

Carpatho-Rus'

Karpatska Rus'



SECOND CLASS POSTAGE PAID AT LINDEN, NJ AND OTHER MAILING ADDRESSES

NO. 12 CARPATHO-RUS, ALLENTOWN, N.J. JUNE 4, 1999 VOL. LXXII

NOTICE

Carpatho-Russian American Center, Inc.

There will be an Annual Meeting of the Corporation on August 8, 1999 beginning at 1:00 PM. The meeting will be held at:

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

All members of the Center Corporation are requested to attend or, if you cannot attend, submit the proxy which will be mailed to each recorded member.

Executive Board of the CRA Center, Inc.

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 eighty first installment of the story from *Moscow News*.

The Crash of an Empire

A Colloquial Chronicle, Russia, 1985-1991, Part 81.

Rocking the Boat as National Sport

The picture of triumphant democratic revolutions, peaceful and not very peaceful, sweeping across Eastern Europe, may suggest the idea that something similar was also taking place further east, where millions of people were watching the spectacle and mentally trying on the democratic garb now worn by those more advanced nations. But there was in fact a world of difference between these mental exercises and sordid reality. Here, down to earth, quite the opposite was happening: Opposition to perestroika was consolidating its forces and, more importantly, winning some support among the masses.

A brief linguistic note before tackling the events. In those years, there was a curious aberration in Soviet political terminology—namely, in the use of terms like "right" and "left." Hard-line Communists, personified in the figure of Ligachev, were termed "right-wingers" by their opponents, while the radical democratic wing was called, accordingly, "the left." Only in the course of time did these terms switch places to conform to the generally accepted usage, and Ligachev and his like now have their place where they belong, firmly on the far left. To avoid confusion, I will stick here to the generally recognizable (I hope) distinction between "hard-liners" or "conservatives" on the other. The middle ground between these opposites will naturally be referred to as the "center."

Toward the end of the momentous year 1989, there was a clear-cut polarization of these political forces, whatever they might be called.

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In Memory of Talerhof Victims

The Talerhof concentration camp was opened during the first World War in Austria near the city of Graz. It was intended for the punishment, actually genocide, of the native population of the Carpathian region. These people considered themselves, and called themselves, Russian, although other ethnonyms were also used, e.g., Rusin, Rusich, Rusnak, Carpathoross.

Archival and literary sources relate that Carpathian Rus', comprising Galician, Uhorian, and Bukovinian Rus', constituted a single indivisible Rus', and that its eastern Slav people originated from the general ethnogenetic root Rus'. These lands have been Russian from antiquity, and from the 9th to the 11th centuries were part of Kievan Rus'. After the fall of the Kievan state, the Galician and Volhynian parts were joined together in the 12th century as the Galician – Volhynian Principality. This state extended from the Carpathian Mountains to the Kiev region and from Lithuania to the lower reaches of the Danube. Later on, falling under the domination of various states and peoples, the Carpatho-Russian people fought sturdily for the "Russian idea", insisting on their legal ethnic right to remain an indigenous Russian people with a Russian religious and nationality consciousness. In the national – cultural movement of the 19th and 20th centuries, they upheld the Russian language and literature of A. S. Pushkin, N. V. Gogol, I. S. Turgenev, and L. N. Tolstoy, never giving in to forcible assimilation. Their primary slogan was an uncompromising struggle for a general Russian national – cultural unity of Great Russians, Little Russians, and Belorussians.

Continued on Page 4: Column 3

The continuation of the story which was printed in Cyrillic in issues KR #5 – 8, 1999.

Contd from issue #11

The Family Nest

Part III

At home, Yurko found his uncle Maksim. This Maksim, an older man, had already been to America twice. The last time, he had just come back from across the sea two months ago. He was a broad-minded man, loved to drink and have a good time, and he didn't worry too much about his plot of land in the village.

Yurko noticed right away that there was ham, cheese, butter, bread, and a bottle of vodka on the table, and that his uncle was in good spirits. His father rarely brought whiskey into the house, only on some great holiday or some important family occasion, as when his brother-in-law came from a neighboring village once a year to visit the Trudila family nest. So Yurko immediately knew what was up, but he tried not to show anything. He greeted everybody as usual and sat down on a bench. His uncle poured himself a glass of whiskey and proposed a toast:

"To your health, Yurko. May we soon dance at your wedding."

