

# Carpatho-Rus'

## Karpatska Rus'



SECOND CLASS POSTAGE PAID AT YONKERS, NEW YORK AND OTHER MAILING ADDRESSES

NO. 17, CARPATHO-RUS, YONKERS, N.Y., AUGUST 19, 1994 VOL. LXVII

### AN IMPORTANT LECTURE

A lecture will be held at the Carpatho-Russian American Center Inc. on September 18, 1994 beginning at 3:00PM on:

**"Who are the Lemkos?"**  
by: Professor Paul R. Magocsi

Specific topics will include:

- The origins of the term Lemko
- The Russophile and Rusyn movements
- Operation "Wisla"
- The Lemko immigration to America
- The current Lemko Rusym situation

The format of the lecture will be a dissertation of approximately 30 to 45 minutes followed by a question and answer session. The lecture will be given in the English language and is targeted for the English speaking Lemko Rusyn community in America. There has been a general neglect about our Rusyn culture here in America that has caused a yearning among our people to learn more about their roots and ancestry. In Professor Magocsi we have the pre-eminent expert in North America on Rusyn history and culture. It will be good time to meet and speak with Professor Magocsi and others of the Rusyn community. There will be no entrance fee. The lecture is sponsored by the CRA Center Inc. For more information call (914) 969-3954.

\*\*\*\*\*  
**LEMKOS ON BEING LEMKO**

Part 3

This article is a continuation of a discussion begun in issue #10 of *Karpatska Rus'* on the results a survey conducted in 1992 among Lemkos in Poland. The question discussed below examines Lemkos' attitudes toward their secular community organizations in Poland.

Lemko Secular Organizations

Historically, much of the Lemko common folk have been indifferent to or distrusted non-religious organizations. These organizations were viewed as vehicles for self-interested and ambitious individuals, or as promoters of political "agendas" far removed from local, everyday life.

No secular organization was conceived so as to appeal to all Lemkos regardless of ethnonational orientation or religious persuasion. On the contrary, the earliest secular organizations active in the Lemko region began life outside of the region and concerned themselves exclusively with the ethnonational question then being debated in Galicia. These organizations' purpose was to educate and mobilize the common folk in support of a particular viewpoint. This was done through

the establishment of partisan newspapers, reading rooms and promotion of cultural activities. L'viv.

The earliest such secular organizations were the Prosvita Society, a pro-Ukrainian (Ukrainophile) organization founded in L'viv in 1869; and the Kačkovs'kyj Cultural Society, a pro-Russian (or Russophile) organization founded in Kolomyja in 1874.

The first secular organization which could have been considered indigenous to the Lemko region was the Lemko Soiuz, founded in Krynica in 1933. Although portrayed by some historians as a Russophile organization, the Lemko Soiuz in many ways appeared to have advocated a Carpatho-Rusyn, rather than Russian, identity. Indicative of this is the fact that the Lemko Soiuz promoted use of the Lemko vernacular and published Metody Trochanovskij's Lemko vernacular grammar.

Some Ukrainophile organizations also indigenous to the Lemko region sprang up in the 1930s. These included the Lemko Museum in Sanok and the Lemko Commission, founded in

The success of these organizations in promoting their Ukrainophile, Russophile or Rusynophile (Old Ruthenian) orientations varied with time and circumstance, and is beyond the purview of this brief analysis. For purposes here, it is sufficient to note that the two main Lemko secular organizations existing today are the ideological descendants of the Ukrainophile and Rusynophile/Old Ruthenian orientations.

These two main Lemko organizations are the Society of Lemkos (*Stovaryšynja Lemkiv*, founded 1989) and the Union of Lemkos (*Ob'jednannja Lemkiv*, founded 1990). Both groups attempt, through their publications and sponsorship of cultural activities and community services, to promote their viewpoints on the question of Lemko identity. The Society of Lemkos regards Lemkos as part of the Carpatho-Rusyn nationality; the Union of Lemkos supports the view that Lemkos are part of the Ukrainian nationality.

