

Carpatho-Rus Karpatska Rus'



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

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PROGRAM OF COMING EVENTS

- Aug. 2, Talerhof Memorial Services at SS Peter & Paul Russian Orthodox Church.
- Aug. 16, Annual Picnic at CRA Center (Lemko Hall), 556 Yonkers Ave., Yonkers, NY beginning at 1:30 PM.
- Sept. 13, The 30th Annual Lemko Folk Festival to be held at ROVA Resort, Route 571, Cassville, NJ.

NOTICE

The annual Picnic of the Orthodox Christian Church of Christ the Saviour, 365 Paramus Road, Paramus, NJ 07652 will be held on the church grounds on July 19 beginning with Divine Liturgy at 9:00 AM.

A full program of activities is planned including soft ball, volley ball, balloon toss, a Chinese auction, a children's Chinese auction and 50/50 raffle. Prizes include a \$200. Macy's gift certificate, Bicycle and 2-piece luggage set. Music, including Karaoke, will be provided all day by Ed Witek. Continental breakfast at 11:00 AM with lunch and dinner served all day.

Father Nehrebecky invites all to come and enjoy themselves.

An interesting in-depth analysis of the climatic events that began in 1985 in the former Soviet Union up to the present day. This is the fifty eighth installment of the story from Moscow News.

The Crash of an Empire

A Colloquial Chronicle, Russia, 1985-1991, Part 58

The Earth Quakes

When in doubt, quote Shakespeare, "When sorrows come, they come not single spies but in battalions." 1966 was the Year of the Big Nuclear Bang. Countless people died as a result of that man-made disaster, countless others are living out their days in sickness and misery, while millions now live and work and make love and bear children surrounded by pockets of gene-shattering radiation "dirt" ever in danger of picking the wrong flower or mushroom or catching a curie-loaded fish or just breathing at the wrong moment.

Not two years passed, and disaster of similar proportions struck again, On December 7, 1988, at 11:41:23 an earthquake, force 10 on the Richter scale, hit an area in Armenia where 700,000 lived. Four towns lay in ruins, one of them, Spitak, was destroyed completely. Thousands of people died.

Just as Gorbachev was savoring the triumph after his magnificent speech at the U.N., which showed all mankind a glorious path into a resplendent future, a telephone call from premier Nikolai Ryzhkov brought him down to earth with this shattering news. Not that Mr. Gorbachev was entirely shattered: Ryzhkov wrote later that not a

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Continued from Issue #14, July 3, 1998

THE HISTORY OF LEMKOVINA

Part 52

This August represents the 84th year since the beginning of the Talerhof tragedy against the Lemko people. The following installments of our History were skipped a few issues ago from the book's chronology.

Part III

4, Talerhof

Transports full of arrested Lemkos traveled to the Talerhof concentration camp, located in Styria, near Graz. This was a large area surrounded by pine forests and enclosed within barbed wire fences. There were no buildings there, so the prisoners spent three months under the open sky. Their situation was desperate because the time was autumn, with frequent rains and strong winds. They were encircled by barbed wire, which they could not cross on pain of death. They had to stand on their feet all day long, and in the evening they would fall down from exhaustion, sometimes on top of each other, to get through the night. In the morning they would get up on command from the guards. Humanitarian consideration was at such a low level that there was no proper place for basic physiological needs. After a few months some barracks were built, rotting straw was brought in, and the prisoners were housed there. Following are a few examples of the degradation they suffered.

