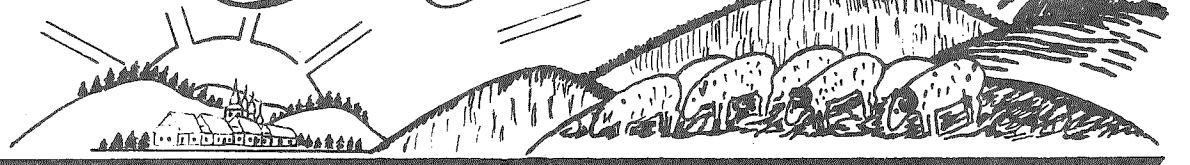


Carpatho-Rus' Karpatska Rus'



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

NO. 19 CARPATHO-RUS, YONKERS, N.Y. SEPTEMBER 12, 1997 VOL. LXX

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 Thirty Seventh installment of the story from Moscow News.

The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 37

Hard Astern!

All of a sudden, all Moscow was abuzz with rumor. Faces that were only recently hopeful or at least expectant grew ashen or furious; there were quite a few gloating ones; and the third category were expressions that are best described as cautiously calculating: People were wondering if they hadn't said or done something too bold over the past few months and were adjusting back to an only too familiar, if disgusting, doublespeak pattern of conduct. Most were quoting to each other a line from a joke that is too long to recount here: Nu, nachalos... "Well, here we go..."

The reason for all this emotional turmoil was an article in the newspaper Sovetskaya Rossiya (Soviet Russia) entitled "I Cannot Betray My Principles" (Ne mogu postupatsya printspami, a phrase that has since gone down in the treasure-trove of pet political catchwords). Curiously, the headline was actually a neat quote from one of Gorbachev's speeches, but the principles that the article's author refused to betray were exactly the opposite of what Gorbachev had come to stand for. Gorbachev himself later described the article as a "symbol of faith of anti-perestroika forces."

The article was signed "Nina Andreyeva, instructor at the Leningrad Technological Institute, chemist." This "chemist" came out with probably the strongest defense of Stalinism since Stalin's times, launching a vicious attack against the people who "denigrated" the country's achievements under Stalin, who was said to have put the Soviet Union "among the great powers," with nary a word on the cost of that "achievement" in terms of untold millions of lives. Andreyeva singled out for a special onslaught the works of the then popular playwright Mikhail Shatrov, one of the more outspoken proponents of "socialism with a human face," who had dared to suggest in his play "The Peace of Brest-Litovsk" that all evil in Soviet history came from the power-mad usurper Stalin who distorted Lenin's ideas, ideals and style of leadership. She went so far as to reject out of hand the idea that Stalin had had Trotsky assassinated, although there were plenty of people in Moscow who could have shown her the grave of the assassin, awarded the title of Hero of the Soviet Union for his exploit in a Moscow cemetery.

Andreyeva protested in the strongest, and indeed most derisive terms against the concept of common human values overriding class interest. She was convinced that the conflict between the two world socioeconomic systems, the socialist and

Continued from Issue #15, July 18, 1997

THE HISTORY of LEMKOVINA Part 33

Galicja and Lemkovina under the Habsburg's Tyranny and Oppression

Austria-Hungary was one of the least developed [at the turn of the century, Ed.] of the European countries, and Galicja was one of its poorest provinces with agriculture its principal industry.

The government of Galicja, represented by Soim and regional department had no legislative bodies. They carried out the State government's instructions. The little latitude of District and Regional Departments was restricted to school and hospital business and road maintenance. All important decisions were made by the State government, which was represented by Namistnitstvo in Lvov and the delegation of

Namistnitstvo in Cracow, supplemented by bailiffs. Bailiffs were powerful persons in each village. They had control of all administrative power and the police force. They issued money requisitions and arrest warrants and represented the villages in meetings of county authorities. Under the Hapburgs only Poles could be the administrators and bailiffs. They were the trustees of the Polish magnates. Galicja, a colony of the Habsburg empire, was governed by the Vidensk bureaucracy with the help of the Polish magnates, proud of their titles as secret advisers to his Majesty and as Senators of the Polish House of Gentlemen in the Vidensk Parliament.*

In 1905, the Regional Soim had 761 ambassadors; including 92 landowners, 6 Knights, 18 Lords and a Baron. In addition there were 18 attorneys, an interpreter, a merchant, an owner of oil wells, a bank director, 2 directors of credit firms, etc. and only 10 villagers, and no workers, craftsmen or teachers. Lord Andre Pototski was the administrator. Lord Leon Pininski, Lord

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Some of the delegates

Delegates met for their 39th biannual Convention at the Carpatho-Russian American Center, (Lemko Hall), on September 6, 1997. The following were elected to serve for the 2 year period starting September 1997.

