thousands of soldiers battled to prevent the Russians from breaching the Carpathian mountain wall, after the fall of Lemberg (L'viv) in 1914. Included in the discussion are the status of the AH army in 1914, the movement of the Russian steam roller into Galicia and its advance along the northern flank of the Carpathians up to the environs of Cracow, the Carpathian Winter War, the defense and



Plate 33, "Dead Sentry in Trench", Otto Dix

fall of Fortress Przemysl and the break through at Gorlice-Tarnow which pushed the Russian back to eastern Galicia. Several indexes cover places and names and included are discussions of weapons, tactics and strategy plus the AH and German order of battle. Of special interest to those concerned with the Carpathian region are the occasional discussions of how deserters, perceived traitors and Moscovophiles (those thought to hold pro-Russian sympathies) were treated. The effect of Pan Slavic and pro-Russian propaganda and the support of some Ukrainophiles for the Habsburg cause is also covered. Russian forces overran all of Galicia except the western edge and attempted to roll on into the Hungarian Kingdom through the Carpathian passes. The Russian Empire claimed eastern Galicia, the Lemko Region and Uhro-Rus' (part of the Hungarian "Crown of St. Stephen" lands) for itself based on the idea that the majority of the inhabitants of those territories were Russian, whether they knew it or not.

It is interesting to note, a topic not mentioned in this book, that the Soviets when they came into this area in 1944 and 1945, did not annex the Lemko Region nor northeast Slovakia, also inhabited in the main by East Slav (Russians?), but only East Galicia, up to but not including Przemysl and Sub-Carpathian Rus', which had been in Hungary up to 1918 and part of Czechoslovakia in the inter-war period.

North American and West European readers are used to thinking in terms of the Western Front in both World Wars as being decisive. Any reading of this book, however, will perhaps help make a change in this limited point of view. Should this book be translated into English?-YES! Is this likely to happen?-NO! There might be a market for it but the costs of translation and publication are unlikely to be borne by a publisher in an effort which might prove to be unprofitable. For those who can read Polish this would be an excellent addition to one's library.

6. Von Hagen, Mark, War in a European Borderland (Seattle, London: University of Washington Press, 2007) 122p, map, notes. The author of this short work deals with the "Occupations and Occupation Plans in Galicia and Ukraine, 1914-1918". Essentially the Austrians intended to maintain their titular power in Galicia with the help of the Polish gentry who de facto controlled the province under the "Galician Autonomy" regime. The problem the Austrians had was how to satisfy both the Ukrainians in Eastern Galicia and in Russian Empire land they might acquire due to conquest, if the war were successful. In that case placing at least some of the land and population under a Habsburg prince was anticipated (but again what do with those pesky Ukrainians in Eastern Galicia under control of Poles, which Poles were strong supporters of the Habsburg monarchy). Since the Lemko Region was in Polish majority Western Galicia the problem of that group of East Slavs did not come up. The Russians, on the other hand, saw Eastern Galicia, the Lemko Region and the Uhro-Rus' part of the Hungarian Kingdom as Western Russia which was to be annexed to the Russian Empire. This book deals with how the Russians intended to impose Russian rule, Russian Orthodoxy and the Great Russian literary language on the acquired population, on the one hand, and on the other how the Germans, whether from the Empire or Austria, acted after the Treaty of Brest-Litovsk gave them [temporary] control over most of the Ukraine. Of course both the Central Powers and Russia lost the war and Poland was resurrected but that is beyond the scope of this short, pithy treatment of the war aims of the belligerents in the Galician theater of WW I. If one needs a quick read to understand that knotty situation this is the book for you.

