

Carpatho-Rus'

Karpatska Rus'



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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 seventy seventh installment of the story from Moscow News.

The Crash of an Empire

A Colloquial Chronicle, Russia, 1985-1991, Part 77.

The Revolutions of 1989 - Velvet and Otherwise.

1989 seemed to have an endless capacity to produce earth-shattering events both simultaneously and in sequence.

In the summer and autumn of that year, while all of the Soviet Union was in social, political and nationalist turmoil, momentous events were also brewing, and then erupting, all along its western perimeter in the satellite countries of the Soviet empire known as the "socialist camp" or, in Russian, *sotsialisticheskiy lager*, hideously contracted to *sotslager*. In Communist propaganda lingo, *lager* was meant to be associated with a military camp, confronting as a united whole, ever ready for battle, the "imperialist camp," but language played a dirty trick on these word-smiths, as the word was mostly linked in simple folks' minds with hard labor, not military, camps. In actual fact the *sotslager* - confound the word - was a bit of both, and a great deal else.

The view is widely current that the "socialist camp" was held together entirely by the "Brezhnev doctrine" - the self-appropriated right of the Soviet political leadership to keep in power Communist puppet regimes installed by Stalin after World War II in the East European countries liberated from the Nazis by the Red Army. There was considerable evidence that these regimes did indeed survive in those countries mostly with the aid of Soviet troops, which came to help them out whenever their hold on power became shaky. Attempts to break out of the grip of those regimes in Germany in 1953, in Hungary in 1956, in Czechoslovakia in 1968 were all suppressed by brute force, and the Soviet Army made up most of that force. All that is the truth - but not all of the truth.

Firstly, it would be an oversimplification to say that the Brezhnev doctrine had no other basis but the silly desire of the ancient men on the Soviet Politburo for world hegemony. During the Second

World War, hundreds of thousands of Soviet soldiers died on the battlefields of Eastern and Central Europe, and "letting these countries go" would seem like a betrayal of the memory of those soldiers not just to the Communist leadership but to most Soviet people - families who had those dear graves out there, and especially people who would not personally have to do the dirty job of holding those countries in check.

These are unpalatable things to talk about, but I'm trying to be as honest as I can about the ingrained attitudes among the people, including the mossier part of the people. It is a hard fact of life that, when the Warsaw Treaty troops were crushing the "Prague Spring" revolt in August

Continued from Issue #7, 3/26/99

The Village of Poworoznik

I also remember a retarded man named Amroz who was widely known all over Lemkovina. He would visit Poworoznik once in a while to collect imprints of village seals, which was a habit of his. He had a large collection of such stamps from many villages, including a number of Polish villages, and even a few police stations. He always had a notebook full of these stamps tucked under one arm, while in the other hand he carried a knob-headed cane that he would often thrust around threateningly. Another of Amroz's characteristics was that he sometimes would, on request, preach a sermon, which he would usually end with: "Repent, you people. There will come a terrible Judgment Day, when the angels will blow their horns, and people will quake with fear." One time, this Amroz gave such a sermon to a large crowd at the Nowy Sanch railroad station. He died one bitter winter before World War II while walking from Banitsia to Mokhnachka. He had apparently become tired tramping through the snow, sat down under a pine tree, and froze to death. Poor fellow!

Up until 1922, the pastor in Poworoznik was the Russian-Byzantine Catholic priest Vladimir Kozlowsky. He served the parish for more than 25 years, and he was much loved by the people. After him, Fr. Fenich would come from Woykowa to our village, and then Fr. Kotsiumak served for a short time. The very righteous Peremysl canon Fr. Ivan Savchik came to Poworoznik in 1925, but he died suddenly in February 1927. The next pastor was Fr. Pawel Wakh, who served for a little over 17 years. He was the last Greek Catholic priest in Poworoznik. He left the village, along with many other residents, to go to Ukraine in 1947. There he served as pastor in the villages around the city of Dolina in Stanislav Oblast. He was killed in an accident on the road to Stanislav. He was buried in Dolina to a funeral attended by a large number of people, including practically all the Lemkos in the Dolina area.