Continued on Page 3

## 26th ANNUAL LEMKO FESTIVAL

Concert Sunday, August 28, 1994 at 1:00 pm

Guest Performers from Ukraine

Olga Kaminska Yaroslav Lemishka

Viktor Chumak

\*\*\*\*\*

Uychodna Dolina Singers - Stephanie Salony, director

Gypsy Balalaikas - Stephen Wolownik, director

Ukrainian Dnipro Dancers -

Rose Marie Davoli-Arons, director

\*\*\*\*\*

LEMKO RESORT Rte 208 Monroe, NY Tel: 914-783-1633

\*\*\*\*\*

Morning	Ethnic	Dance	Folk
Chapel	Food	Band	Art
Service			Exhibits

\*\*\*\*\*

TO LEMKO RESORT; N.Y. THRUWAY TO EXIT 16 (HARRIMAN) AFTER TOLL BOOTH KEEP LEFT TO ROUTE 17 TO EXIT 130 (ROUTE 208, MONROE/WASHINGTONVILLE). BEAR RIGHT ONTO 208 TOWARDS WASHINGTONVILLE. SHORTLY AFTER GOLF COURSE, ENTRANCE TO LEMKO RESORT WILL BE ON LEFT.



**TALERHOF DAY AT LEMKO RESORT**

On a beautiful, sunny Sunday, August 7, approximately 130 people attended the Talerhof memorial services at Lemko Resort. This was a very uplifting sign of support for our Lemkos since the average attendance on Talerhof Day during the past three years was about 10 persons.

People started arriving at 11:00 am for breakfast in our dining room. Promptly at 1:00 pm V. Rev. John Nehrebecki of Paramus began the services, ably assisted by Rev. Daniel Donovan of St. Basil's Orthodox Church, Watervliet, NY; Rev. Joseph Lickvar of St. Peter & Paul Orthodox Church, Jersey City, NJ; and Deacon Sam Kedala of Vernon, NJ. Matushka Eugenia Nehrebecki directed the choir during the services. After the service Father Nehrebecki gave a lengthy, emotional talk on those troubled times in the Carpathians between 1914 --1917, and the hardships and sacrifices our ancestors endured in camps such as Talerhof. He spoke in English and Russian.

An elderly guest from Bayonne, NJ gave a talk about the hardships his relatives endured during this period. They were directly involved as prisoners and he was able to relate their personal, detailed experiences. Alex Herenchak gave a brief talk about the awful irony of those times, where young male Lemkos were loyally serving and fighting as soldiers for the Austrian emperor, Franz Joseph, on the Italian front, while their families and relatives were being imprisoned and victimized back home in Galicia.

After the services, fine food at very reasonable prices was served in the restaurant. Many guest remarked on the cleanliness and signs of good upkeep at the Resort. They encouraged the Directors to continue their good work and *promised to make more appearances at the Resort.* John Kirpan, president of Lemko Resort, thanked *the priests and choir and all those who actively and voluntarily assisted in preparation, including among others; John Zawoysky, Victoria Windish, Mary Barker, Paul Worhach and Michael Kirpan.*

\*\*\*\*\*

**PASSAIC LODGES 5-16 OF LEMKO ASSOC.**

**EVENT CALENDAR FOR 1994**

Sunday, October 16-FALL BANQUET-1:00 PM  
Donation \$15.00

**Birthday Meetings**

Sunday, September 11, 1994 1:00 PM  
Sunday, December 4 " 1:00 PM

All functions to be held at the Lodge, corner of Ann Street and Lanza Avenue, Garfield, New Jersey.

\*\*\*\*\*

**NOTICE**

Due to the lack of hard currency, our subscription mailing list to Poland, Slovakia, Russia, Belorus and Ukraine is limited. Some Americans and Canadians pay for their relatives and friends in East Europe. As an inducement, to increase our readership in East Europe, we offer to send issues there at a special rate of \$8.00 per year, which only represents the cost of postage. If readers in the United States and Canada want to avail themselves

of this opportunity, kindly send us the name and address of your relative or friend, with a check for \$8.00, and the newspaper will be sent.

