

Carpatho-Rus' Karpatska Rus'



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

NO. 3 CARPATHO-RUS, YONKERS, N.Y., FEBRUARY 2, 1996 VOL. LXVIII

PRESS FUND APPEAL

We are making our annual **Press Fund Appeal** to all readers to help our newspaper. This is the time for all of us to support **KARPATSKA RUS**, the oldest, continuously published newspaper in America and Canada devoted to our people who emigrated from the Carpathian Mountains. As in the past, the financial need of our newspaper is of deep concern. Many of you may remember a time when you attended a social function, such as a dance or picnic, or even a wedding, where you were asked to contribute to the **Press Fund**. These were dedicated Lemkos who thought to collect for the **Press Fund** at every opportunity. We have gotten away from this. These Lemkos were not designated collectors; they were people who knew funds were needed to continue supporting the paper.

KARPATSKA RUS was founded in 1929 to bring the news of the world and local Lemko events to the people who hadn't mastered the English language. Later there was a Youth Page in English for their children. While the newspaper still informs us of Lemko activities of the various branches, it now has another need to fulfill. It now informs 2nd and 3rd generation Americans of Lemko ancestry of our history, traditions and customs of "stari kraj" (old country).

Do you really want to pass on your Lemko heritage to your children and grandchildren, a heritage that goes back in time more than a millennium? How can you get their interest and keep it growing? How are we passing the traditions and customs of our Lemko heritage to our children and grandchildren? Where can they easily get this information but in the **KARPATSKA RUS!**

The needs have changed throughout the years, but the need for money is ever-present. There are running expenses that are constant and increasing, such as printing and postage, which at the present time exceeds \$23. per year. There are reporters whose expenses must be met, as well as researchers and translators to whom a stipend must be provided. For the present we shall continue to hold this subscription price to attract new readers, and with labor voluntary, we should be able to hold the line, but the need for Press Fund contributions is urgent to meet out-of-pocket expense.

Many years ago our esteemed former Editor for 10 years, Dr. Pysch, (he died in 1957), was asked the minimum circulation number below which the newspaper could not economically continue to survive. He stated, unequivocally, that below a circulation of 2,000 copies per issue the newspaper would cease to exist. Well, frankly, for several years now our circulation has been considerably less than 2,000 and we are surviving and are very determined to continue. **With your kind help, readers, we can continue to improve the newspaper.**

Please send your contribution to the

PRESS FUND.

(Inside this issue there is a coupon that can be cut out and used to remit your much needed donation. Thank you.)

Continued from Issue #2, 1/19/96

The History of Lemkovina Part 17

I. Sanok (cont'd)

In the time of Boleslaw, Sanok and its environs were settled by many families of the Polish gentry, who, after the partition of Poland, were rescued using foreign capital and dispersed into the lands of Peremysh, Sambar and Cracow territories. For a while Volodyslaw Jagello also lived in the Sanok palace where in 1417 he married Elizabeth Pielitska. After his death Sanok was governed by his widow, Sofia, who succeeded in getting many privileges for the city. Many of the town's residents were merchants engaged in trade, especially in the salt trade. Two fires in 1470 and 1680 practically wiped out the city which was then considered to be wealthy. King Zigmund August assigned Sanok to Isabella, the widow of King Jan Zapolia, who was expelled from Hungary, but it was soon transferred to a wealthy Vloshka Bona, the mother of the late Jagello. Bona reconstructed the Sanok castle, and opposite the city on the bank of the San River, she built the so-called "Mislivsky Palace" and the "King's Well". In time Sanok had a factory manufacturing steel goods--wagons and resin and in post World War I times, a factory making automobiles.

Sanok was also well-known for extravagance by the Polish gentry during the XVII century. The city was trampled by the grandee Petro Ramult of Holuchkova, who gave refuge to bandits, and afterward, the city's mayor remarked that he should be wrapped in steel and sent to the palace tower. Gantries Hrokhowski, Dvernitski and Buchatski murdered those who reported them to the authorities; Iatsko Dydinsky was hacked with a sword by the bandit Nicholas Tarnovski and Susan Khohuletska, a bandit, attacked the informers. A vicious adventurer, Stanislav Stadnitsky was called the "Devil of Lantsutsky". Too many of our oppressed people suffered indignities at the hands of the Polish "Shlakhta". An invisible hand of the Polish gentry always strove to remove all traces of perpetrated cruelties and violence to the Russian people, many of these are now being uncovered by historians while all are known only to God.