Executive Committee:

Alexander Herenchak, Pres.
Paul J. Best, Vice-Pres.
Victoria Windish, Treas.
George Wislocky, Corres. Sec'y.
Mary Barker, Recording Sec'y.

Planning Committee:

Doria Dostenko
Larry Buranich Garrahan
Madelaine Herenchak
Anna Dostenko Katz
John Kostyk
Theodore Rudawsky

Auditors

John Fecica
John Zawoysky

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the capitalist, was ultimately based on irreconcilable differences in the class interest, which made nonsense of Gorbachev's efforts to find a common basis for coexistence with the West. She also applied the class approach to the domestic struggles, insisting that perestroika was in the hands of "left-wing liberal intellectuals" -- a snide kick at Alexander Yakovlev and, for that matter, at MN's Yegor Yakovlev and all the forces that those figures personified. Needless to say, all this had to be changed, "the leading role of the Party and of the working class in building socialism and perestroika must be recognized."

In her warped Stalinist mind, "intellectual" was somehow equated with "Jewish" apparently via "cosmopolitanism," a dreaded term of abuse in late Stalinist times. Anything that was not fiercely anti-Western was "cosmopolitan," a desire to emigrate, especially strong among Soviet Jews but by no means restricted to them, was seen as High Treason. While apparently defending "Soviet patriotism," Andreyeva was actually playing up to one of the worst mob instincts in Soviet society--anti-Semitism, both endemic and carefully cultivated.

Andreyeva came down like a ton of bricks on the so-called reform -- informal clubs, circles, societies and just gatherings of people that had started sprouting all over the country. For the first time in decades people were given half a chance to discuss freely all sorts of things--political, religious, ecological, and they grabbed it eagerly, one might say hungrily. There was already talk at some of these gatherings of pluralism, free trade unions, a parliamentary regime, independent publishing houses and a great deal else that was anathema to Andreyeva and her ilk, so she sternly demanded a return to "socialist" (for which read "Stalinist") uniformity.

I remember my first impression on reading that article: After the exhilaration of glasnost, it was like opening a particularly foul-smelling trash-can, and there were millions throughout the country who shared the same kind of shock.

Anyone who hasn't lived long enough under the Soviets may wonder why a mere letter to a newspaper should have triggered off a near panic among the liberal intelligentsia and the much broader masses eager for some sort of change in their drab, defitsit-ridden existences. But in an ideology-dominated society a letter like that was rightly seen by anyone with a glimmer of intelligence as a sign of a radical ideological turnabout in the highest places. Nothing, absolutely nothing ever happened in the ideological area without sanction from the highest Party authority. The letter was instantly recognized as a victory (or bid for victory) of the Ligachev faction over Gorbachev and his associates, of hardliners over liberals, and in a totalitarian society that would mean a turnabout in absolutely every area of life, the dashing of all hopes for a more rational and less oppressive society, the smashing of numerous careers, if not worse, for people who had embraced the perestroika creed too eagerly, and generally a retreat to Stalinism or near-Stalinism all down the line. Hence the gloom and doom.

The ideological and political shift was all the more feasible as it followed the all too familiar freeze-after-thaw pattern of the late 1950s and early 1960s, and there was no independent organized force, like a political party or trade-union, to oppose the Communist hardline backlash. The best that perestroika-minded folks could hope for would be a slide back into the lethargy, hypocrisy in public and mutinous mumbling in private, laced with plenty of alcohol, of the "stagnation" years.

The Andreyeva letter appeared in Sovetskaya Rossiya, an "organ," as papers were then called in all seriousness, of the Central Committee and of the government of the Russian Federation, so the other highly placed backer (I mean, apart from Ligachev) or instigator of the

hard-line offensive was not difficult to identify. It was Vitaly Vorotnikov, the Russian Federation's premier and Politburo member.