People would sit in front of the barracks picking insects (lice) off their bodies and shaking them out of their clothing. Inside the barracks the straw was alive with the rustling of hordes of

insects. It is not surprising that under these unsanitary conditions typhoid fever broke out in all the barracks. Every day scores of bodies were carted out to a grassy spot "under the pines". There even were cases of people dying from insect bites. While the prisoners suffered from hunger, deprivation, and filth, the camp officials would often indulge at night in feasts and drunken sprees. Saturated with alcohol, they would then order some young women to be brought out from the camp and, despite the quarantine, would rape those poor wretches. If one should dare to resist the raping, she would be shot on the spot by some drunken officer. For the prisoners' physiological needs, there was a long and deep ditch with a long pole over it. Latrine visits were made in groups, under guard, and at appointed times. The prisoners would sit down on that pole and get up from it on command. If someone should be either too slow or too quick, he would be shot immediately. Many of them met their deaths in that ditch full of human excrement.

When news of this Talerhof hell reached the world outside the borders of Austria, an international commission visited the place, and camp conditions improved rapidly. The barracks were enlarged, a latrine was built, a chapel was constructed, food improved, and people were better treated.

This concentration camp contained several thousand prisoners from all over Galicia. There were about five thousand Lemkos alone. When the camp was closed down, only a handful returned. The others all lie in blessed sleep under the pines of Talerhof. Much has been written about Talerhof since the war. Those who lived through it and returned home safely have published an account of their sufferings in a thick volume entitled "Talerhof

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READERS --- REMINDER --- TALERHOF DAY

By August 11, 1914 the major industrial powers became embroiled in the First World War, a war that eventually killed 10 million people with many millions left as cripples. With the commencement of war the Austrian military immediately imprisoned thousands of our Carpatho-Russian people, although they were Austria-Hungarian citizens, in concentration camps, the most infamous of which was TALERHOF in the Vienna area. In these camps thousands of our people were killed or died of starvation and disease due to the inhumane conditions. To honor their memory:

MEMORIAL SERVICES will be held at:

SS PETER & PAUL RUSSIAN ORTHODOX CHURCH

109 GRAND STREET, JERSEY CITY, NJ 07302

DIVINE LITURGY will be offered on August 2, 1998 beginning at 9:30 AM by VERY REV. FATHER JOSEPH LICKWAR. We urge all those interested in our people, heritage and culture -- please attend. A Memorial Luncheon will be given after the services.

Continued from Page 1, Column 1

word was said during that first conversation about interrupting the visit and flying in a hurry to the disaster-stricken area. The visit continued, Ryzhkov was left to handle the crisis on his own.

One thing must be said for both Ryzhkov and Gorbachev: there was no attempt at a cover-up this time. TV covered the disaster in full. The coverage was not of CNN quality, of course, but certainly nothing like the barefaced lies and stony silences of the past. Moreover, Ryzhkov, who flew over to Armenia on the night following the earthquake, used TV to appeal to the whole country to start sending rescue workers and machines without waiting for commands through channels.

The response, both from the ordinary citizens and from various enterprises and organizations, was overwhelming. Trainloads of equipment started rolling immediately from as far away as the Urals and Siberia. Foodstuffs,

blankets, tents and warm clothes were collected in the neighboring regions (with the notable exception of Azerbaijan) and sent to Armenia posthaste. Georgia, the closest neighbor, was the first to respond. Georgian doctors were on the scene on the day following the earthquake. All over the country citizens were throwing open the doors of their apartments to orphaned children and homeless men and women of Armenia.

One of the first orders Ryzhkov gave was for trade unions to vacate their sanatoria, rest homes, boarding houses. There used to be a huge network of these subsidized establishments, and they absorbed most of the refugees from disaster - more than sixty thousand of them.

The speed with which these evacuation measures were taken and rescue workers, equipment and medical teams were brought on the scene was impressive, but on the whole it became evident that the Soviet state was better equipped to conceal disasters than to handle them. When international rescue teams, with their dogs, highly specialized and sensitive equipment and expert personnel began to arrive at Spitak and other stricken areas, the contrast was too glaring. The Soviets just didn't have an emergency rescue service - the closest to it were teams of mountain rescue workers trained to get people out of avalanches or keep inexperienced mountaineers off the more dangerous rock-faces, not dig among the rubble for survivors, which is quite an art in itself, as it turned out. No one will tell now how many people were crushed to death by inexperienced, in fact, amateur rescue workers.