In ancient times, Poworoznik was under the jurisdiction of the Cracow bishopric. The right to establish Poworoznik was granted by the Cracow Bishop F. Padnevsky to Nazarev Workach, "excruda radice", that is, after clearing the forest along the Mushinka River from Mushina to Mushina Castle road [*Lemkin gives the founding date of the village as 1565*]. Grantee Workach immediately brought in 20 free peasants. From the titles given to the land tracts, which were used right up to the last, we can deduce the names of those first settlers. These tract titles are: Pan'kowa, Woloshinowa, Ivanichowska, Gombariwska, Zan'kowa, Shcherbowa, Susidkowa, Donatarska, Bartosziwska, Galikiwska, Semkowa, Shelapowa, Nazariwska, Wants'owa, Dobosziwska, Paraliwska, Skorupowa, Zlatkowa, Filianowa, and Gerichowa. Families with the names Woloshin, Shcherba, Susidko, Paryliak, Bartosh, and Galik lived in Poworoznik to the very last. One of the Galik

family, Wan'o Galik, a pensioned worker, son of Mikhail, still lives at his homestead in Poworoznik.

The village grew rapidly from the beginning. A wooden church was erected by September 1606. It still stands today. A glass factory was also built in the village. In a document dated March 20, 1613, the Tylich bishop allowed Ivan Stevkov to sell some land to Stefam Krynitsky and his descendants for a glass "huta" [mill]. Krynitsky was also given the right to build a one-stone flour mill for his own use. He was supposed to produce 1,000 window panes for Mushina Castle. However, from documents dated 1627, it appears that the "huta" never produced any glass

for lack of the right kind of wood. The name "Huta" is still used for that part of the village beyond the iron bridge on the Krynitsia road. From a deed dated July 11, 1627, Bishop Shinkovsky donated the Sulkowsky field for a village hall. Anton Krynitsky, the last mayor of Poworoznik, is a direct descendant of the 17th century village magistrate Stefan Krynitsky. Anton Krynitsky now lives in Dolina, Ukraine.

The first few priests in Poworoznik were very active. From the Mushina Castle archives, it appears that on January 13, 1637, Bishop Yan Zadzik gave Toma Doboshow a permit to sell a tract of land to pastor Andrey Meysky. This tract - about 100 acres - cost 250 zloty. This Doboshow tract has belonged to the parish ever since. Andrey Meysky also received permission from the same Bishop Zadzik in 1638 to start a school for the village children. At the time, Meysky was parish priest for Poworoznik, Yastriabik, and Woykowa. Court documents indicate that Fr. Mikhail Meysky, Andrey Meysky's son, was "priest for the Mushina, Spish, Nawoyowa, Poworoznik, Woykowa and Yastriabik parishes."

Before 1813, Poworoznik was laid out quite differently from what it is now, and the Mushinka River flowed in a different bed than it does now. Before, the church was located right on the bank of the river. Many of the village houses were strung along where the river bed is now. The great flood of 1813 destroyed a large part of the village and undermined the church on the river bank. The river cut a new bed a little to the west of the old one, against the other hill. The following year, 1814, the church was moved to its present site. A small belfry, which the people called the "firtka" [coop], was added to it. This old belfry was torn down in 1925, and a new one was built for two bells. Before that the bells were located in the main church steeple. There were three of them, as is common in Lemko churches.

So, it would seem that the Poworoznik church is one of the oldest wooden churches in Lemkovina. It can stand for another couple of centuries if it is properly maintained, as the wood framing is in good shape.

As far back as Austrian times, the Poworoznikers had wanted to construct a masonry

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1968, exactly half a dozen Soviet citizens tried to stage a protest in Red Square. They afterwards said that they were beaten up there by plainclothes policemen or KGB agents who arrested them - but I wonder. An innocent passer-by may just as well have lent a helping hand, and I say so out of my knowledge of the ferocity of kitchen debates at the time, in which not all defenders of the invasion were hard-line Communists or political activists of any sort, and some were definitely decent, sensitive people who agonized over their own positions but defended them in all sincerity.