Sanok, even in later times, played an important religious-national and national-cultural life in all of Lemkovina. Here, for years prior to World War I and for a time after that war, were established schools for Lemko youth educated in two Bursas--Russian and Ukrainian. Both nationalistic tendencies and nationalistic organizations

developed in the Sanok region. Of the Russian organizations and institutions, the following deserve our attention: the National Building, Beskid, Trades School Building, the library of M. Kachkovsky, the Student Circle Friends, a Society for the Defense of Dniester, Bursa of the National Building, Dramatic Circle, Boarding School for Russian Girls, Russian Choir, etc. The Ukrainian institutions were young. The most important were Enlightenment, People's Trade Building, Village Husbandry, etc. The relationships between the Russian and Ukrainian organizations, on the whole, were correct. Both groups celebrated the same national holidays, frequently conducted impressive parades and other nationalistic functions. Representatives from all of Lemkovina participated in the general assembly of the Filial of the Society of Michael Kachkovsky which met annually in Sanok. Here patriotic speeches by Lemko orators were delivered. Today all that seems like a dream.

From The Sanok State Gymnasium (high school), a large number of Lemko intelligentsia graduated. Perhaps no other Galician-Russian gymnasium was so patriotic, so devoted to the Russian cause, so characteristically intelligent as was the Sanok gymnasium. Its' Russian professors and pedagogues deserve our thanks. The director of the school, Vladimir Bankovsky, the son of a priest, who educated many generations of students to whom he was a father, shall always be remembered. Under the protective wings of the director, all Russian students found refuge from harassment by the Polish professors. Director Bankovsky was fond of all of them.

Other faculty members who rendered invaluable service to the gymnasium were Fr. Joseph Moskalik, a man of good heart, patriot, an excellent pedagogue and organizer, and author of "Sanok and its Environs". Dr. Michael Ladyzhinsky was a man of great learning who strove to fill their souls with love for knowledge. Many of his students now in their sunset years, have no difficulty in quoting Greek or Latin verses from Homer or Virgil. Prof. Roman Kovaliv who, despite his Ukrainian tendencies, maintained an impartial dialogue with all his students, regardless of their nationalistic leanings. His fatherly attitude endeared him to his students. The higher school authorities, conscious of the fact that in Sanok the Rus foundation was flowering, did their best to prevent the appointment of Russian and Ukrainian professors. With these two exceptions, all other professors in the Sanok gymnasium were Polish.

In the Sanok parish council archives dating back from 1573 to 1550 were discovered. For the years 1686, 1731 and 1750, a church register exists. After World War I, a "Lemko Museum" was founded in Sanok which had many valuable exhibits. Following World War II these exhibits were transferred to the Polish Museum located in the Sanok palace. This museum has two Epistles, one for 1502 and the other for 1551, presented as a gift by the Church.

In Dobrovka, Russka, near Sanok a stone

Continued on Page 2, Column 1

Continued from Page 1, Column 3

church was constructed by Fr. Valerian Slavikovsky, archimandrite of a monastery in Nikolaevsk on the Amur River.

In 1947, the remaining Russian population of Sanok was resettled in the western part of Poland under operation "Visla", and the parochial church was converted to a Polish church.

After diligent effort and work, in 1959 Dr. Joseph Perelom, a Sanok attorney, and engineer Yuri Chertekhinsky from Bobrakau, succeeded in having the church returned to the Orthodox parishioners in Sanok.

In January 1959, after a lapse of 12 years, a Divine Liturgy was celebrated, following which a victorious procession of more than 2,000 people was made to the San River to consecrate the waters. A similar celebration took place 24 years earlier in 1935, when the first Apostolic administrator of Lemkovina, Fr. Dr. Vasili Mastsiukh, celebrated his intrans (his first officiating) in Bohoiavlensky with a Liturgy and the blessing of water on the river San.

The history of Sanok is replete with material to contemplate the fate of our Lemko people.