**REQUEST OF OUR READERS**

Through our archives we have searched for old Lemko Calendars from the 1930s, 1940s and 1950s. Many of those old Calendars are missing. We would like to request, from our readers, any old Calendars that they may have and do not need. This would be of help to us in researching the history of our people. Thank you.  
Ed.

\*\*\*\*\*

**CARPATHO--RUS**

Carpatho-Russian newspaper, published bi-weekly by the Lemko Assoc. of the United States and Canada.

Subscription Rate: One Year...\$20.

Edited By: Editor, pro-tem., A. Herenchak  
USPS No. 291 460

Postmaster: Send address changes to:

**CARPATHO RUS**  
556 YONKERS AVENUE  
YONKERS, NEW YORK 10704

\*\*\*\*\*

**LEMKO WEDDING VIDEO**

A two hour video cassette of the film LEMKO WEDDING is still available for sale to our readers. This is the original film that was made almost 30 years ago, and it should be of interest to those readers who have not had the pleasure of viewing it.

Cost, including postage and handling, is \$45.00. To order kindly send your check or money order to **CARPATHO-RUS**, 556 Yonkers Avenue, Yonkers, New York 10704.

\*\*\*\*\*

**SUBSCRIPTION FORM**

Please start/renew my subscription to **CARPATHO-RUS**. Enclosed please find my check or money order for \$20./year.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City, State,  
Zip Code: \_\_\_\_\_

Press Fund  
Donation: \_\_\_\_\_

Send To:

**CARPATHO--RUS**  
556 Yonkers Avenue  
Yonkers, New York 10704

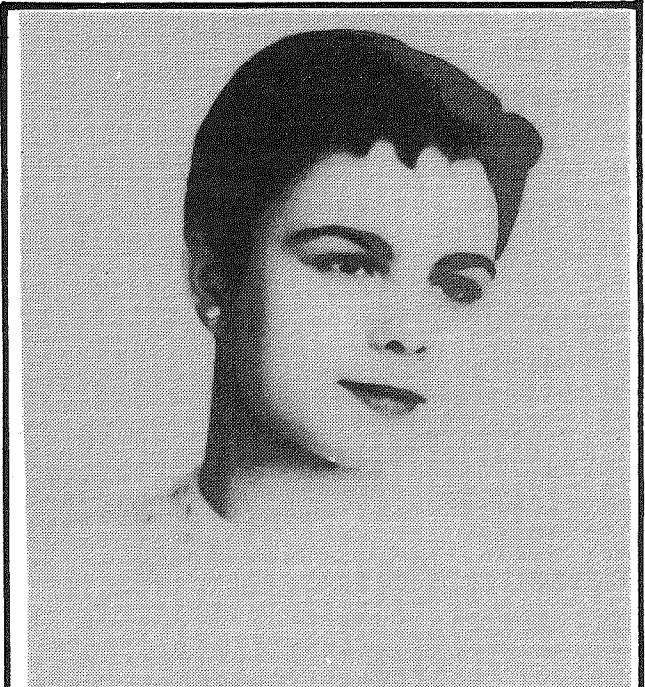
\*\*\*\*\*

**LEMKO FESTIVAL SET FOR AUGUST 28, 1994**

The 26th Annual Lemko Festival will take place Sunday, August 28 beginning at 1:00 PM at Lemko Resort in Monroe, New York.

Familiar groups who have performed in previous years are returning -- the Vychodna Dolina Singers directed by Stephanie Salony and the Gypsy Balalaikas from Philadelphia, under the direction of Steve Wolownik.

But the Festival is proud to present for the first time on its stage, the Ukrainian Dnipro Dancers. Formed about 70 years ago in New York City, this group, directed by Rose Marie Davoli-Arons for the past 30 years, keeps the traditional folk dances of years past in its repertoire, along with new dances choreographed by Ms. Davoli-



**Retired Middletown teacher**

**Marian A. House dies**

Marian A. House of Monroe, a retired teacher at Middletown High School and a 27-year resident of the area, died Tuesday, July 19, in Westchester County Medical Center, Valhalla. She was 55 years old.