In general, the "human factor" was a great obstacle in the way of the rescue effort. The survivors, crazy with grief, fought over the few mechanisms available in the first few hours after the earthquake, and used them not just inefficiently but dangerously, as I said. When Ryzhkov reached Spitak, the epicenter of the disaster, he was met by an angry, hostile crowd or rather mob that nearly tore to pieces an unfortunate cameraman who decided to film the scene for posterity, and Ryzhkov's bodyguards only saved him by using force, in fact they had trouble protecting their charge, as some of the crowd tended to grab him by the lapels, but Ryzhkov climbed a pile of rubble and spoke quietly and understandingly, and was eventually listened to.

The grief-stricken crowd was enraged that the government was not giving them helicopters to lift the concrete slabs and clear the way to where the victims' heart-rending cries were coming from.

Ryzhkov, an engineer by training, saw at once that a more dangerous and stupid method of rescue operation could hardly be devised, but he also saw the need for great tact in handling these half-crazed people. Helicopters were brought in and quickly showed their complete uselessness and worse, raising impenetrable clouds of dust which made rescue work impossible. They were eventually used to evacuate the people from the area.

The authorities on the ground, the Armenian government and what was in fact a parallel government, the Karabakh Committee, were doing what they could, but it wasn't much, and it wasn't all quite adequate. They appealed to the people of Armenia to go to the rescue, to save their

brothers and sisters. The people responded with a will, rushing to the scene of the disaster in cars and buses and carrying away thousands of survivors in the first few hours. Unfortunately, this all-out effort involved very little organization and a great deal of confusion. The roads were soon totally blocked by these volunteer cars, so that when the badly needed machines began to arrive, there was no way they could get to the scene of the disaster.

Ryzhkov then decided to impose the state of emergency. No one actually knew how the thing was done - no state of emergency had been introduced within living memory. So they improvised. A cordon of paratroops was thrown round the two towns that had suffered most, the cars blocking the roads and streets of the stricken areas were all herded onto improvised parking lots in the open fields, and the rescue operation could now run more smoothly. Ryzhkov has words of special praise for General Rodionov, the future anti-hero of Tbilisi, the future and now ex-defense minister of Russia, for the speed and precision of handling the state of emergency situation.

As the trains carrying machinery, rescue and builders' teams kept rolling across the vast spaces of Russia, an airlift of vitally needed equipment and supplies was organized, and military and civilian cargo planes started bringing in huge cranes, bulldozers and such, landing at Leninakan airport at ten minute intervals. Unfortunately, this effort involved a couple of air crashes with considerable loss of life, which was probably inevitable, given the practically battle conditions under which the pilots had to work, with dozens of planes flying round and round, day and night, over the airfield surrounded by mountains, waiting for their turn to land.

Ryzhkov, the ranking official on the scene of the disaster, soon became the actual focus of the rescue effort and practically a hero, especially after an episode shown on TV in which his helicopter landed at a remote mountain village and an elderly peasant woman, embraced him with the words "Tsavo tanem," which roughly means "Let your pain be mine," the highest expression of respect for a person in Armenia. Prayers were read and candles were lit for his health in churches both in Armenia and Russia, and not just by the clergy, either.

By contrast, Gorbachev's visit to Armenia, when it eventually happened, ended in disaster. Firstly, the visit was clearly organized as a publicity stunt: he flew over accompanied by his warmly hated, ever conspicuous wife, to ride around and offer condolences for the benefit of the cameras, not to plug away day and night like Ryzhkov.