7. Neiberg, Michael and David Jordan, The Eastern Front, 1914-1920, from Tannenberg to the Russo-Polish War (London: Amber Books Ltd, 2008) 244p, photos, maps, illustrations). This book is part of the series The History of WW I and it gives the widest possible treatment of the Eastern Front from the first battles in German East Prussia to the end of hostilities after the Battle of the Vistula, in August 1920, which dashed Bolshevik chances to carry the revolution into Germany. The exhaustion of all sides brought the WW I era to an end in the Treaty of Riga (March 18, 1921) which actually, de facto, signaled an armistice until September 1 and 17, 1939 when a revived Germany and a revolutionary Soviet Russia combined to extinguish Poland and start the second round of battles in central and Eastern Europe (WW II). This book in combination with the previously reviewed books can reveal the whole panorama of the First World War in the east.
8. An-Ski, Szymon [Solomon Zejnvil Rappoport], Tragedia Żydów galicyjskich w czasie I wojny światowej (The Tragedy of the Galician Jews during WW I), Krzysztof Dawid Majus, trans. From Hebrew to Polish, (Przemysl, Poland: Poludniowo-Wschodni Instytut Naukowy, 2010) 480p, indexes. This translation of a book published in Hebrew in Berlin in 1929 and in Tel Aviv in 1936, is unique in that very rarely are Hebrew books translated. The book is based on "impressions and reflections [of the author] from a journey through the land [Galicia]" by the author. Rappoport was a social activist Russian Jew who immigrated to Poland in 1918 where he died in November, 1920., He finished the text in February 1920. There is an English language version, published in New York, under the title: The Enemy at his pleasure: A journey through the Jewish Pale of Settlement during WW I, but the editor and translator of the version under review claims that that text is not complete and is filled with errors. In any case the author was involved with hospitals and medical assistance. It will probably be of no surprise to the reader that Jews were scapegoated, along with suspected Habsburg supporters (Ukrainians), whenever Russian forces suffered military reversals. However only the Jews were accused of poisoning wells and causing cholera, typhus, small pox and scarlet fever—even Jewish physicians were suspected. Jews were blamed as being traitors, spies and saboteurs and as carrying denunciations to the enemy (Austrians). Jews were hanged or shot on-the-spot, burnt in their homes, arrested and incarcerated.
In any discussion of the Carpathian theater of WW I, since the author mentions the Carpathians only seven times, and, of course, he is writing only about the Russian side of the front, we can only draw a general conclusion that the fate of the Jews in the mountains was no different than the rest of Galicia. Jews in the Carpathian region were scattered one to two families in each Carpatho-Rusyn village. There was a spy mania in Austrian Galicia beginning a few days before the declaration of war was actually made and thousands were killed by the sword, shot, hanged, incarcerated and interned on suspicion of betrayal in favor of Russia. Jews were included in included in this mania and some ended up in the notorious Thalerhof camp. When the Russians got into the same area they also suspected the Jews, this time as working for the Austrians. In short the Jews could not win, they were suspected by both sides as playing a double, triple or quadruple game and were used as handy excuses to explain losses on the field of battle.
9. Peters, Olaf (ed.) Otto Dix (Munich, Berlin, London, New York: Neue Galerie, New York, the Montreal Museum of Fine Arts and Prestel Publishers, 2010) 258p, 170 plates and other photos.

Wilhelm Heinrich Otto Dix was born in the German Empire in 1891. He studied art before WW I and entered the Emperor's armed forces from the reserves in August, 1914. He survived the war after having served on the Western and Eastern fronts as a machine gunner on the front lines. He returned to Dresden after the war and while known for a number of avant guard works his portfolio Der Krieg (The War) is perhaps the most well known. He became famous in the 1920 to 1933 period but fell into eclipse during the Nazi era due to his shattering pictures from WW I. Of course, the Nazis glorified war. He found shelter in several small towns near Lake Constance. After a brief stint in the Volkstrum (militia) in 1945 he returned to his art, regaining some renown before his death in 1969.

In the book under review the Der Krieg collection occupies the first 66 plates. Other war related illustrations appear scattered throughout the 170 total printed. The real horror of war not only in the Carpathian theater but throughout both the Western and Eastern fronts is demonstrated to the viewer/reader, a truly remarkable artistic commentary on war.