To be Continued

Notice

A new subscriber has requested information about his ancestral village, Ostawica/Oslavicja, located in southeastern Poland, south of Sanok in the Ostawa valley. It may have been destroyed during the 1947 Visla operation. If any reader has information or knowledge of this village, kindly write to: A. Herenchak, Box 156, Allentown, NJ 08501.

A reader has kindly provided us with the following information:

Please inform the person who wants information about the cited village that a gazetteer was published in 1902 that contains descriptions of all villages of the "Kingdom of Poland and Other Slavonic Lands." The gazetteer is Slownik Geograficzny Krolestwa Polskiego I Innych Krajow Slowianskich.

It provides for most villages a fairly detailed description of the town.

The U.S. Library of Congress, Washington, D.C., and the Mormon Family History Library have copies of this gazetteer.

Sincerely,
Laurence Krupnak

Notice

Family historian looking for leads. Did you know my uncle? **Teodor (Frank) Sudia**, born in Barwinek, Krosno province, Galicia, emigrated to New York/Jersey City in 1909. Worked as a butcher. Believed living with wife and daughter in Passaic, New Jersey in 1920. Any information would be appreciated. Greg Leck, 101 Bunny Trail Drive, Bangor, PA 18013.

C.R.A. Center, Lemko Hall, Yonkers

Schedule of Events, 1996

Spring Dance " May 15, '96; 9:00 PM
Annual Membership Mtg. Sun. June 2, '96; 2:30 PM
Annual Picnic Sun. July 14, '96; 2:00 PM

Letters to the Editor

Dear John Righetti,

I saw in *Karpatska Rus'* your interview with Susan Mihalasky. Much of the interview dealt with the terms that are used to identify the Karpatska Rus' people (i.e., "our people").

Since there is so much confusion over terms, I suggest that an article that defines the various terms which are used to classify "our people" would be a valuable contribution made by *The New Rusyn Times, Karpatska Rus', The Carpatho-Rusyn American and Trembita*. I am referring to such terms as: Carpatho-Russian, Malo Rus, Ukrainian, Little Russian, Rusnak, Rusyn, Ruthenian, Lemko, Uhro Rus', etc. The origin of each term and who prefers what term should be provided. Somewhere along the course of time the correct term, Karpatska Rus', got buried by most people.

Both the "Rusyn" and "Carpatho-Russian" camps do not understand or simply overlook history and, therefore, cling to politically--and religiously--correct terms. The term Rusyn is preferred by the Eastern Rite--Byzantine Catholics (i.e., Uniates), and Carpatho-Russian is preferred by the Orthodox Catholics.

All evidence suggest that our people were Kievan Rus'. The exact time when Rus' people first inhabited the Carpathian Mountains is not known, but a large wave of migration to the Carpathian Mountains (north and south slopes), began during the early part of the 12th century. The migration was caused by the Polovtsy invasions which brought down the glorious reign of Prince Vladimir Monomakh. These invaders ravaged the countryside and cut off commercial exchanges with Byzantium.

Instead of uniting against a common peril, the various minor Rus' princes continued to destroy each other. To achieve safety, Rus' people continued to migrate to frontier lands, mainly the Carpathian Mountains to the west. The Carpathian Mountains (i.e., the Karpati Mountains) was a sliver of relatively unoccupied land between the Poles to the north and the Slovaks and Hungarian peoples to the south.

The next cause of migration of Kievan Rus' to the Carpathian Mountains was the invasions of the Mongols from the east (i.e., the Tartars) during the 12th century, led by Batu, the grandson of Genghis Khan.

Thus, as you can see, the most accurate term for our people is Karpatska Rus' (or Karpati-Rus', if you will).

The term Carpatho-Russian was developed by the United States Immigration and Naturalization Service (INS) after World War I. The INS wanted a term that would be uniform with the terms it promulgated for the then other internationally recognized Rus' peoples: "Great Russians," "Little Russians," and "White Russians."

Rusyn was/is not an officially used term by the INS. Rusyn was a term adopted by the Greek Catholics in Europe during the late 1600s, after the Treaties of Brest and Uzhorod.

So, today, we still "battle" over terms. The Uniates use the term Rusyn because they dislike the term "Russian" and the Karpati-Rus' Orthodox Catholics use the term Carpatho-Russian because that is the term their ancestors were called by the U.S. Government when many of them came to America.