There were some blood-thirsty types, too, to be sure. I remember sitting with a young lady at a restaurant off Taganka Square when a couple of strangers joined us at the table to share their bottle of vodka and views on the political situation. Their talk turned to the events in Prague, which one of them had apparently helped to liberate back in '45. Their views were a replica of what that morning's Pravda said, only somewhat more crudely expressed. Sensing silent dissent at the table, the liberator said that he wished he could have his old company - he would show them. We remained stubbornly silent, and I don't know even now what prevailed in that silence - hostility or pity.

Secondly, and also on the level of mass consciousness, there was a widespread belief or prejudice that those Europeans, along with all sorts of other "brothers" the world over, were "eating our bread." It wasn't all so crude as the masses believed, but there was some substance to the suspicions.

The East European members of the Council for Economic Mutual Assistance received raw materials and fuel from the Soviet Union at prices that bore no relation to their value on the world market; the raw materials and fuel were used to develop the industries - say, agriculture in Hungary - and sell the produce in the West for hard currency. Even with this sort of support, the Soviet Union had to bail out the economies of these countries with direct infusions of cash now and then, not to mention the fact that it bore almost the entire burden of the whole "socialist camp's" defense expenses.

With the general deterioration in the Soviet economy, the drop in oil prices, the war in Afghanistan, the need to spend vast funds on liquidating the consequences of the Chernobyl disaster, the flow of direct and indirect support for the East European economies from the Soviet Union began to dry up, and the "camp" followers looked more and more to the West for aid and loans. Economic necessity was one cause of this shift toward the West, greater political freedom within the "camp" was another. Right after his accession to the throne of general secretary, Gorbachev repudiated the Brezhnev doctrine, without naming it, at a meeting of the heads of the "fraternal Communist and workers' parties" who came to Moscow for Chernenko's funeral. At that meeting, Gorbachev repeated all the right words about equality of all members of the "camp," respect for the sovereignty and independence of each country, and the need for mutually beneficial cooperation in all areas, stressing, however, that all this implied complete responsibility of each party for the situation in their respective countries.

These words had been mouthed on countless occasions before, but they had little to do with the actual feudal relations between the suzerain Soviet Union and the vassals in Europe and elsewhere. The leaders of the Communist and workers' parties must have recalled that all that phraseology had been very much in use, say at the time of the Hungarian crisis; Nikita Khrushchev issued a declaration concerning respect for independence and sovereignty of his vassals long before the "Brezhnev doctrine" was stated - and a few days before Budapest was invaded, the uprising crushed, and its leader Imre Nagy treacherously seized.

No wonder Gorbachev's listeners took his declaration somewhat cynically, and continued to believe that, should anything untoward happen to their regimes, all they would need to do would be to put a call through to Moscow, and the tanks would start rolling.

The summer and autumn of 1989 showed just how sadly they were mistaken. Gorbachev meant what he was saying - if only because he had no other avenue open to him. For one thing, he

was busy trying to extinguish one nationalist fire after another at home; and for another, he knew that if he tried any strong-arm stuff to prop up the toppling regimes, it would not be half a dozen protesters in Red Square this time - a million, more likely.

Whatever the causes of Gorbachev's action or inaction - the determination to end the division of Europe into two "camps" as the root cause of the Cold War, the realization of the dwindling economic might of the Soviet Union and its ability to impose its will on the satellite regimes, or a genuine respect for the will of the peoples - he not only refused to shore up the ever shakier positions of the former vassals but even kept telling them the same thing he was hammering into the heads of hard-liners at home: They must change ("restructure themselves") - or else. They didn't - and reaped the consequences.

Sergei Roy, Moscow News

contd. from #7, 3/26/99

Literary Lights of Lemkovina

Dimitry Vislotsky was born on November 4, 1888 in Labowa, Nowy Sanch County. He came from a poor peasant family. He completed gymnasium in Nowy Sanch and then matriculated in the law school at L'wow University. Lack of financial resources kept him from completing the course, and he devoted himself to socio-political work. He took a job as director of the Russian bursa in Buchacha. After two years, he took up political and public work. In 1912, he began publishing the newspaper *Lemko*, first in Nowy Sanch and a year later in Gorlice. In 1914, he moved to Peremyshl and began the newspaper *Russka Zemlia* [Russian Land], but the first World War interrupted this. Vislotsky was arrested and sent to the military prison in Vienna. There he and other Lemko activists were tried, and all were sentenced to death. Through the intervention of the British king, they were granted amnesty.