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I. Directly from Inter-Ed, inc (prices include shipping)

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1. Best, Paul and Jaroslaw Moklak, (eds), The Lemkos of Poland: Articles and Essays (Cracow-New Haven: CSSG [Carpathian Institute], 2000). This a coil bound re-print of the original sold-out book)-----\$25.00
2. Lemkin, Rafal [Ioan Polansky], Istoriya Lemkovyni (History of the Lemko Region) (Yonkers, NY: Lemko Association, 1969). The only extent Lemko language history of the Lemko Region-----\$25.00
3. Vyslotsky, D.F. (ed), Nasha Knizhka (Our Book)(Yonkers, NY: Lemko Association, 1945) An explication of the Lemko Soyuz's case, in the Lemko language, as of 1945) -----\$25.00

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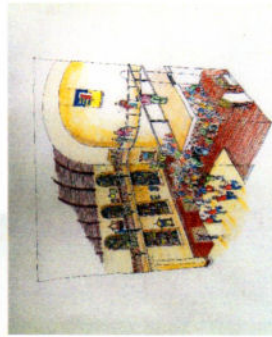
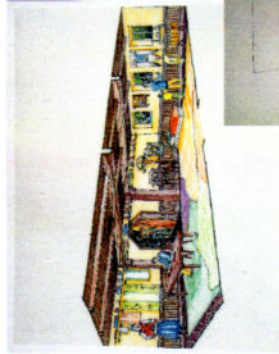
1. Best, Paul and Jaroslaw Moklak, (eds), The Lemko Region, 1939-1947: War, Occupation and Deportation (Cracow-New Haven: CSSG [Carpathian Institute], 2002)
2. Best, Paul and Stanislaw Stepien (eds), Does a Fourth Rus' Exist? Concerning cultural identity in the Carpathian Region (Przemysl-Higganum: South-Eastern Research Institute and the Carpathian Institute, 2009).

A COMPLETE CATALOG OF BOOKS WILL BE AVAILABLE IN 2011

Future Development

The National Carpatho-Rusyn Cultural and Educational Center is a work in progress. As funds are raised, additional sections of the Cultural Center will be renovated or developed, including:

- A full professional kitchen for use at events.
- Designated museum space.
- Outside festival area – an area in the back of the building designed for outdoor performances and traditional Rusyn vattras (bonfires).
- A Rusyn café which offer traditional Rusyn foods for sale – eat in or take out.



The purpose of the Carpatho-Rusyn Society is to sustain, as worthy of preserving and perpetuation in their own right, the distinct culture, history, language, and heritage of the Carpatho-Rusyn people. With this worthwhile cultural activity as our aim, we shall work to collect, preserve, and disseminate historical, genealogical, linguistic, and ethno-cultural information about Carpatho-Rusyns. We hold in high esteem the continuity of life which connects the living Rusyn culture to its treasured and ancient heritage. We, therefore, seek to nurture the expression of this knowledge and opportunity to learn, express, share, and enjoy the beauty and life-affirming values of a living Rusyn heritage.

The Cultural Center and You

You can interact with the National Carpatho-Rusyn Cultural and Educational Center in a number of ways:

Tours – You can access one of the Cultural Center's tours. We offer three:

- **Tour the Cultural Center and its collections.** With or without refreshments – you choose.
- **Participate in the Rusyn Walking Tour of Munhall/Homestead** – A guided tour, which details the key roles Rusyns played in this heavily Eastern European neighborhood over the last 100 years.
- **The Rusyn Bus Tour of Pittsburgh** – A guided bus tour of some of the key locations in the Pittsburgh area that contributed to the development of Rusyn culture in America and Europe, complete with a traditional Rusyn meal.

All tours are by appointment only. Call us at 412-567-3077 or e-mail Maryann Sivak at cfa@crs.org.

Volunteer – The Carpatho-Rusyn Society is a non-profit charitable and educational organization with limited resources. Volunteer your time to help us catalog items, set up exhibits or serve as a docent for tours. Again, contact Maryann Sivak.

Provide support – Our work to completely renovate and establish this Center will take approximately \$2.5 million dollars, so every contribution helps. You can donate to:

The Cultural Center Fund – These dollars are used for the general development of the facility.

The John Mihalasky Memorial Fund – These contributions are used specifically for the development of the National Museum.