The daughter of Julia Halkowich Adamiak and the late John Adamiak, she was born October 14, 1938, in Brooklyn.

She was a member of New York State United Teachers Association. She also was an exercise and aerobics instructor at Marya Kennett Dance Studio, Goshen, and a history and Russian language teacher at Middletown High School.

Survivors include her mother of Monroe; her husband, David F. House of Monroe; one son, Mark D. House of Cuddebackville; one brother, John Adamiak of Yorktown Heights; and one grandchild.

Services were private with cremation at Cedar Hill Crematory, Middle Hope.

Memorial contributions may be made to Marya Kennett School of Ballet Scholarship Fund, 150 W. Main Street, Goshen, NY.

Arons, as well as by noted choreographers in Ukraine.

The highlight of the Festival this year will be performances by three noted artists from Ukraine. Olga Kaminska, merited Artist of Ukraine, is a well known soloist with the Kiev Operetta Theater. Olga is a popular and favorite singer, known for her folk and classical songs. Also, Yaroslav Lemishka, who was born in the Ternopol region of Ukraine of Lemko heritage. As the lead soloist with the Ternopol Philharmonic, he has performed internationally and has an impressive repertoire of folk, classical and popular songs.

In addition, recording star Viktor Chumak, who has won awards for his masterful playing of the bayan, will appear. As a professor of bayan at Drohobich Music College, he performs widely throughout the world on concert tours.

Come and be a part of the 26th Annual Lemko Festival and enjoy some of the best in Slavic music and dance representing the culture of the Lemko people. If you like, bring a folding chair or a blanket to spread on the grass.

The day's events include, a chapel service beginning at 10:00 AM, folk art exhibits, plenty of food, and dancing to the music of Al Parks.

All events will be held at Lemko Resort on Route 208, Monroe, New York and are open to the public. For more information call 914-783-1633.

*Maryann Vislocky*

Continued from Page 1

What are Lemkos' attitudes toward these and other secular community organizations? Does any of the traditional historical mistrust of non-religious organizations remain?

Discussion of the Question and Result

The question asked of respondents, and the result received, is as follows:

1. Are you a member of any Lemko community organization? If so, which one(s)? If not, why not?

Not a Member of Any Organization: 57%
Member: 43%

Through their comments, respondents exhibited a profound distrust of all Lemko community organizations and of the motivations of these organizations' leaders. Furthermore, attitudes toward and participation in Lemko secular organizations were strongly influenced by a respondent's ethnonational orientation or religious faith.

Respondent #26, a 35 year old teacher living in Nowy Sącz province, did not participate in any Lemko organization because: "...every organization now in existence limits membership according to its particular ideology, so that the Society of Lemkos is mainly Orthodox and Rusyn-oriented and the Union of Lemkos is mainly Ukrainian Catholic and favors the Ukrainian orientation."

A specifically Rusyn ideological perspective on Lemko organizations comes from respondent #38, a 31 year old Orthodox accountant: "I don't trust the people who are members of those organizations. There are no real Lemkos in those organizations - only Ukrainians, who hassle our village and constantly provoke our people."

Respondents' reactions were equally strong on the subject of the leaders of Lemko organizations: "Political opportunists," wrote respondent #3; "intolerant and short-sighted," wrote respondent #45, a 29 year old Greek Catholic residing in Wrocław province.

Among other reasons given for non-participation in Lemko organizations: none available in the vicinity of the respondent (27%) and/or simple lack of interest. Respondent #46, a 25 year old philologist from Gorzów province, wrote "Where I went to school...there was no Lemko organization; I don't care to travel a long distance for a meeting just because it's a Lemko organization."

Of those 43% who did report membership in Lemko organizations, the organizations indicated were as follows:

Society of Lemkos 23% (Stovaryšynja Lemkiv)
Rus'ka Bursa 13%
Union of Lemkos 12% (Ob'jednannja Lemkiv)
Union of Ukrainians in Poland 6%

These results suggest that the majority of those who were members of a Lemko organization, favored the Rusyn oriented Society of Lemkos. The Rus'ka Bursa mentioned by 13% is more of a "lobby group" than a cultural organization.