Secondly, Gorbachev failed in an area where his skills were needed most and in which he was supposed to be the greatest expert-in politics. The fact is that, even in the face of the great natural disaster, Armenians were not forgetting the political issue that was uppermost in their minds, the conflict with Azerbaijan over Karabakh, and they used every meeting with Gorbachev to bring that up. Understandably, Gorbachev was shocked by such apparent irrelevancy in the face of so much grief and loss, but he could have handled these angry appeals with greater sensitivity and tact-like Ryzhkov.

As it was, he just blew his top and talked, in a TV interview at the airport before leaving, of power-hungry, unscrupulous people exploiting the Karabakh issue for their own egoistic ends. This was an apparent reference to the Karabakh Committee which in actual fact consisted of highly respected, if probably misguided, people. Such an attack meant that Gorbachev was clearly taking sides in an issue where a wise and impartial arbiter was most needed - and even such an arbiter might easily fall in an intrinsically tragic, hate-ridden situation. The whole episode dealt yet another blow to Gorbachev's image as a statesman.

One must say, though, that, however poor his situation evaluation and however unstatesmanlike his conduct and timing, Gorbachev (and at times Ryzhkov) was mostly expressing the shock and indignation of the rest of the nation (if the "Soviet people" could be called that) over the failure of Azeris and Armenians to stifle their mutual hatred in the face of this act of God. Azeris actually sent praises, amid scenes of

jubilant, to Allah for inflicting such punishment on their enemies, and tried to stop the trains carrying

rescue teams and equipment to Armenia. There were graphic pictures on TV of locomotives with windscreens shattered by rocks thrown at them on Azeri territory. This was something beyond belief and comprehension for most of the country - the people just kept muttering under their breath, "What animals."

Armenians as the victims had more sympathy, but there were also some things here which the country at large simply failed to understand or sympathize with, idiotic rumors were spread, some say by the Karabakh Committee members, that the earthquake had been caused intentionally by an underground nuclear explosion. Ryzhkov and his aides had a hard time convincing Armenians that they were being evacuated to the Black Sea resort of Sochi, not deported to Siberia. Azerbaijani license plates on trucks carrying aid were replaced on the border with Armenian ones, as if the Armenians had nothing more pressing to occupy them.

The rest of the country just sighed and mused how incurable human folly was. The general sentiment was that a strong empire could beat some sense into these hate-besotted heads - but the empire was too busy cracking up, heading for the resplendent heights of democracy.

Sergei ROY, Moscow News

The Cooking Corner

Sour Cream Apple Pie

| | | |
|-----|------|-------------------------------|
| 2 | | eggs |
| 1 | cup | 8 oz., sour cream |
| 1 | cup | sugar |
| 6 | tbls | all-Purpose flour, divided |
| 1 | tsp | vanilla extract |
| 3 | cups | chopped peeled cooking apples |
| 1/4 | tsp | salt |
| 1 | | unbaked pie shell (9 inches) |
| 1/4 | cup | packed brown sugar |
| 3 | tbls | cold butter or margarine |

In a large bowl, beat eggs. Add sour cream. Stir in sugar, 2 tablespoons flour, vanilla and salt; mix well. Stir in apples. Pour into pie shell. Bake at 375 degrees for 15 minutes. Meanwhile, combine brown sugar and remaining flour; cut in butter until mixture is crumbly. Sprinkle over top of pie. Return to oven for 20-25 minutes or until filling is set. Cool completely on a wire rack. Serve or cover and refrigerate. Yield: 8 servings.

Submitted by; Julia Adamiak

Notice

Passaic Branch 5-16; Lemko Assoc.

1998 Schedule of Events

October 18 Fall Banquet, 2 PM \$15.

Birthday Meetings

September 13 2 PM
December 6 2 PM

IN APPRECIATION

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

Notice

Anybody have old 78 RPM records with Lemko, Boiko and Hutsul music? Please contact Alex Herenchak, Editor.