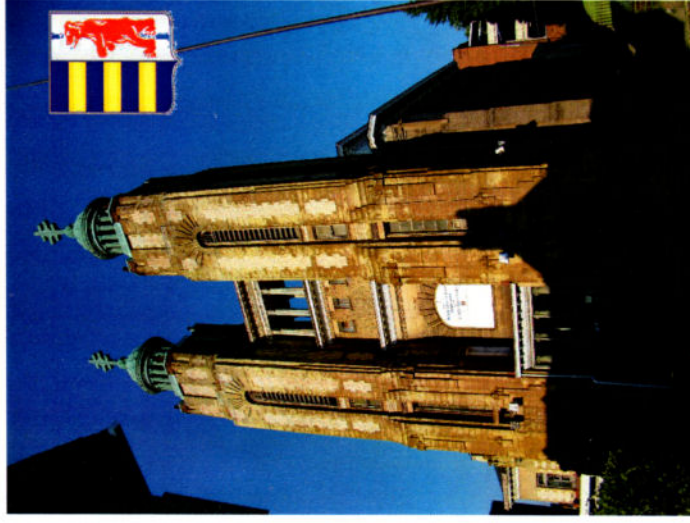
Contact Eileen Zinchak or Barbara Perlstein at 412-567-3077 if you wish to discuss a contribution to either fund or to support the work of the Carpatho-Rusyn Society in general.

The National Carpatho Rusyn Cultural and Educational Center

915 Dickson Street
Munhall, PA 15120

THE NATIONAL CARPATHO-RUSYN CULTURAL AND EDUCATIONAL CENTER

The Cultural Home for American and Canadian Carpatho-Rusyns



In recent years, a number of religious and ethnic groups in America, including Native Americans, Jewish Americans and African Americans, have created national museums and centers to capture and further develop their culture – not only for themselves but for the “outside world” to learn about their distinctive ethnic experiences.

But rarely do small, disenfranchised groups have the passion and capability to create on a grand scale a cultural center and museum to showcase their North American experience and continue to grow their cherished culture.

The exception?

The Carpatho-Rusyns.

This little known group is accomplishing what much larger groups have done by developing the National Carpatho-Rusyn Cultural and Educational Center in the Pittsburgh suburb of Munhall, PA, in the most historically significant buildings for Rusyns in North America at 915 Dickson Street.



The Center is housed in the former St. John the Baptist Greek Catholic Cathedral, founded by Rusyns in 1896 and built in 1903 to mimic their Cathedral in Uzhhorod (today in Ukraine). This Homestead architectural wonder, designed by the renowned Hungarian architect Titus de Bobula, is prized by Rusyns and architects alike.

Its historical value to the Rusyn community is unmatched, because it was in this Cathedral that important moments in international Rusyn history occurred:

- It was the first Cathedral exclusively for Carpatho-Rusyns in America.
- It was the site where discussions occurred initiating the Rusyns to become one of the three founding peoples of Czechoslovakia.
- It was one of the key sites for the 1930s dramatic splits of the Greek Catholic and Orthodox Churches, which continue to divide the Carpatho-Rusyn community.
- It was the baptismal site of the first Carpatho-Rusyn American to become a member of the U.S. Cabinet – former Homeland Security Chief Tom Ridge.

About the Center

The Cultural Center was acquired in 2004 by the Carpatho-Rusyn Society, the largest North American organization dedicated exclusively to Carpatho-Rusyn culture. Currently, the Center houses the following:



The National Carpatho-Rusyn Museum – Includes memorabilia that reflects the experience of the Carpatho-Rusyn American and Canadian communities, including items brought by immigrants, photographs of Rusyn events in the New World, and Rusyn items from Europe, such as authentic costumes from Rusyn villages. In addition, the Museum has developed an agreement with the Rusyn Museum in Presov, Slovakia, for exhibits to be exchanged and for items to be donated.



The National Rusyn Genealogical Center – This evolving part of the Center houses and will include genealogical research resources specific to the Carpatho-Rusyn community, like church records from Europe on disc and European civil records.

The Cultural Auditorium – This light-filled first-floor space includes a versatile performance and lecture hall and meeting room which has the capacity to accommodate more than 100. It can be utilized by Rusyn or non-Rusyn organizations.



The Gift Shop – The shop carries an array of Rusyn ethnic items from Europe like hand-carved wooden plates and boxes; ornate pysanky and embroidered Easter basket covers; t-shirts with themes like, "You Bet Your Pirohy I'm Rusyn;" hooded sweat-shirts that read "RUSYN," in addition to books, CDs and DVDs. Shop here or online at www.c-rs.org. Proceeds benefit the operation of the Cultural Center.

Carpatho-Rusyn Society Offices – The Carpatho-Rusyn Society's national offices are housed in the Center, which is owned and managed by the society.