The text bore such an obvious stamp of the Central Committee's ideological department that some people even doubted the existence of Nina Andreyeva, assuming it to be a pseudonym for a bunch of faceless ideological moles from Staraya Ploshchad (a complex of buildings not far from the Kremlin where the Central Committee was located).

Later, they showed Nina Andreyeva on TV, apparently to prove that she was no mythological character. She turned out to be a handsomely mustached, beetle-browed middle-aged female of a type so familiar that my teeth ached. Twenty years of teaching at various institutes and universities had made her kind instantly recognizable to me: Narrow-minded, complex-ridden bigots of subhuman intelligence, as full of the worst prejudices and superstitions as the most backward of peasants (which they remained at heart), they found an easy way of making up for being all-round incompetents and failures by joining the massive ranks of the Party's trusted brainwashers. There were those of us who read Hume and Locke and Kant and Hegel in the originals, but come Thursday we would be sitting in an auditorium taking our weekly dose of political indoctrination from these nitwits who had trouble with the longer words in Pravda's leads. Their name was legion, so anyone at the Central Committee or anywhere else who wanted a front for a hardline assault would have no trouble finding one.

The letter in Sovetskaya Rossiya did indeed give a signal for the hardliners' frontal assault: Dozens of regional newspapers reprinted the letter (as later transpired, on Ligachev's say-so). No liberal paper dared to print a rebuttal -- as dead silence reigned in the liberal publications for three weeks in an atmosphere of defeatism and suspense: Everyone was waiting either Gorbachev's downfall or his apostasy -- or a counterattack.

The hardliners' sortie was carefully timed for a period when both Gorbachev and Yakovlev were out of the country -- one was in Yugoslavia, the other in Mongolia. They returned to Moscow on March 18 and 19, and still the suspense continued for two more weeks. We did not know it then, but there was a two-day session of the Politburo in that interval at which Ligachev, that straightest of Bolsheviks, denied any involvement in the publication of the letter and jumped on the bandwagon when the majority of the Politburo was cowed into submission by Gorbachev, Yakovlev, Ryzhkov and Shevardnadze (which did not save him from a curtailment of his powers -- supervision of the press was handed over to Yakovlev alone).

Only on April 5 did Pravda publish a powerful rebuff headlined "The Principles of Perestroika: Revolutionary Thinking and Action." Although obviously written by Alexander Yakovlev himself, it was unsigned, to stress its authority: As an editorial, it represented the consolidated and official line of the Central Committee. In it, orthodox Stalinism was rejected in favor of the principles of democratic socialism, and Lenin's name was repeated as a mantra to hallow that social doctrine: The meaning of perestroika did not lie in restoring capitalism but in returning to Lenin's principles whose essence is democracy, social justice, khozraschet (self-accounting), and respect for the honor, life and dignity of the individual.

Frankly, the specific verbiage in which the ideological rebuttal was clothed did not matter much to the liberals: What was really important was the fact of the rebuttal itself. It was a signal that Gorbachev was firmly in charge and perestroika could go on -- although few people knew where it was headed, and even those few have proved to be mistaken.

Sergei ROY--Moscow News

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IN APPRECIATION

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

Notice

Passaic Branch 5--16; Lemko Assoc.

1997 Schedule of Events

October 12 Fall Banquet, 2 PM \$15.

Birthday Meetings

September 14 2 PM

December 7 2 PM

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

Press Fund Contributions

Maria Brinda, in memory of husband, Vasyl, passed away 11/12/91	\$ 20.
Larry Buranich Garrahan	20.
Michael Sedor	15.
Sonia Patterson	10.
Total	\$ 65.

The Cooking Corner

It seems that each tour we make of the Carpathians we had a food which we enjoyed time and again. One year it was a Pepper Salsa, which was donated by one of the relatives, another year

it was mushrooms, which we purchased on the road, and one year it was halushky, which we had for lunch time and again. Halushky, small drop dumplings, which we usually eat on fast days, were served with bacon crumbles, which gave them a delicious taste. We had almost forgotten that we ate them with skawarki, rendered salt pork bits, during the depression. Here is the recipe for Halushky with cheese.