Continued from Page 1, Column 3

Almanac". There are also several pictures of Talerhof martyrs. However, nobody can adequately describe orally, and no hand can effectively pen the full story of Talerhof with its Tantalian torture and the sufferings of the people that cry to high heaven. Talerhof will forever remain the shame of the twentieth century for Austrian culture. The worst torturer of the Talerhof martyrs was an Austrian officer named Chirovsky, a Ukrainian, who surpassed all the other monsters in cruelty toward defenseless people. He was a sadist of the first order, devising for his subordinates vicious ways of tormenting people. A memorial in the form of a triptych cross has been placed over the burial ground of the Talerhof martyrs.

5. Talerhof Congresses

So-called Talerhof congresses were instituted after the war to preserve the memory of the Talerhof victims. Such a congress would begin with a solemn High Mass for the souls of those who perished at Talerhof and other places of Austrian torture. At one of these High Masses, the minister gave a sermon in which he portrayed the crucifixion of our people during the war, with appropriate responses. After the Mass there was another meeting in a reading room. One of the Talerhof survivors presented a report, which was followed by discussion and the resolutions of the congress. A third meeting included academic studies and theatrical presentations, following which there was some friendly entertainment.

Masses of people took part in these congresses and returned home with patriotic uplift of their spirits. The largest such congress was held in L'wow in 1934. About 200 priests and several thousand people from all parts of the former Galicia took part. After the High Mass, which was conducted in the Preobrazhensky Cathedral, there was a grand march through the streets of L'wow to the Lychakovsky Cemetery, where a blessing was conferred on a memorial inscribed: "To The Victims of Talerhof 1914-1918, Galician Rus". This was a magnificent demonstration by the people of Galicia in the royal city of L'wow.

Many other Talerhof congresses were held in Lemkovina, the largest of them in Sanok, Ustriky, Perehrimka and other places.

The Peremysl Bishop, Iosafat Kotsylovsky, prohibited priests from taking part in these congresses under threat of suspension. Father Panteleymon Skoromovich of Dynisk immediately sent a protest to Rome and had the interdiction rescinded. Many Ukrainian priests, filled with hatred of Russians, would not allow Talerhof minded priests to hold services in their churches and locked people out of the churches. Because of this, Russian priests had to ask Latin priests for permission to hold services in Latin churches. Polish priests readily agreed to this. Such incidents occurred in Sanok, where Greek Catholic Father Emilian Konstantinovich was curate, and in Ustriky, where the curate was Father Mikhail Zharsky. The people were frustrated and disturbed by such behavior on the part of them.

6. The Military Prison in Vienna

Some of the leading scholars and villagers in Lemkovina were arrested and transferred under heavy guard to Vienna, where they were confined in a military prison. This was the highest security prison in the entire Austrian nation. Among others jailed there were: Father Roman Prislowsky, pastor in Zhegestowa and chairman of the Russian Hostel in Nowy Sanch; Father Ioan Stanchak from Wisotsk; Dimitry Vislotsky, student from the village of Labowa; Ivan Andreyka, student of philosophy from Tylich; Teodor Mokhnatsky, farmer from Mokhnachka Nizhna; Metody Trokhanovsky, teacher in Krynitsia; Vladimir Kachmarchik, student from Biltsarowa; Ivan Gassay, judge in Nowy Sanch; Father Mikhail Yurchakivich, pastor in

Chorny; Gerasim Gromosyak, farmer from Krynitsia; Dr. Aleksander Savyuk, lawyer in Sanok; and others, about 20 all told.