When the war ended, Vislotsky returned to his native village and began cultural and educational work. The Polish authorities started to harass him for his political views. Totally wearying of this, he emigrated to Canada in 1922. After living there for five years, he moved to the United States. There he engaged in extensive organizational work. Among other things, he edited the Carpatho-Russian newspaper *Lemko*, which soon became the leading organizational agent among the working people in the United States and Canada.

During World War II, Vislotsky organized considerable aid for the Soviet Union in the form of money, clothing, and food products. During his stay in the U.S., he published an entire series of calendars, collections of his own articles, feuilletons, humorous stories, and scenic illustrations. In 1937, he translated into Lemko N. Ostrovsky's *Yak gartuvalasia stal'* [1938 the *Istoriya Sovetskogo Soyuzu How the Steel Was Tempered*] and in 1938 the *Istoriya Sovetskogo Soyuzu* [History of the Soviet Union]. His translation of N. Gogol's *Taras Bulba* enjoyed considerable popularity. He expressed his great love for all Slavic peoples in his own *Slavianske bratstvo* [The Slavic Fraternity].

In 1934, Vislotsky made a trip to the Soviet Union, where he became better acquainted with the life of the Soviet people and their achievements and took part in celebrating the 17th anniversary of the October Revolution in Moscow. After returning from this trip, he traveled all over America and gave speeches on today's Russia. Among the products of his pen are hundreds of sketches, poems, publicistic articles, dramatic works, and letters of correspondence. Among the best of his works are *Pravda o Rossii* [The Truth About Russia], *Za narodnuu pravdu* [For the People's Truth], *O Lemkakh* [About Lemkos].

After World War II, Vislotsky returned to his homeland in 1946. He spent a very short time in his native village and a little longer in Uzhgorod,

where he was welcomed sincerely. He then went to live permanently in L'wow, where after 50 years of intellectual work he lived with his wife until 1968, near the end of which he left us forever.

Dimitry Vislotsky wrote under the pseudonym "Wan'o Hunianka".

* * * * *

In addition to those listed above, other Lemko writers of poems, stories, and articles include: Antony Doshna, Konstantin Kurillo, Teofil Kachmarchik, Mikhail Nesterak, Ivan Russenko,

Stefania Verbitska, Vasily Didovich, M. Voloshinovich, Stefan Pil'kh, Grigory Ganuliak, Mikhail Vatslavsky, and Kirill Chaykovsky. Among the journalists were: Mikhail Gnatyshak, Roman Prislopsky, Iosif Fedoronko, Grigory Ganuliak, Vasily Koldra, Julian Yurchakevich, and many others.

University Professors

1. Fr. Dr. Mikhail Baludiansky, at the universities of Warsaw and Petrograd.
2. From Dr. Onufry Krynitsky, at L'wow University
3. Fr. Dr. Petr Lody, at Cracow University
4. Fr. Dr. Nikolay Maliniak, at L'wow University.
5. Fr. Dr. Vasily Mastsiukh, at L'wow University; also Apostolic Administrator of Lemkovina.
6. Fr. Dr. Tit Myshkovsky, at L'wow University.
7. Fr. Dr. Iulian Pelesh, at the universities of L'wow and Vienna; also Bishop of Stanislawow and Peremyshl.
8. Fr. Dr. Silvester Sembratovich, at L'wow University; also Archbishop of L'wow, Metropolitan of Galicia and Peremyshl.
9. Fr. Dr. Iosif Sembratovich, at L'wow University; also Archbishop of L'wow and Metropolitan of Galicia.
10. Dr. Vasily Chyrniansky, at L'wow University.
11. Dr. Emilian Chyrniansky, at Cracow University.
12. Fr. Dr. Iosif Yarina, at L'wow University.
13. Dr. Valery Sas Yavorsky, at Cracow University.