He drank that down and poured a glass for Yurko. Yurko toasted his uncle's health, but he made out as though he hadn't heard the wedding toast. He started on another subject:

Continued on Page 3, Column 1

READERS – REMINDER – TALERHOF DAY

By August 11, 1914 the major industrial powers were embroiled in the First World War, a war that eventually killed 10 million people. 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 were killed, or died of starvation and disease, due to the inhumane conditions. – A tragic irony of this calamity – at the same time, many of the young men from Galicia, including some relatives of those imprisoned, were drafted to serve as soldiers to fight and die on the Italian Front for the Austrian Emperor. To honor their memory:

MEMORIAL SERVICES will be held at:

SS PETER & PAUL RUSSIAN ORTHODOX CHURCH

The corner of THIRD & MONROE STREETS
PASSAIC, NEW JERSEY

DIVINE LITURGY will be offered on August 1, 1999 beginning at 8:30 AM by REV. FATHER LAWRENCE BACIK. We urge all those interested in our people, heritage and culture – please attend. There will be a Memorial Luncheon after the services.

Continued from Page 1, Column 1

One of the most resounding conflicts between them erupted at the plenary session of the Central Committee of the Communist Party held on the eve of the second session of the Congress of People's Deputies. The Party bureaucracy, represented by its 400 top bosses, went on the offensive against perestroika forces, whether they be radical or centrist or whatever.

Alexander Melnikov, first secretary of the Kemerovo Oblast Party committee, delivered the most virulent attack against perestroika at the plenum, which was by no means surprising, as perestroika had meant at least two extremely unpleasant things to him: failure at the polls in the March elections to the Congress of People's Deputies and the coal-miners' strikes, which actually started in Kemerovo region.

Naturally, he didn't concentrate in his speech on his own failure either to win the election or to deal with the impossible situation in the coal mines but rather focused on the general political line of the Party, which, according to him, was all wrong, as proved by the fact that the critical situation in the country was applauded by the Soviet Union's "former and present enemies," with the Pope's blessings for perestroika thrown in for good measure. Melnikov especially singled out for his attack "separate groups in the Politburo" (obviously meaning Gorbachev, Yakolev, and Shevardnadze), which monopolized all decision-making. It was this group that would have to bear personal responsibility for the wrong decisions that they had made, while the Party apparatchiks were totally free from any such blame.

Gorbachev struck back with all the vehemence that the open attack on him deserved. The words the "Party general line" were still sacrosanct, and here was a fierce onslaught on that holy of holies. Gorbachev instantly seized on this point, mercilessly bullying his opponent and the whole gathering: "This is very serious, comrades. It turns out, we're going in the wrong direction. So we're mistaken. If that's the way you feel, comrades, you'll have to elect a new Politburo and a new general secretary." The attackers were thus offered a chance to stage a coup there and then—and Gorbachev knew the psychology of his "comrades" well enough to be quite certain that they would shy away from any such move. The mutineers had no leader and, which is more, they did not have an ideology except for vague hankering for things as they had been before all this perestroika nonsense had started.

So he could be as emotional and unrestrained in his angry outbursts at the slightest hint of criticism as he pleased. Thus he virtually flew off the handle when somewhat later in the proceedings Anatoly Malofeyev, first Party secretary of Minsk, inadvertently said something about bringing "perestroika on to the right path." "Here's another one saying we're not going in the right direction!" he yelled, beside himself with rage. This was followed by "commotion in the hall," as the published transcript of the proceedings described it, and more yells from Gorbachev, "Come on, then, let's sort this out! Let's sort this out! Let's sort this out!"

In fact, the plenum ended in another scene of commotion, when Melnikov tried to mend his fences with Gorbachev but the latter vengefully rejected these advances and let loose with another salvo of invective. Melnikov's earlier words about the Pope's blessings seemed to rankle particularly—as he recalled them, Gorbachev flew into a rage again.

That the Party nomenklatura en masse rejected the changes brought about by perestroika, and sabotaged them whenever and wherever they could, was no secret to anyone. There was nothing new about this bureaucratic Resistance movement—the novel element was the openness of their positions, somewhat reminiscent of the Nina Andreyeva mutiny in March 1988: The front of opponents of perestroika, led by the top and middle-level Party functionaries, was closing ranks in open opposition to perestroika forces.

Another novel element was the reason why the Party bureaucracy dared oppose its elected leaders. The fact was that by that time there had started an anti-perestroika foment among the

masses, and the Party bureaucracy was both emboldened by that unrest and wanted to exploit it to its own ends.