They were subjected to a long political trial at a military court in Vienna. Scores of witnesses were heard, mostly Ukrainians from Galicia. Foremost among these were the priests Vasily Smolinsky and Mikhail Dorotsky, already familiar to us. The trial ended with all the accused being sentenced to death by hanging as traitors to the Austrian state (Zum Tode durch den Etrang verurteilt). The sentence was not carried out, thanks to the intervention of the British king and Countess Sofia Potocki Zamoyska, who was in the service of Karol, Crown Prince of Austria at that time. Countess Zamoyska was the patron of Wisotsk, where Father Ioan Stanchak was pastor. She gained an audience with Prince Karol through the Papal Nuncio in Vienna and managed to get the sentence rescinded, pledging her life and her property for the prisoners and testifying that they had not engaged in any spying activity but were involved only in cultural-educational work within the framework of registered institutions. The prisoners were granted amnesty and were freed. The proceedings of this trial and related documents are in the possession of the family of one of the accused (Sofia Stanchak Vengrinovichova in Krynitsia-Zdroy). They make very interesting reading for historians and jurists.

7. Individual Murders

In their reports from the front, Austrian officers blamed all kinds of failures on the local populace. Whole groups of people were slain after every such failure. Before a coming battle, the Austrians would gather up a few or a dozen hostages, hold them at some special place, and then hang them on the nearest trees after the battle was lost. Hundreds of completely innocent people perished by the rope. Many Lemkos died at the hands of individual soldiers, mostly Magyars. It often happened that a Magyar private would encounter one of our villagers and ask him "what are you?", the villager would answer "I am Rusnak". Then with a Satanic cry of "rus, rus", the Magyar would level his carbine and shoot the guiltless person dead. Nobody would come around to see if the victim was guilty or innocent, because no army man was ever responsible for killing a civilian.

Many people died through the actions of extremist Ukrainian provocateurs. The hanging of the members of the Werkhomlia Welika Village Council was well known. In the early days of the war, when Russian troops began to take over Galicia, one of them appeared in Werkhomlia out of the blue and declared himself a Russian patriot. He showed up at the village hall where the council members were in session, praised Russia, and sharply criticized Austria. He told about the easy life in Russia, the nobility of the Russian Tsar, the freedom there, etc. On the other hand, he spoke of oppression in Austria, of the Austrian Kaiser's hatred of our people, Austrian bondage, and so on and so on. Finally, he posed the question, "Who would you rather belong to, Austria or Russia?" The Council members replied: "If it is as good in Russia as you say, then of course we would rather belong to Russia than to Austria". With that, the man left the hall. The same man appeared in the village late that night, but this time in the uniform of an Austrian gendarme and with a carbine in his hand; with him were several other gendarmes. All the members of the Council were rounded up, chained, taken to Piwichna, a neighboring village, and there they were all hanged on trees as traitors to their most illustrious lord.

There were many similar scenes in Lemkovina. Masses of people died at the hands of soldiers, gendarmes, provocateurs, and others. Lemkovina was a principal arena of war activity. The front held on there from halfway through November 1914 until the end of May 1915, more than six months. Decisive battles were fought in Lemkovina. It was the scene of the most military

fatalities and the most civilian fatalities in the war. It suffered the most in both human and property losses. The war machine gutted Lemkovina through its entire length and breadth. Many villages were burned, many demolished, and many denuded of grain, cattle, and every other means of livelihood. The war played havoc with the Lemko's material and moral resources, but it did not destroy his spirit. In an essay entitled "On The Roads of Lemkovina", the Polish publicist Dr. K. Tweradska describes this historic time thus:

"The commander of any army unit had the power of life and death over the people. Hundreds of Lemkos were put to death by the Austrian poltroons to mask their defeats, and thousands were sent off to Talerhof, an Austrian concentration camp. Extremist Ukrainians played a sorry role in carrying tales to the Austrian gendarmery. So far, none of the perpetrators of these atrocities have been brought before any court. This tragedy of an innocent people must be understood and honored.."

This is the testimony of a Polish historian and observer of the events in Lemkovina.

To be Continued

Stefan Skimba, our Lemko musician, on his return to Lemkovina in 1938.

The Only Russian Bursa in Lemkovina Recollections From a Trip to the Old Country

(Translator's note: The word "bursa" (pronounced "boorsah") in the title and elsewhere in this essay is not the medical term you can find in your dictionary. It is a student hostel or boarding school where secondary school students live and pursue their studies.)