Bishops

1. Fr. Dr. Toma Poliansky, Bishop of Peremyshl.
2. Iosafat Kotsylovsky, Bishop of Peremyshl.

Military Leaders

1. Dr. Yevgeny Fedoronko, born in Chertezhny, Sanok County, General and Marshal of Soviet armies, Commander-in-Chief at the western front, died in a hospital of wounds suffered at the front in 1945.
2. Daniil Talpash, born in Nowa Wes', Sanok County, Major in the Austrian army.
3. Ivan Pukhir, born in Swiatkowa, Yaslo County, Colonel in the Austrian army.

* * * * *

From all of the above, it is clear that Lemkovina, the most forlorn and forgotten corner of the Carpathian Mountains, produced a whole series of highly learned scholars, renowned writers and poets, illustrious bishops and military men, who performed great service not only for the Lemko people themselves but also for all of humanity. Regardless of the positions they held or the places they worked, they stayed true to their folk origins and the traditions of their people, and they gravitated heart and soul toward that always oppressed people. We look in vain through their scholarly works for any evidence that Lemkos are Ukrainian, as is proclaimed by Ukrainian separatists. They were in agreement with scholars of all other nationalities that Lemkos are a part of the great Slavic-Russian family.

To be Continued



IN MEMORIAM

Madelaine Herenchak, 1926-1999

It is with great sadness that we inform our readers of the passing of Madelaine Herenchak, beloved wife of the editor. Madelaine passed away on April 30 at the University of Pennsylvania Hospital in Philadelphia from complications related to leukemia. She had fought a long battle against the ailment over the last eight years, using various types of chemotherapy. Madelaine is survived by her husband; Alexander, daughter; Valerie and son; Gregory.

Besides her role as a dedicated wife and mother, Mrs. Herenchak made remarkable contributions in the field of voice, with a career spanning over forty years. In memory of this very special lady, we would like to take a few moments to look at some of the highlights of her career.

Madelaine was possessed of a very beautiful and unique soprano voice, and channeled her talents through extensive musical training at an early age. Her many hours of disciplined labor would eventually lead to singing roles at the Metropolitan Opera and bring her voice to a world-wide audience. She was the recipient of numerous awards both at home and abroad. After retiring from singing professionally, Madelaine pursued a career as a voice teacher.

Mrs. Herenchak was born in New York City of immigrant parents who arrived before World War I; father from the Carpathian Mountains and mother from L'vov. She attended the prestigious High School of Music and Art before matriculating at New York University, where she received her Bachelor of Science degree in Music Education. She pursued post-graduate work at the Columbia University Teachers College in Music Education and Speech Rehabilitation. Further study took her to the

Juilliard School of Music, the Kathryn Long School at the Metropolitan Opera, and the Westminster Choir College. She remembered three voice teachers as most influential in her future progress: Madame de Vere Sapio, last of the Golden Age singers at the Metropolitan Opera; Paul Althouse of the Metropolitan Opera; and Hans Heinz of the Juilliard School of Music. She also studied with the famous tenor George Jouatte in Paris, France.

Madelaine completed her education and began performing under the stage name of Madelaine Chambers. She performed light opera and sang in supper clubs around New York, and also performed on Broadway and for television. She appeared with Katherine Hepburn in the National Company of Shakespeare's "As You Like It". She won the New York Educational League Award in 1951, and was a winner in the Friday Morning Music Club competition in 1952. That year also marked her receipt of a Fulbright Scholarship for one year's study in Italy. She pursued her studies ardently and also developed a lifelong appreciation of Italian food.

Miss Chambers won the Marian Anderson Award in 1953, and also won first prize at several important Opera competitions overseas. She took first place at the International Competition for Opera Singers at Lausanne, Switzerland; won first place in the Soprano Category at the International Competition for Singers in Verviers, Belgium; and won the International Competition for Foreign Singers in Milan, Italy. As a result of winning the competition in Milan, Miss Chambers made her operatic debut as Musetta in "La Boheme" at the Teatro Nuovo in Milan.