The Union of Ukrainians in Poland, mentioned by 6% of respondents, is the main Ukrainian community service organization in Poland. It is the recently renamed successor to the former Ukrainian Socio-Cultural Organization.

Conclusion

The fact that more than half of respondents are not members of any Lemko secular organization, coupled with the respondents' own tendency to allow ethno-national and religious biases to color their view of these organizations, suggests that Lemko secular organizations have not escaped the fundamental ethno-national and religious divisions in Lemko community life.

Hence, the historical mistrust of such organizations and of their leadership by the common folk continues to be a reality among Lemkos in present-day Poland.

Susyn Yvonne Mihalasky

\*\*\*\*\*

THE COOKING CORNER

We receive many letters from men telling us how much they enjoy the Kitchen Corner. This month we received a recipe from one. Mike Michno has given me many delicious soup recipes but this is by far my favorite. Split Pea Soup, how perfect for the cold, wet months that readers will be facing soon.

Split Pea Soup

- 1 lb. split green peas
2 potatoes, diced
2 large carrots, diced
1 tbs. oil
1 onion (about 2 1/2 cups) coarsely chopped
1 tbs. finely minced garlic
4 cans chicken broth
6 cups water
1/2 tsp. oregano
1/2 tsp. marjoram
1/8 tsp. ginger (dried)
1 tbs. soy sauce
2 stalks celery with leaves, diced
salt and pepper

1/2 lb. kielbasa, cut into 1/2 inch cubes
Lightly brown kielbasa in a heavy skillet. Drain well and transfer to a large soup kettle. Add 1 tablespoon oil to kettle and onions. Saute until onions are tender, not brown. Wash and drain split peas. Add to kettle with rest of ingredients. Bring to a slow boil. Reduce heat and simmer, covered for about 3 hours or until peas are softened. Stir occasionally. Taste and add more salt and pepper if desired.

The Orthodox Herald

\*\*\*\*\*

Carpatho-Russian Center
556 Yonkers Ave., Yonkers, NY

Upcoming Events

- Lecture September 18, 1994, 3:00pm
Topic: "Who are Lemkos"
Kermesh November 19, 1994, Buffet and Dance

New Year's Eve January 14, 1995, Dance

Call (914) 969-3954 for further details.

\*\*\*\*\*

Lemko History Made "E-Z"

On September 18 at 3pm, the Carpatho-Russian American Center (556 Yonkers Ave., Yonkers, New York) is hosting a lecture by University of Toronto Professor Paul Robert Magocsi, entitled "Who are the Lemkos?"

The 40 minute lecture will be given in English. Its purpose is to reacquaint the American descendants of Lemkos with their history and culture. No prior knowledge is necessary; maps will be on hand. Lemko Rusyn and general Carpatho-Rusyn publications from North America and Poland will also be on display.

Professor Magocsi is the author of over 350 studies in the fields of history, socio-linguistics, immigrant studies, bibliography and cartography, including most recently the Historical Atlas of East Central Europe (1993).

Professor Magocsi is perhaps best known to American Rusyns through his large body of work on the history, culture and present endeavors of Rusyns in the Homeland and abroad. Readers are most likely to be familiar with his Our People: Carpatho-Rusyns and Their Descendants in the United States (1984), the Carpatho-Rusyn American quarterly newsletter, and other publications of the New Jersey based Carpatho-Rusyn Research Center.

Professor Magocsi's critics often portray him and his Rusyn oriented activities as anti-Ukrainian. Magocsi's efforts are seen by them as attempts to "divide and conquer" the Ukrainian people through promotion of an artificial Rusyn nationality.

Those attending Professor Magocsi's lecture will have the opportunity to decide for themselves the merit and value of Professor Magocsi's Rusyn stand.

\*\*\*\*\*

IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva, Bogdan Horbal and Susyn Mihalasky.