And what was the reason for that unrest? Elementary, dear reader: economic hardship. The living standards of the people deteriorated drastically between the two sessions of the Congress of People's Deputies.

Starting in the morning, an ordinary citizen found it difficult to find anything to brush his or her teeth with; now toothpaste, now toothbrushes, now both disappeared from the shops. I remember Mother digging up from some secret cache several boxes of tooth-powder, which must have been stored away many years before. I praised Mom for her extraordinary foresight firmly rooted in rich experience of wars and revolutions-only to learn later that that powder was death on enamel.

Soap and cosmetics were among the things that led a mysterious life, popping up here and there only to disappear immediately after a brief scuffle among shoppers. My sister, a coffee addict, had to resort to incredible ruses and stratagems to get her morning fix, and in many areas of this big and beautiful country coffee was not to be had for love or money, so that many people thought back wistfully to the times when Peter the Great used force to introduce the product into Russia.

Furniture, refrigerators, TV sets, all stuff like that could only be bought after immense effort and time were expended to get on long waiting lists of persons entitled to such luxuries.

The most loved of foodstuffs, sausages, the famous *kolbasa*, disappeared from shops or became so disgusting in quality that even cats refused to eat them, which was proved experimentally and described in detail in the media.

In general, the system of open, ordinary trade degenerated into a system of closed "sales" at enterprises and organizations, where corrupt bureaucrats and speculative cooperatives had a field day exacting their pound of flesh at each clandestine and semi-clandestine operation.

The situation in industrial production was not better. There were neither raw materials nor machines available. Many years of false accounting, the notorious *prpiski* or distortions of results achieved, were beginning to tell.

The system of management of the economy was in crisis. The ministries that used to run absolutely everything could no longer decide anything, and if they did decide something, the decisions were not carried out: individual enterprises now had greater rights, and the ministries could no longer make them jump through impossible loops.

All these misfortunes, and many that could not be described here, were practically inevitable, and most people realized why: The command-administrative system of the economy was falling apart, and the market economy was not yet in place.

In this situation, there was just as inevitable a swing in the mood of the masses. A great many people decided that the drab certainties of the past were better than the dangers of perestroika. Cheap bread and bad *kolbasa* in hand were better than the temptation of plenty promised by advocates of the market economy. As for the political dividends of recent changes, words like "democracy" or "civil liberties" were still empty sounds to a population that had never had any practical experience of these things, nice as they might sound.

This swing in the mood of the masses was expressed both in spontaneous actions like the coal-miners strikes and in organized demonstrations, especially in Leningrad, but there were also pickets in Moscow with posters that read "Down with Abalkin!"—and Abalkin personified the economic side of perestroika.

At the first session of the Congress of People's Deputies, the writer Olzhas Suleymenov compared the country to a boat with two oars, the left one and the right. Of these two, the left one was said to present the greatest danger to perestroika (remember the confusion over "right" and "left" discussed above), so that the radical democrats were asked not rock the boat.

By the time the second session of the Congress opened on December 12, the situation

was reversed: it was the conservatives who were now busy vigorously rocking the boat, trying to reverse the trend of development, although they had in fact no positive program of development except for a return to neo-Stalinism or Brezhnevism, a program that was obviously no longer feasible to implement.

At the Congress, orchestrated attacks against perestroika were repeated even more vehemently than at the plenum, and many of them came from an unexpected side—from the military. There were also voices from the "ordinary working people," voices that sounded nostalgic as the speakers remembered the good old years of "stagnation," when people really worked and there was some semblance of order, while now the country was going to the dogs. A natural conclusion from this sort of attitudes would be the imperative to slow down reform and even backtrack just a little bit.

But the radical democrats would have none of that. Academician Sakharov, their ideological and spiritual leader who introduced the term "radicalism" itself, proclaimed this slogan: "The only path and the only chance for the evolutionary path is radicalization of perestroika."

In this spirit, the very first demand that Andrei Sakharov put forward at the Congress on behalf of the interregional Group of Deputies was for the abolition of Article 6 of the Constitution, which embodied the political monopoly of the Communist Party and its guiding role in society. That article of the Constitution, according to Sakharov, stood in the way of political pluralism and a multi-party system.