Potato Halushky

1 3/4 lbs. potatoes
2 cups flour
1 egg
1/4 lb. bacon
14 oz. bryndza or feta cheese (large curd cottage cheese may be used)

First, fry the bacon until crisp. Drain the bacon strips and crumble them. Next, on another dish, crumble or shred the cheese. Next, grate the potatoes into a large bowl. (You may use your blender.) Add the egg and flour and pinch of salt. Mix until the dough begins to pull away from the sides of the bowl. Add more flour if necessary to make a fairly stiff dough. Spread the dough on a flat plate. With the edge of a spoon, toss bits the size of a cashew into a pot of boiling water. When they rise to the top, test one to see if done. Drain them and mix in some of the rendered bacon fat. Then add cheese and mix. Add the crumbled bacon. Eat while hot.

These are eaten as a one dish meal.

The Orthodox Herald

Personals

To the Chelaks; Karen, Russell and your 2 lovely daughters. Your presence was missed at the Lemko Cultural Festival held at ROVA Resort in August. You missed a great (open) program! PS. I had "our" private stock of cold Schaeffer with me. Best wishes, Larry Buranich Garrahan.

To: Laura and Tom, Congratulations as you celebrate your 3rd wedding anniversary! God be with you-Love, Mommie & Daddy.

To: T.A. Happy Birthday! With all my love,
L.A.G.

Note to Readers: Personal notices can be published at nominal fees. Send such notices to the Editor.

Notice

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

Lemko Wedding Video

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

Cost including postage and handling, is \$45. To order, kindly send your check or money order made payable to Lemko Assoc., c/o A. Herenchak, P.O. Box 156, Allentown, New Jersey 08501.

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Kasemyr and Lord Evstahy Sangushko were the administrators preceding Patotski. Lord Stanislav Badeny was a Marshal and his substitute was archbishop Andre Shiptitski.

90% of the village Marshals were Poles. The secretarial work of the villages was performed by landowners, attorneys, judges and notary publics. The village police force consisted of bankrupt landowners, military men and retired policemen.

The region was completely run by magnates such as Pototski, Badenov, Lubomyrski, Chartoriski and others who owned land and real estate in the Kingdom of Galicia and Ukraine.

*Take for example, David Abrahamovich, who had the following titles:

Dawid Ritter von Abrahamovicz seiner Kaiserl, und Konigl. Apoltolischen Majestak wirklichen geheimer Rot, Ritter des Osterr, Kaiserl. Ordens der Eisernen Kroe 1. klasse, Komandeur des Osterr, Kaizerl. Leopold-Ordens, K.K. Minister a D., Lebenslanghichens Mittklied des Herrenhanses des Osterreichischen Reichsrates, Landesabgeordneter Ehrenmitglied des K.K. Galiz. Landwirtschaftlichen Gesellschaft, Grossgrundbesitzer, Vertrauensmann der Hypothekar Kreditabteilung der Osterreichisch -- undarischen Bank, etc.

(If a reader, knowledgeable in German, can translate the above paragraph for us it would be sincerely appreciated. Ed.)

Translated by Larissa Ivanova

To be continued

An interesting excerpt of a commentary written by an intellectual, Mr. Herriot, of a bygone age, 1931, upon his visit to the Soviet Union. He had amazing foresight.

....."The state thus constituted is ruled by a hierarchy of rural, urban and provincial Soviets. The whole general body politic, foreign affairs, the army and navy, transport and police remains in the hands of the Union, under the authority of the Congress of Soviets of the Central Committee of the Union, the famous Tsik, and of the Council of Commissars. In its turn, the entire body is subordinated to the decisions of the Communist Party. There, then, is a perfect example of rigorous centralization.

But, on the other hand, the Soviet Constitution lets the federated republics keep the following functions: Public education and justice. Sovietism follows a policy exactly opposite to Tsarism. Nationalities have been either awakened or reawakened. The Union has come to comprise today eleven republics and fifteen autonomous territories. Thus, by a paradox, a regime internationalist in essence conciliates itself with a regime of nationalisms. This permits the different peoples an intellectual expansion for which they show themselves especially grateful.

Leads to Conflict

The two tendencies which we have just defined, will they one day enter into conflict? That is a problem for the future,....."

REQUEST OF OUR READERS

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

Ed.

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

Upcoming Events

Kermesh November 22, 1997, Buffet and Dance.

New Year's Eve Dance January 17, 1998

Call (914) 969-3954 for further details

AUDIO and 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 Chorus 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.

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Item #6.....\$20.

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

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