Oh, that Church union with Rome, that the Poles began during the Polish-Lithuanian Commonwealth, achieved its designed purpose.....divide our people!

Dear John,

I just reviewed the second part of the cited article and have some additional comments. [I commented above on the term you use to identify "our people."]

The two areas that I will comment on now are: (1) your view of "Russification", and (2) the statement that the 1996 C-RS tour to Karpatska Rus' lands will be "first of its kind."

(1) Russification

(a) Is your statement that priests during the early years were "often" replaced by a "real" Russian priest an exaggeration? The archives of the OCA in Syosset, NY has parish directories for the early years. My study of early parish records and examination of priest surnames do not yield your conclusion.

(b) The information you offered regarding the posture that the Russian Orthodox Church (ROC) had in Greek Catholic parish conversions during the early 20th century must be clarified.

You should make it totally clear that the ROC did not initiate the conversions to Orthodoxy. In 1890, when Ivan Mlinar from St. Mary's Greek Catholic Church in Minneapolis showed up at Bishop Nicholas' doorstep in San Francisco, that was a total surprise to Bishop Nicholas. In 1890, the ROC Mission Diocese in San Francisco did not know that Greek Catholic parishes existed in America. When St. Mary's was reunited with Orthodoxy, word spread rapidly among the other American Greek Catholic parishes.

(2) Tours to Karpatska Rus'

Contrary to your belief, the 1996 C-RS Tour to Europe will not be the first. First, Father Stroyen has lead several tours already. And, the Lemko Association has been there also. [Ed note. Lemko Assoc. has sponsored trips to eastern Europe since the 60s.]

In addition, my company, East Europe Connection, has been touring and working in Karpatska Rus' areas since 1975. We travelled during the "exciting years" (i.e., years when these areas were ruled by the Communists). I believe that, in some immeasurable way, our tours and work and Father Stroyen's tour helped to bring down Communism. This could have been done by showing the people that their governments were not exactly truthful about who Americans were. That is, Americans were not monsters, but real people like them.

Sincerely,

Laurence Krupnak

Press Fund Contributions

Yonkers Branches 4 & 28	\$100.
Joseph Obuch, in memory of mother	80.
Anna Istwan and son, Walter, in memory of husband, George	50.
Anna Greenjack	30.
Walter E. Ilchuk	30.
Maria Kowalchuk, in memory of husband, Volodimir Kowalchuk	20.
Walter Perog	20.
Olga Yedinak	20.
Eva Chupinsky	15.
John Fecica	10.
Timko Fecica	10.
Theodore Felenchak	10.
Nancy Krynicky	10.
Stephan Kurylo	10.
Varvara Kurylo	10.
Catherine Spewock	\$10.
John Wyslocki	10.
Andrew Yadlowsky	10.
William Adamchak	5.

Total \$460.

Primakov's First Move: The CIS

Considering the wide public interest in the appointment of Yevgeny Primakov to the post of Russian Federation Foreign Minister, we would like to present some excerpts from his speech at a press conference that took place on January 12 in the press center at the Foreign Ministry on Zubovskaya Square.

Priorities

I regard my appointment as an acknowledgement of the need to intensify the Foreign Ministry's activities to protect Russia's national and state interests.

Despite its current problems, Russia was and will remain a great power; its policy in the outside world must conform to that status. This also means that we must establish a foreign environment that would largely work to the advantage of economic development, furthering the democratic process with in Russian society.

In advocating partnership between former Cold War enemies, we stress the need for a partnership that is equal--I would particularly like to stress this point--equal, and mutually beneficial, where the interests of each party are considered.

On Nato Expansion

I take a negative attitude toward NATO expansion. I feel that this is counterproductive for a stable Europe and that this places Russia in a new geopolitical situation. For example, we recently dismantled medium-range missiles. This was a great victory mainly because we eliminated a class of missiles with a very short flying time capable of striking vitally important objects on our



Yevgeny Primakov.

territory. If we assume hypothetically that tactical rockets carrying nuclear weapons will be situated on Russia's borders, this will nullify the results that we were striving for in destroying medium-range missiles. This is just one example indicating how important it is for Russia to avert any moves, which could bring NATO's military infrastructure closer to our territory.