This demand was followed by a brief, fierce dialogue between Sakharov and Gorbachev, who chaired the session. Sakharov handed over to Gorbachev a folder containing telegrams demanding the abolition of Article 6, to which Gorbachev rejoined vehemently: "Come into my office and I'll give you three folders with thousands of telegrams" (apparently calling for the opposite). Says Sakharov: "And I have sixty thousand. I could hand them over to you. And five thousand with copies." Gorbachev: "So let's not pressure each other, exploiting the opinion of the people. Don't."

Two days after this fierce exchange, on December 14, Sakharov suddenly died. In a speech at Sakharov's coffin, Gorbachev called his death a "major loss for Soviet society." It was an even greater loss for the political movement which he headed. After his death, Yeltsin became the unquestioned leader of the interregional Group of Deputies.

In his speech at the Congress, Yeltsin outlined a radical democratic program for the country's future development. Strategically, Yeltsin insisted, he had no differences with Gorbachev: Like the latter, he advocated a path of socialism and of renovation of society. But he differed considerably with Gorbachev on the mode of movement along the chosen path. Yeltsin sharply rejected the government's program for economic reform over six years, of which the greater part was intended for stabilization measures. "Reforms and the market now, not in six years!"—that was the radicals' rallying cry.

The key element of Yeltsin's economic program was "de-ideologization," that is, introduction of those relations of ownership which promised greater results, not those that were recommended by ideology.

A special reform was proposed to put an end to monopolies in the economy and to create a competitive environment, with a mixed economy and different forms of ownership.

And, of course, Yeltsin insisted, as powerfully as ever, on fighting privileges for the bureaucracy—a populist appeal that probably brought him more political dividends than any other plank of his platform.

Another important item on the radical democrats' agenda was the dismantling of the "unitary imperial state," to be replaced by a new, voluntary federation of the Union's republics.

Needless to say, none of these radical propositions were adopted by the Congress, still dominated by the "aggressively obedient majority."

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Continued from Page 1, Column 3

"Uncle, don't you dream about America?"

"You're right, Yurko. I do dream about America - Lord how I dream.....But when I'm in America I get homesick for my home, my wife and children."

"But where would you rather live, Uncle? Here, or in America?"

Uncle threw up his arm and laughed: "America, of course. It's full of riches over there. You can make a dollar anywhere. While here in our mountains, or anywhere in Austria for that matter, it's beggar on beggar. Really, Yurko, there's no comparison between America and our shoddy old country."

Uncle broke out laughing loudly and was ready to go on. He poured himself another shot and raised it high.

"Long live America. And may our Austrian and Polish beggary perish."

At this point Leshko could stand no more, and although he was not a talkative person, he broke into the conversation.

"Don't anger the Lord, Kum [pronounced "koom", feminine, "kooma", a very common term of address between godparents]. Here you have your own land and you are your own boss, while over there in America you work for the man that hires you, and be careful of how you talk."

Leshko and Maksim were in-laws as well as godparents, but they liked to use "kum" in talking to each other.

"Heh, Kum." replied Maksim. "If you could have seen me there in America on Sunday, could see what I ate and drank and how I dressed, you would admit yourself that it's better to be a hired man in America than the number one farmer here in the village. Ha, in America I ate meat three times a day, and white bread was always on the table, so that a man would eat too much. And I drank more beer and whiskey in a week than I do here all year."

"Be that as it may, Kum, but here we are on our own land and work for ourselves, for our own families.....A man that works and takes care of things doesn't go hungry here, either."

"Well, Kum" laughed Maksim. "It's easy for you to say that, because you have plenty of land, thank God, so you can keep even ten cows. But how many are there like that in this village?"

"If they work as hard as I do, then anybody can have the same."

"Even if he does work as hard as you do, it still wouldn't do any good, because the land you have the other guy can't have. Let's suppose that I want to get more land, I would have to kill somebody, and his whole family, or else drive them out of the village, to get his land. I have a few hundred that I earned in America, so if I want to buy that field of yours next to my house, would you sell it to me?"

"I'm not selling any land, Kum, to drop me down to beggary."

"There, you see!" exclaimed Maksim. "You're not even close to beggary yet, but most of the men in the village are already there, because we live in a beggared country. And if it weren't for America, half the people in the village would be begging."

"Why so?"

"Why?.....Just count up the people from our village who are now in America, and the money

they're sending or bringing back. If I'm not mistaken, your house is the only one in the whole village that doesn't have somebody in America."

"But how do these people make out in America?" Yurko interjected.