In 1954, Madelaine made her debut with the New York City Opera as Micaela in "Carmen". Appearances followed with the Chicago Theater of the Air, The Central City Opera Festival in Colorado, the television series "Opera Cameos",

guest appearances with the Hartford Symphony, and recitals throughout Alaska and Canada. She also won the highly-coveted Chicago Theater of the Air Award, and was so enthusiastically received, that she was quickly requested to appear as a guest artist on various future programs. That radio program had a very large audience, and the singer was deluged with fan mail. Her performance in Richard Strauss' "Ariadne" was acclaimed as the highlight of the Colorado Opera Festival. The Denver Post said, "her voice is used with elegance and has a pure tone of immense charm".

After winning the Metropolitan Auditions of the Air in 1955, Miss Chambers made her debut with the Metropolitan Opera in 1956 in Mozart's "Magic Flute". She performed many roles there until 1960. The New York Times said: "Madelaine Chambers proved to be slim, fresh voiced, graceful and natural as she moved about the stage. Miss Chambers sang with a notable sweetness of tone..... and brought a touching expressiveness and sincerity to the part." And in the New York Herald-Tribune; "Miss Chambers' performance was among the smoothest. Vocally, she was all sweetness and light, reaching with utter ease for her highest tones. Her intonation infallibly accurate and her florid passages tripping forth with thoroughgoing grace."

After retiring from singing full-time to raise her children, Madelaine embarked upon a long and fruitful teaching career, sharing her talents and love of music with a diverse range of young singers. She taught for over twenty-three years at the Princeton University Department of Music, and became the Senior Voice Teacher at that acclaimed ivy tower. Some of her more famous students were Parker Stevenson of the Hardy Boys television series, and John Phillips, "the A-Bomb Kid". She also taught at State University of New York, Purchase, and taught privately in Manhattan and at home. Her students were very fond of her and called her "Momma Chambers" because of the kind, motherly advice she would dispense when they were troubled. Some of her students at Princeton returned for private lessons long after graduating, continuing their studies for many years. One young lady came down from Boston recently; she was entering a competition and wanted some technical coaching. I remembered this young lady from her days at Princeton ten years ago.

Besides her active teaching career, Madelaine also sang in the Church Choir in Bordentown's Christ Church during the seventies and eighties and served on the Board of the Trenton Symphony in the eighties and nineties. She was a Planning Board member of Lemko Association and, during the last few years, actively assisted in organizing the annual Festival programs. She was a member of the Kosciusko Association in New York, and also a member of ASCAP, the performer's union. Even with her full schedule, she always took the time to be involved with her family, encouraging her children to pursue their education, both academic and musical. She was a wonderful cook and entertainer and had a great artistic flair for decorating, occasionally dabbling in interior design. A friend to animals, she always made sure that the family pets were cared for, even feeding the "barn cats" during the coldest days of winter.

We are greatly saddened by our loss, but it is a great joy that Madelaine gave so much of herself, providing inspiration and a solid technical foundation to hundreds of young voices. Despite the fact that she attained the pinnacle of her profession, traveled the world, and shared her talent with so many, Madelaine was very modest about her achievements. All remember her as a very down-to-earth, gregarious, warm and loving individual. She will be greatly missed by all who knew her. Madelaine had requested that, in lieu of flowers, donations be sent to the Leukemia Society of America.

Vechnaya Pamyat

Greg Herenchak

Continued from Page 1, Column 3

church. They had already started to collect the necessary materials, such as stone, sand, and plaster, and their building plans were ready. But World War I broke out and the church was never built.

The old church had contained, right up to the last, a few ancient icons from the 17th century, such as a 1605 painting of the Last Judgement on wood and a 1645 icon of the Mother of God. These treasures were given to the people's museum at Nowy Sanch. A beautiful iconostasis painted in 1922, has been restored by Prof. S. Litwanenko. Before the 1914 war there were some stained glass windows with metal framing in the church vestry. Some unknown hand destroyed them during the war. Now the windows are all of plain glass in wood frames. Some tattered registry books from the 17th century, written in Old Church Slavonic, are still kept in the church library.