I must admit that I awaited with anxiety and uncertainty the moment that I would step across the threshold of this bursa and would see everything with my own eyes, because many things have been said and written here in America about this Russian-Lemko bursa.

All this disturbed me very much, because for many years, and especially after the First World War, this bursa was like a beloved child for all Russian-Lemko emigrants. They were interested in it, they wrote about it in their American newspapers, and they sent donations to it.

The management of the Society, who knew about my arrival, invited me to come on May 10, 1938, because this was an ordinary workers' market day, not a holiday. I arrived at the bursa at the appointed time with two of my immigrant friends (Yurchik from Krampna and Shmaydo from Prislöp).

We were met with a hearty welcome by the director of the bursa, Professor Roman Maksimovich, at the head of his bursa students. Student Mikhail Kondratik from Losie also gave us a greeting on behalf of the young people, thanked the Russian-Lemko emigrants for their help in the past, and asked them to remember the bursa and the poor Russian students in the future.

Here we could verify with our own eyes that out of the 37 students at the bursa, 34 were children of villagers, while only three were children of working Russian intellectuals; of these three, two were sons of teacher Yuri Poloshinovich from Wysowa, and the third was the son of the priest Sobolevsky from Ustye Russe.

Following are the names of these bursa students: 1) Adamts'o, Stefan Wasilya, from Smerekovets; 2) Babey, Yulian Iwana, from Labowa; 3) Bubniak, Lyubomir Damyana, from Wapenne; 4) Wozniak, Vladimir Konstantina, from Shumbarka (Dolin); 5) Woynar, Daniil Isaaka, from Chirna; 6) Gal', Wasil' Andreyka, from Losie; 7) Goysak, Aleksandr Gavriila, from Wysowa; 8)

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Gorbal', Mikhail Iwana, from Bortnoy; 9) Gratson', Dimitry Iwana, from Neznaewa; 10) Dzwonchik, Stefan Konstantina, from Kunkowa; 11) Dzyubina, Pawel Osifa, from Gladysnow; 12) Zabawsky, Stefan Luky, from Skwirtne; 13) Zhelem, Ivan Andrey, from Wapenne; 14) Kasarda, Teodor Stefan, from Smol'nik, Lesko County; 15) Kilko, Iwan Antona, from Swyatkowa; 16) Kir, Mikhail Ivana, from Lupkow; 17) Klyatka, Yulian Yakima, from Matsiewa; 18) Kobasa, Aleksandr Mikhaila, from Matsyna Welka; 19) Kosar, Anton Andrey, Dimitry from Hanchowa; 20) Kondratik, Mikhail Iwana, from Losie; 21) Krasnoselsky, Petr Andrey, from Pehonina; 22) Kulyanda, Andrey Semana, from Labowa; 23) skipped; 24) Matsiowski, Wasil' Antona, from Izby; 25) Pysz, Ivan Yakima, from Rozdilia; 26) Pirog, Vladimir Wasilya, from Lelyukhow; 27) Poloshinovich, Sergiy; 28) Poloshinovich, Erasm, from Wysowa; 29) Senyuk, Mikhail Antonya, from Shepyanin, Rawa Russka County; 30) Shwala, Wasil' Semana, from Tylawa; 31) Sobolevsky, Roman Mikhaila, from Ustye Russke; 32) Sobolevsky, Miroslaw Iwana, from Ustye Russke; 33) Trynkala, Dimitry Teodora, from Skwirtne; 34) Shevchik, Pawel Teodora, from Zhdynia; 35) Fetsitsa, Petr Semana, from Hanchowa; 36) Fuchila, Mikhail Grigoriya, from Tylawa; 37) Tsidylo, Petr Grigoriya, from Perunka.