"They work in mines, in factories, make good money, and live like our city gentlemen."

"But, uncle, how did all this work come about, all this money? You go to the city over here, to Gorlice or Nowy Sanch, and you can't find any job."

Maksim filled his glass and downed it. Then he poured one for Yurko, for his Kum, and for Leshko's wife. She protested at first, but let herself be talked into it. After he had taken care of everybody, he resumed the conversation.

"You ask, Yurko, where did all this work and all this money, come from? As far as I can tell from my own experience, nobody over there, rich or poor, is ashamed to work. Everybody works, or speculates, and so together they create more jobs than there are people. And so they accept even our people for work, and pay them well. In the city here, the gentleman is strolling around, riding in a carriage, playing cards, too fancy to work. He just scrapes all he can from the poor man to maintain his lordly life. And so there is no work here, and everything goes to pot, both the peasant and the lord."

Uncle would have gone on talking, but Leshko interrupted.

"Kum, maybe we should talk about something else. Time is wasting. Let's take Yurko and go into the other room, where you can tell him about that other matter."

"Oh, good. Glad you reminded me," agreed Maksim.

They went into the other room and closed the door. As soon as they were seated, Maksim went right to the point:

"Yurko, we're going to talk about your marriage. You know as well as anybody that Kum can no longer work like he used to, so you'll have to take over the farm. And you can't farm it without a wife. For a farm as large as you have here, you can get a good dowry. So Kum asked me to go see Chuwak and see what he would give, as for example, for Paraska."

If they had brought this up to Yurko two days ago, before he had his first inkling of the marriage, he would have gone up the wall and snarled at both his uncle and his father. But in those two days he had thought this over many times, and had decided to get out of this whole mess as smoothly as possible. He had made up his mind not to quarrel with his father, because he had something else to talk to him about. So he just listened patiently. His uncle looked at him closely, and continued:

".....Both the Chuwaks, and Paraska too, were very glad to hear this, and agreed to give with Paraska their whole plot, that spotted cow, one heifer, and all the household furnishings, as befits a new couple.....What do you say to that?"

"Nothing.....Go on."

"In that case," said uncle smugly, "we can make the announcement and prepare for the wedding. But first.....let's go over to Chuwak's for a party - for the courting."

"And what do Chuwak and Paraska want from me?" asked Yurko quietly.

"Hah! What can they want?" his father broke in. "You bring a girl to a farm like this. What more can they ask?"

"Wait a minute, Kum," said Maksim. "Let's lay everything out like it is, so there wouldn't be any argument later, during the courting. Chuwak says that he will sign his farm over to you, but your father has to sign over this whole farm too, or if not the whole thing, at least half of it, before the wedding."

"So that's what you agreed to?" asked Yurko.

"Well, we didn't agree to all of it yet, because your father doesn't want to break up this farm; he wants to keep it all in one piece, so that when he dies it'll all go to you, and you'll then have to buy out Ul'ka and both your brothers."

"You don't have to worry about that payment, Yurko" said his father. "I'll help you with that."

"So what this means, dad," said Yurko haltingly, "is that you want me to marry Paraska Chuwak and operate our farm, while you stay as owner?"

"Son, I won't take this farm to the grave with me. After my death all that we have, and all that we'll be able to add to it, will go to you as the eldest son. But as long as I'm alive I will not give up the land, because anything can happen.....Remember, old Kachur signed his place over to his son-in-law, who then later chased him out of his house and made him go begging."

"Yes, that's right. But there was also Fetsko Galiantish who married into a farm without getting a signature, and then his father drove him and his wife out of his house and turned over the farm to a younger son."

"Don't compare your father with old Galiantish, Yurko," said the uncle. "You can believe your father, that he wants nothing but good for you."

"I'm not making comparisons. I'm just pointing out that there are those cases, too."

"Well, it depends on you, Yurko," the uncle pressed. "I am sure that the Chuwaks will agree to what your father says.....They very much want you for a son-in-law.....So, shall we go to courting?"

"Since it's come to that," replied Yurko, "I have to tell you Father, and you uncle, that I'm not planning to marry and farm here. Dad, you hang on to the farm for Stefan, and I'm going out into the world. I just want to ask you for some money for the trip, about two hundred. That will be my share, and I'll sign off on the farm right now."

"What are you saying?" asked Leshko, shocked.

"You probably want to go to America," guessed Maksim.