Ukraine and Other CIS Countries

These countries will be our top priority. If the necessary agreements are achieved, my first trips will be to the capitals of all these countries, and then I will start thinking about more distant countries. I do not feel that there is a crisis in Russian-Ukrainian relations. However, serious problems must still be solved.

On Relations with the United States

I've said already that my main task will be to bolster activating the Foreign Ministry's work in defense of Russia's national interests. However, I do not feel that this runs counter to my other goal, which is developing relations with the United States as a state having significant power and influence in the world. Russia will also be developing relations with other countries, too.

On Balkan Politics

The way Russian policy toward the Balkans is slanted has always been determined by our desire for settling the Yugoslavian crisis so as to check the spreading of instability from former Yugoslavian territory to other Balkan countries. We

will continue and intensify our present policy in this area.

On Iraq

There can be no doubt that Iraq's future completely depends on the degree to which it will fulfill all of the resolutions adopted by the Security Council after the conflict. Some of these resolutions are close to being implemented; the international community must take this into account. Other resolutions have yet to be carried out by Iraq. Russia's position on Iraq's territorial integrity is unequivocal--it must remain a single state.

Moscow News

The Cooking Corner

Among the Orthodox it is traditional to celebrate Name Days **Emenenee** instead of birthdays. A Name Day is the day your saint is mentioned in the Church Calendar. Your saint is the one whose name you received at your baptism. To observe the day, the person who is celebrating gives the party. Instead of a sweet birthday cake a krendel made of a sweet coffee cake dough is provided. This is served with coffee or tea when well-wishers come to give their congratulations. It may also be served at the special dinner. Today, the custom of giving congratulations on Name Days is still observed but it is often done by sending a card or calling by phone. Why not celebrate your Name Day or the day of someone you love by making a krendel?

Krendel

2	pkg	dry yeast
1	cup	milk
1/2	cup	sugar
1	tsp	salt
1/2	tsp	vanilla
1/2	tsp	almond extract
1	tbls	grated lemon peel
5	cups	flour
2		eggs, slightly beaten
1/2	cup	very soft butter
1	cup	chopped candied fruit or raisins
1/4	cup	melted butter
1		egg, beaten
		granulated and XXXX sugar
		almonds, toasted

Prepare a sponge by combining the 2 packages of yeast with 1 teaspoon sugar, 1/2 cup lukewarm water and 1/4 cup flour. Let stand until double in bulk. Meanwhile scald the milk, cool to lukewarm and add the salt, the 1/2 cup sugar, vanilla, almond extracts and the lemon peel. Add milk mixture to yeast. Mix well.

Place flour into a large bowl. Make well in center, add yeast mixture, work in. Add 2 eggs and then the 1/2 cup softened butter. Mix well. Add bit more flour if needed and mix until dough forms a ball and leaves the side of the bowl clean. Place on floured bowl and knead for about 15 minutes, or until dough is smooth and free of lumps. Then flatten the dough and work in the glazed fruit or raisins gradually.

Form dough into ball and place in buttered bowl. Butter top lightly. Cover with towel and let rise until double, about 1 to 2 hours.

Punch dough down, place on floured board. Form into a long rope shape with a fat middle and tapering ends. Form it into a pretzel shape or make it into a capital B. Place shaped dough on a greased cookie sheet. Brush with the melted butter and let rise for about 45 minutes. Brush with beaten egg, sprinkle with granulated sugar and the toasted almonds either sliced, slivered or ground. Bake at 375 degrees for 40 minutes or until nicely browned. Cool on rack. Dust with confectioner's sugar before serving. **Suggestions:** This may be wrapped in foil and frozen. Sprinkle with the confectioner's sugar before serving, not before wrapping. This can be

made with a pinch of saffron dissolved in the scalded milk instead of using the vanilla and almond extract.

The Orthodox Herald

Passaic Branch #5--16

1996 Schedule of Events

May 5	Spring Banquet, 2:00 PM	\$15.
July 21	Annual Picnic, 1:00 PM	\$15.
October 20	Fall Banquet, 2:00 PM	\$15.
	Birthday Meetings	
March 10	2:00 PM	
June 9	"	
September 15	"	
December 8	"	

All functions are held at the Lodge, corner of Ann Street and Lanza Avenue, Garfield, NJ.