The boys all live together, like children of the same family, all are housed in common halls, all eat the same food, all study the Russian language and the history of Rus', and all are students at public state schools, or are in the higher grades at local public schools (which now have seven grades), or are in gymnasium, and the rest are in lyceum. The bursa building is poor but practical, solid and in good condition. Each student must have his own bed, his own bedding, clothing and footwear.

On the walls of the rooms and halls there are triune crosses, portraits of the national president and other state dignitaries, and also portraits of Russian writers, poets, and social workers such as Mikh. Kachkovsky, Father Ivan Naumovich, and others.

In the bursa there is a strict regimen or order of the day, to which all must conform. They get up at 6 o'clock in the morning, and having washed up etc., they eat breakfast together and all go together in rows to class. After class, they all have dinner together and then go out in the yard to play. Then they go back to their rooms and study their class assignments. In the evening after general prayer, they all go to bed at the same time.

Direct supervision of the students and of the entire administration is exercised by Mr. Vladimir Skomorovich, candidate for gymnasium professor, that is, a man who has completed the philosophy course at L'wow University (the highest school in the Old Country). He lives at the bursa day and night, inspects everything, and manages everything.

The official supervising prefect of the bursa, responsible to the education authorities, is Gymnasium Professor Roman Maksimovich, who is a family man and cannot live at the bursa for lack of space, but comes there two or three times a day and is interested in everything. I must mention here with special emphasis, and proclaim to every interested person in a loud voice, that these two men, that is, Professor Roman Maksimovich and philosophy graduate Vladimir Skomorovich, make great sacrifices and perform a tremendous service to our native Russian Lemkovina through their unselfish labor and dedication.

The magnitude of this sacrifice can readily be understood by anybody who knows what it means to teach and guide the children of strangers, especially when most of these children

come straight from the village, and that at a salary that is just a trifle in old country values and is utterly ludicrous from an American viewpoint. Vladimir Skomorovich gets only his room and board plus 30 zloty a month, while Roman Maksimovich gets only 30 zloty a month. When we compare this with the position of a teacher in a village school, whose monthly salary is about 150 zloty plus housing, we must frankly admit that both these supervisors of the Gorlice Bursa work for practically nothing.

On seeing the success of their work and the behavior of their pupils, we also had powerful evidence of the fact that work is not easy, is not just a corporal's command, but is demanding daily labor that requires not only physical strength but also takes all of one's spirit and nerves.

To be continued

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AUDIO & VIDEO TAPES

Item #1 Karpati-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;

Each year, the Lemko Association of the U.S. and Canada sponsors a festival of East European dancing and singing. This video offers highlights of the 25th festival which was held in 1993. It includes excerpts of an Orthodox Catholic prayer service and concert of Karpati-Rus., Ukrainian, Russian and Slovak folk songs and dancing.

Item #4: Canonization of Father Maksym Sandovich;

This video includes a biography of Saint Maksym, the first Orthodox Catholic saint of the Karpati-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: NEW RELEASE, 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

NOTICE

For descendants from the Losie region of Lemkovina, a Reunion Picnic is to be held on August 29 & 30, 1998 to link genealogies on file. It will be held at:

Campground 70
824 Bentleyville Road
Charleroi, PA 15022; Tel: 724-239-2737
Take I-70, Exit 12B.

For descendants of: Losie, Klimkowka, Kunkowa, Uscie Gorlickie Bielanka and Dolina with the following surnames: Choma, Dudra, Dudyk, Dolinsky, Ewusiak, Fekula, Gal, Jewusiak, Karel, Kosteci, Krill, Krutilla, Malecki, Moneta, Nowak, Paluch, Pawlak, Shlanta, Telech, Trembach, Trembacz, Yewusiak, Youshok.

RSVP is a must. Provide your name and family surname and contact:

Audrey Deitz, Chapel Hill Apts.
1525 Brittain Road, Akron, OH 44310 or
Phone: 330-634-0083
e mail: roxman@city-net.com