"Maybe America, maybe Germany, maybe Russia. After all, it's a wide world, so somewhere there must be a place for me, too." Yurko replied.

"I don't understand this," said Leshko, getting angry. "Why should you go bumming around the world, when you have plenty to do here?"

"Let's not talk anymore about it, dad. I have made up my mind. Will you give me the money?"

Leshko was silent for a moment. But you could see the anger building up.

"No. I won't!"

Yurko said no more. He got up from the table and walked out of the house.

Continued on Page 4, Column 1

Continued from Page 3, Column 3

The sun was already setting behind the mountain, and the first stars had appeared. After the hot, muggy day, a fresh breeze was coming off the fields.

For a moment or two, Yurko didn't know which way to turn. First came the thought to go straight to Krestina and tell her all about this affair. He even started out on the path that went behind the houses to her place at the upper end of the village, but he stopped right away. "What am I going to tell her?" flashed through his mind. "I don't have any plan at all. I'll just make a fool of myself again."

To be Continued

CARPATHO--RUS

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The Cooking Corner

Squash with Vegetable Filling
[Kabachok Farschirovanii Ovoschami]

- 2 squashes cut and scooped out
- 1/2 cup chopped onion
- 3 tbsls butter or 1/2 cup oil
- 1/2 cup diced cooked rutabaga
- 1 cup diced cooked carrots
- 1 cup diced cooked potatoes
- 1 tsp salt
- pepper to taste
- 1 tbsls grated Parmesan cheese
- 2 cups White Sauce

Peel the squashes and cut them into 4 parts, crossways, making slices about 2 inches thick. With a spoon or knife, remove the centers. Set each piece upright, like a cup, on a well-buttered roasting pan. Salt and pepper them lightly. Preheat oven to 350 degrees.

Fry the onions in butter or oil till golden brown. Add the carrots and rutabaga and fry together for a few minutes. Take off the stove and add the potatoes, salt and pepper. Mix well but do not mash up. Fill the squashes, sprinkle cheese on top and bake in oven about 15-20 minutes, until cooked through and brown on top. Serve with

White Sauce. 4 servings

White Sauce

- 3 tbsls butter
- 2 tbsls flour
- 2 cups milk
- 1/2 cup sour (or fresh) cream
- salt and pepper
- chopped dill

Mix the butter, add the flour and stir until blended. Add the milk slowly, stirring all the time to avoid lumps. Draw the saucepan off the fire when adding milk. Cook slowly for about 10 minutes. Add the sour cream (or fresh cream if preferred), salt and pepper. When serving, sprinkle with chopped dill. Makes 3 cups.

Continued from Page 2, Column 3

Realizing this, 140 radical deputies declared in a special statement that they formed an institutionalized opposition to the majority.

This move was the climax of polarization of political forces in the year 1989. The lines were

now drawn for the political battles of the coming year, with both sides prepared to rock the long-suffering boat as fiercely as they pleased.

Sergei Roy, Moscow News

SUBSCRIPTION FORM

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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

Sept. 19 " " "
Dec. 12, " " "

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

Press Fund Contributions

MaryAnn Maryn-Vislocky \$ 40.
Total \$ 40.

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.

Continued from Page 1, Column 2

In sharp contrast to the Russian movement in the Carpathian region, a Ukrainophile movement was created. While the first was oriented toward Russia and a historically based unity with it, the second movement was oriented toward the West, toward separation from Russia, toward an independent Ukraine. The Austro - Hungarian monarchy, which controlled the Carpathian lands from 1772 to 1918, dealt harshly with the Russian movement from the very first, with the active support of Russophobes, holding numerous trials for "treason to the state". This, however, did not produce the desired results, despite imprisonment and torture of many activists of the Russian movement. During the first World War, the state authorities, not without the assistance of informers and other enemies of Russia, began mass repression of the "Russian spirit" in the area, setting up concentration camps at Talerhof, Terzin, and other places. Best known for its cruelty was Talerhof, the predecessor of Buchenwald, as it is known even today among the residents of the former Soviet Western Ukraine.

Entire families, some with nursing babies, were dispatched to Talerhof; these intractable Russians were considered lower than village dirt and were usually addressed contemptibly as russophiles, moscophiles, or just moscals. Talerhof also contained people of other nationalities who had expressed sympathy with Russia.

To be continued

Tatyana Aristova, (Doctor of Historical Science)

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 #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 #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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