Since the fall of 1945, Poworoznik has been occupied by Poles and Zakopane mountaineers. They have their own priest, who also serves Yastriabik and Woykowa. The Poworoznik church is now the Catholic Church of St. Jacob.

I have written this brief account of Poworoznik basically from my own observations. For the development of the village in the 17th century, I have also used the work of the Ukrainian traveler Ya. Krynsky, who spent some time in Poworoznik and wrote about it in the newspapers.

Antony Drabiak
Borislav, Ukraine

The Cooking Corner

When Father Basil was a preschool child, his father was the parish priest in Urey, PA. He has remained interested in the area and usually makes a yearly "pilgrimage" to visit the church, the cemetery and remaining people of the parish. You can imagine his interest when we received a cookbook "From the Master's Table," which was a joint effort of St. Nicholas Church in DuBois, PA and SS Peter and Paul Church of Urey, PA. He looked through the book searching for familiar names.

The book has about 1,000 recipes, articles on Christmas Eve and Pascha food and thought provoking proverbs. It was difficult to select a recipe, but since this is the season when we start to picnic, I selected Hungarian Fried Chicken by Charlene Yount, Pork chops made according to this recipe are also good.

Hungarian Fried Chicken

1/4	cup	butter
1/4	cup	flour
2 - 2 1/2	lbs	chicken
2		eggs
1 1/2	tsp	salt
1	tbls	paprika
1/2	tsp	onion salt
2	tbls	lemon juice
1	cup	dried bread crumbs

Heat oven to 350 degrees. Melt butter in baking dish in the oven. Place flour in paper bag and shake pieces of chicken until coated. In bowl, beat eggs with salt, paprika, onion salt and lemon juice. Dip floured pieces of chicken into egg mixture, then into crumbs, turning to coat evenly. Arrange chicken pieces in baking dish with melted butter, skin side down. Do not cover. Bake 45 minutes, turning once.

The book is a bargain at \$12.50 plus \$2.50 postage and handling. Order from St. Nicholas Orthodox Church, 108 North Third Street, DuBois, PA 15801.

Matushka Nina Stroyen

Press Fund Contributions

Lemko Assoc. Br. 1 & 6, Cleveland	\$3,000.
In memory of parents, Emilian & Efrozina (Humetsky) Kostelny	480.
Lubomir Mlynar, in memory of mother, Olga Mlynar	60.
Patricia Filiak, in memory of husband, Peter Filiak	50.
George Konkus	50.
John D. Bober	30.
Anna Isztwan	30.
Jeanette Lookadoo, in memory of grandfather, Peter Bartko	30.
Mark Force	26.
Michael Haszyc	26.
Steve Morilak	26.
M/M Larry Garrahan, in memory of Madelaine Herenchak	25.
Paul Kobelak	22.
John Felenczak	20.
Lemko Assoc. Br. 4 & 28, Yonkers	20.
Ann Scuba	20.
Val Kusnecov	11.
Audrey Scuba	10.
Marta Slivka	10.
Ann Bodyk	5.
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Notice

There will be an important meeting of members of the Carpatho-Russian American Center on June 13, 1999 beginning at 2:00 PM. The meeting will be held at:

St. Mary's Carpatho-Russian Orthodox Church, 485 No. Broadway, Yonkers, New York

IN APPRECIATION

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

Notice

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

Notice

Passaic Branch 5-16; Lemko Assoc.

1999 Schedule of Events

Oct. 17, " Fall Banquet, 2 PM 15.

Birthday Meetings

June 6, " " "

Sept. 19 " " "

Dec. 12, " " "

All events are held at Masonic Hall, corner of Ann Street & Lanza Ave., Garfield, NJ

Apologies — Due to personal problems, unavoidable delays have occurred in sending Karpatska Rus. We will catch up with the delayed issues in the near future.

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 #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 #7.....\$12.

Item #8.....\$12.

Item #9.....\$20.

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

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