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: _____

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Press Fund

Donation: _____

Send To:

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CARPATHO--RUS

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(Продовження з ст.4)

ФЛОРИНКА

И сіно гдоптане
Притисний паузом!

5.

Гвосени селяне
Копают бандури.
Запрягай, фурмане,
Коники до фури,
На котрій півкішки
Гвожени глітерки!
Не забуд ти мішки,
Опавки, цеберки!
Ти ід помаленьку,
Бо домів не вернеш,
Як гвадиш в сосінку
и віз перевернеш.
Ото буде конфуз!
Засміют ти кури,
Же з поля не привіоз
До склепу бандури!

6.

Як маш ти родину
И за ден ся вернеш,
Поїд на гостину -
На фестин ци кермеш!
А в зимі в м'ясниці,
Як прийде неділя
И маш одданиці,
То зроб ім весіля!
Запрігай ти коні
До санок з музиком,
Моводу г вельоні
До шлюбчез з шиком!
Най коні горіни
Б'ют сніг копитами,
Хоц гкрие їх іний
Бівима перками!

7.

Коні мої, коні,
Вішта, гейта, сиви!
Ви ся сприйте в гоні,
Не будте зрадливи,
Бо ся збурят гриви.
Де шкарпа - обминте,
Мої коні цвани,
Хоц кус одпочинте,
Бо сте барз загнани,
и будте стримани!
Зафурчали гнани
Два коники сиви,
Стали, як гкопани,
Опустили гриви
По свому щасливи!

25 листопада 1994 р.

Як роспалась Австрія, Габсбурги пропали,
Вольно народы зотхнули, кайданы упали.
Угры, чехи и поляки склали свою владу,
А Русины до Флоринки скликали нараду.
То народне было в'че з ц'лой Верховины,
И выбрало «Русску Раду», уряд Лемковины.
Св'тла радость звеселила Бескиды-Карпаты.
Уж николи не вернутя талергофски каты.

Встал народ, якого враги прирекли до смерти,
Встал за волю и свободу, хочь б'дний, обдертый.
Повстал народ, што в'ками под ярмом гнул шию:
Мы свободны, мы Русины пойдём под Россию.
Громом Бескид облет'ла та радость велика:
Чи чуєте, добры люди, своя республика?
Ярослав Качмарчик, Хиляк, Громосяк с Крыницы
Закликают: за честь встати родимой землицы.

Край знищений, кругом всяды могилы и гробы,
Всяды смуток, всяды нужда, голод, бруд, хоробы.
Край знедолений в'ками розорвал кайданы.
Як же было не рад'ти? Свобода настане!
В наши хижи загостила воля вымр'яна.
Не дивуйтесь, што у лемков лица заплаканы.
И с радости вшитки вины ворогам прощали,
В згод'ь, мир'ь с сус'дами жити нам'ряли.

Та коротко солнце гр'ло, св'тило в Карпатах.
Не гостила довго воля в лемковских загатах.
Легионы Пилсудского край поневолили,
Горьше ярмо, як австрійске, на лемков вложили.
Никому было помочи, за лемками стати,
И панове «Русску Раду» кинули за граты.
И жандармы задусили лемковску державу
И вывезли патриотов на судову лаву.
Все ж Флоринка не загине в памяти народа,
Чи то раньше, чи позн'йше блисне нам свобода.



No-one means all he says, and yet very few say all they mean, for words are slippery and thought is viscous.
Henry Adams (1838-1918)

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

Top this First Lady: "My family ancestry is very old. It dates back to the days of King John of England. How old is your family, my dear?"
Second Lady: "Well, I can't really say. All our family records were lost in the flood."

IN APPRECIATION

The Committee requests that all members please attend since important matters will be up for discussion.
Branch Committee

Pilgrimage Tour '96 is being planned for mid-September to Slovakia, Ukraine and Poland. Focus is on the Carpathian area. For info write: P.O. Box 9, Hunlock Creek, PA 18621 or call (717) 256-7232. Orthodox Herald

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

The annual meeting of Lemko Assoc. Elizabeth Branches 35-7-38, will be held on Sunday, February 25, 1996 beginning at 2:00 PM. The meeting is to be convened at:
P.A.L. Youth Center
400 Maple Avenue
Linden, New Jersey

Notice

REQUEST OF OUR READERS

NOTICE